PARAMATTHA-DĪPANĪ UDĀNAṬṬHA-KATHĀ OF DHAMMAPĀLÂCARIYA

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Paramattha-Dīpanī Udānaṭṭhakathā

(UDĀNA COMMENTARY)

of

Dhammapālâcariya

EDITED BY

F. L. WOODWARD, M.A.

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INTRODUCTION

THIS edition of Udānaṭṭhakathā is based on the following sources:

1. The Sinhalese MS. at the Adyar Oriental Library, which I call A.

2. The Sinhalese printed edition, edited by Bihalpola Devarakkhita Nāyaka Thero, published by C. A. Hewavitarne, a well-printed text, which still requires some revision. I made a transcription of the whole of this, and also received another which was carefully done by the Bhikkhu K. M. Piyaratana, of Walana, Pānadura, Ceylon, with whose excellent copy I compared my own. This Sinhalese edition is based on five MSS., one Burmese and four Sinhalese. I refer to the printed text as C., and to the variant readings of the MSS. as B, C_{1-4}.

3. The portions of a Sinhalese-Pāli Commentary given in Steinthal's notes, evidently a poor copy. I was unable to get, for Mrs. Rhys-Davids knew nothing of, the original which belonged to Dr. T. W. Rhys-Davids. I refer to Steinthal's edition as St.

4. The corrections of Steinthal's edition, suggested by Dr. Windisch and published in the Pāli Text Society's Journal, 1890. I have adopted most of these and refer to them as W.

Other references are mostly to the editions of the Pāli Text Society.

F. L. WOODWARD.

THE LIBRARY, ADYAR, MADRAS.
April, 1925.

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Paramatthadīpanī Nāma Udānaṭṭhakathā

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA

Mahākāruṇikaŋ *Nāthaŋ* ñeyya-sāgara-pāraguŋ*
vande nipuṇa-gambhīraŋ[1] vicitra-naya-desanaŋ.

Vijjā-caraṇa-sampannā[2] yena nīyanti[3] lokato
vande[4] tam uttamaŋ *Dhammaŋ* sammā-sambuddha-pūjitaŋ.

Sīlâdiguṇa-sampanno ṭhito magga-phalesu yo
vande *Ariya-Saṅghaŋ* taŋ puñña-khettaŋ anuttaraŋ.

Vandanā janitaŋ puññaŋ: iti yaŋ ratana-ttaye
hat' antarāyo sabbattha hutvā 'haŋ tassa tejasā.

Tena tena nidānena desitāni hitesinā
yāni suddhâpadānena[5] *Udānāni* mahesinā,

Tāni sabbāni ekajjhaŋ āropentehi saṅgahaŋ
Udānaŋ nāma sangītaŋ dhamma-sangāhakehi yaŋ

Jinassa dhamma-saŋvega[6] pāmojja-padīpanaŋ
somanassa-samuṭṭhāna[7]-gāthāhi paṭimaṇḍitaŋ,

Tassa[8] gambhīra-ñāṇehi ogāhetabba-bhāvato
kiñcâpi dukkarā kātuŋ aṭṭha-saŋvaṇṇanā mayā

* *Lines* 1-8 *are common to all the Commentaries of* Dhammapāla, *with slight variations. Lines* 21 *to end do not differ much.*

1 C. -bhīra.
2 PvA. -naŋ.
3 VvA. niyyanti.
4 PvA. vandem' anutt-.
5 A. suddhāmudān-.
6 A. -vegaŋ.
7 A. -ṭṭhānaŋ.
8 VvA. tassâhaŋ.

Sahasaŋvaṇṇanaŋ yasmā dharate Satthu-sāsanaŋ
pubbâcariya-sīhānaŋ tiṭṭhate va vinicchayo,

Tasmā tam avalambitvā ogāhetvāna pañca pi[1]
Nikāye upanissāya *Porāṇ' aṭṭhakathā* nayaŋ

Suvisuddhaŋ asaṅkiṇṇaŋ nipuṇaṭṭha-vinicchayaŋ
Mahāvihāra-vāsīnaŋ samayaŋ avilomayaŋ

Punappun' āgataŋ atthaŋ vajjayitvāna sādhukaŋ
yathābalaŋ karissāmi *Udānass' aṭṭha-vaṇṇanaŋ.*

Iti ākaṅkhamānassa saddhammassa ciraṭṭhitiŋ
vibhajantassa tass' atthaŋ sādhu gaṇhantu sādhavo[2] ti.

Tattha *udānan* ti ken' atthena udānaŋ? Udān' atthena kim idaŋ udānaŋ nāma? Pītivėga-samuṭṭhāpito udāhāro. Yathā hi[3] yaŋ telâdi minitabba vatthu mānaŋ gahetuŋ na sakkoti, vissanditvā gacchati, taŋ avaseko[4] ti vuccati; yañ ca jalaŋ taḷākaŋ gahetuŋ na sakkoti, ajjhottharitvā[5] gacchati, taŋ ogho ti vuccati; evam eva yam pītivega-samuṭṭhāpitaŋ vitakka-vipphāraŋ hadayaŋ sandhāretuŋ na sakkoti, so adhiko hutvā anto asaṇṭhahitvā bahi-vacī-dvārena nikkhanto[6] paṭiggāhaka-nirapekkho udāhāra-viseso udānan ti vuccati. Dhamma-saŋvega-vasenâpi ayam ākāro labhate 'va.[7] Tayidaŋ katthaci gāthābandhana-vasena, katthaci vākya-vasena pavattaŋ. Yam pana *Aṭṭhakathāsu* somanassa-ñāṇa-mayika-gāthā-paṭisaŋyuttā ti udāna-lakkhaṇaŋ vuttaŋ, taŋ yebhuyya-vasena vuttaŋ. Yebhuyyena hi udānaŋ gāthā-bandha-vasena bhāsitaŋ pīti-somanassa-samuṭṭhāpitañ ca. Itaram pi pana "atthi, bhikkhave, tad āyatanaŋ yattha n' eva paṭhavī na āpo—pe—, taŋ, es' ev' anto dukkhassā" ti[8] ādisu: "sukhakāmāni bhūtāni yo daṇḍena vihiŋsatī" ti[9]: "sace bhāyatha dukkhassā" ti[10]: evamādisu ca labbhati. Evamādi tayidaŋ Sabbaññu-buddha-bhāsitaŋ Paccekabuddha-bhāsitaŋ sāvaka-bhāsitan ti tividhaŋ hoti. Tattha Pacceka-buddha-bhāsitaŋ

[1] A. pañcami.
[2] A. ādaro.
[3] *From* DA. 141.
[4] A. avaseso.
[5] A. ajjhotataritvā.
[6] C. ananto had-.
[7] A. ca.
[8] Ud. 80.
[9] Dhp. 132.
[10] A. *adds* sace te dukkham appiyan ti.

"Sabbesu bhūtesu nidhāya daṇḍaŋ
avihethayaŋ[1] aññataram pi tesaŋ" (Sn. 35)

ādinā *Khagga-visāna-sutte* āgatam eva. Sāvaka-bhāsitāni pi

"Sabbo rāgo pahīno me, sabbo doso samūhato,
sabbo me vihato moho: sītibhūto 'smi nibbuto" ti
(Thag. 79)

ādinā *Theragāthāsu.*

"kāyena saŋvutā āsiŋ vācāya uda cetasā
samūlaŋ taṇhaŋ abbuyha sītibhūtā 'smi nibbutā" ti.
(Thig. 15)

Therīgāthāsu ca āgatāni. Tāni pana tesaŋ therānañ c' eva tāsaŋ therīnañ ca na kevalaŋ udānāni eva, atha kho sīha-nādā pi honti. Sakkâdīhi devehi bhāsitāni "aho dānaŋ paramadānaŋ Kassape suppatiṭṭhitan" ti (Ud. iii, 7) ādīni, āraddha[2]-brāhmaṇâdīhi manussehi ca bhāsitāni "namo tassa Bhagavato" ti ādīni: tisso sangītiyo āruḷhāni[3] udānāni santi eva na[4] tāni idha adhippetāni. Yāni pana Sammāsambuddhena sāmaŋ āhacca bhāsitāni jina-vacana-bhūtāni, yāni sandhāya bhāsitāni Bhagavatā pariyatti-dhammaŋ navadhā[5] vibhajitvā uddisantena *udānan* ti vuttāni, tān' eva[6] dhammasangāhakehi *udānan* ti sangītan ti tad' ev' ettha saŋvaṇṇetabba-bhāvena gahitaŋ.

Yā pana "aneka jāti saŋsāran" ti (Dhp. 153) ādi gāthāya dīpitā Bhagavatā bodhi-mūle udāna-vasena pavattitā anekasahassānaŋ Sammā-sambuddhānaŋ avijahita-udāna-gāthā ca etā aparabhāge pana Dhamma-bhaṇḍâgārikassa Bhagavatā desitattā dhamma-sangāhakehi udāna-pāliyaŋ sangahaŋ anāropetvā *Dhammapade* sangītā. Yañ ca "aññāsi vata bho Kondañño, aññāsi vata bho Kondañño" ti (Vin. i, 12) udāna-vacanaŋ dasa-sahassī-loka-dhātuyā deva-manussānaŋ pavedana-samatha-nigghosa-vipphāraŋ Bhagavatā bhāsitaŋ tadāpi *Dhamma-cakkappavatana-sutta*-desanā-pariyosāne attanā adhigata-dhammekadesassa yathā desitassa ariya-

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[1] *So text;* Sn, C. ahethayaŋ; C_1C_2 avihethayaŋ; C_3 avihedayaŋ; A. avimocayaŋ.

[2] *So* A, *but* C. ārāma-daṇḍa; $C_1C_2C_3$ adaṇḍa.

[3] A. āruḷhātāni.

[4] A. *omits.*

[5] A. na vibhajjitvā.

[6] A. na tān' eva.

maggassa sāvakesu sabbapaṭhamaŋ therena adhigatattā attano parissamassa[1] sapphala-bhāva-paccavekkhana-hetukaŋ paṭhama-bodhiyaŋ sabbesam eva bhikkhūnaŋ sammā-paṭipatti-paccavekkhana-hetukaŋ "ārādhayiŋsu vata maŋ bhikkhū ekaŋ samayan" ti ( ) ādi vacanaŋ viya pīti-somanassa-janitaŋ udāhāra-mattaŋ, "yadā have pātubhavanti dhammā" ti (Vin. i, 2) ādivacanaŋ viya pavattiyā nivattiyā vā na pakāsanan ti dhamma-saṅgāhakehi udāna-pāliyaŋ asaṅgītan ti daṭṭhabbaŋ.

Taŋ pan' etaŋ udānaŋ:—Vinaya-piṭakaŋ Sutta-piṭakaŋ Abhidhamma-piṭakaŋ ti tīsu piṭakesu Suttanta-piṭaka-pariyāpannaŋ. Dīgha-nikāyo Majjhima-nikāyo Saŋyutta-nikāyo Aṅguttara-nikāyo Khuddaka-nikāyo ti pañcasu nikāyesu Khuddaka-nikāya-pariyāpannaŋ. Suttaŋ Geyyaŋ Veyyākaraṇaŋ Gāthā Udānaŋ Itivuttakaŋ Jātakaŋ Abbhuta-dhammaŋ Vedallan ti navasu sāsan' aṅgesu Udāna-saṅgahaŋ.

Dvāsītiŋ[2] Buddhato gaṇhiŋ,[3] dve sahassāni bhikkhuto;
Caturāsīti sahassāni ye 'me dhammā pavattino ti
(Thag. 1024)

evaŋ Dhamma-bhaṇḍâgārikena paṭiññātesu caturâsītiyā dhamma-kkhandha-sahassesu katipaya-dhamma-kkhandha-saṅgahaŋ.[4]

Bodhi-vaggo, Mucalinda-vaggo, Nanda-vaggo, Meghiya-vaggo, Sona-vaggo,[5] Jaccandha-vaggo,[6] Culla-vaggo, Pāṭaligāmiya-vaggo ti vaggato aṭṭha-vaggaŋ. Suttato asīti-sutta-saṅgahaŋ. Gāthāto pañca-navuti udāna-gāthā-saṅgahaŋ. Bhāṇa-vārato addhūna-navamattā[7] bhāṇavārā. Anusandhito *Bodhisutte* pucchânusandhi-vasena eka anusandhī. *Suppavāsā-sutte* pucchânusandhi-vasena dve anusandhī. Sesesu yathânusandhi-vasena ekeko 'va anusandhī: ajjhāsay' ānusandhī pan' ettha n' atthi. Evaŋ sabbatthā pi ekâsīti anusandhi-saṅgahaŋ. Padato satâdhikāni ekavīsaŋ-pada-sahassāni. Gāthā-padato tevīsati catussatâdhikāni aṭṭha-vīsa-

[1] A. dhavissa-. [2] A, VvA. *omit* -ŋ.
[3] *All other MSS. and* Thag. gaṇhi.
[4] C. udānasaṅgahaŋ *corrected to* udān' aṅgaŋ.
[5] A. mahāvaggo. [6] A. Jaccandha-kkhandavaggo.
[7] A. aḍḍhanava- (*as below*).

sahassāni. Akkharato satta-sahassâdhikāni saṭṭhi-sahassāni tīni ca satāni dvâsīti ca akkharāni.

Ten' etaŋ vuccati:

> Asīti eva suttantā vaggā aṭṭha samāsato,
> Gāthā ca pañca-navuti Udānassa pakāsitā.
> Aḍḍhūnavamattā ca bhāṇavārā pamāṇato,
> Ekâdhikā tathâsīti Udānass' ānusandhiyo,
> Ekavīsa-sahassāni satañ c' eva vicakkhaṇo
> Padān' etān' Udānassa gaṇitāni viniddise.

Gāthā-pādato pana:

> Aṭṭha-sahassa mattāni cattār' eva satāni ca
> Padān' etān' Udānassa tevisati ca niddese,
> Akkharānaŋ sahassāni saṭṭhisatta satāni ca
> Tīṇi dvâsīti ca tatha Udānassa paveditā ti.

Tassa aṭṭhasu vaggesu *Bodhivaggo* ādi: suttesu paṭhamaŋ *Bodhisuttaŋ:* tass' āpi *evam me sutan* ti ādikaŋ āyasmatā Ānandena paṭhama-mahāsangīti-kāle vutta-nidānam ādi. Sā pan' āyaŋ paṭhama-mahā-sangīti Vinaya-piṭake tantim āruḷhā eva. Ye pan' ettha nidāna-kosall' atthaŋ vattabbo kathāmaggo so pi *Sumañgala-vilāsiniyaŋ* Dīgha-nikāy' aṭṭhakathāyaŋ vutto evā ti tattha tattha vutta-nayen' eva veditabbo.[1]

[1] *Cf.* Buddhaghosa's *Introductions to the* Nikāya *Comys.* (*for abbreviations of titles see Introd.*) *and* Dhammapāla's *to the other books of* Paramattha-Dīpanī. D. *abridges* B. *while closely following him, and adds paragraphs of his own.*

I.

BODHISUTTA-VAṆṆANĀ

1.

Yaŋ pan' ettha *evam me sutan* ti ādikaŋ nidānaŋ, tattha *evan* ti nipāta-padaŋ. *Me* ti ādīni nāma-padāni. *Uruvelāyaŋ viharatī* ti, ettha *vī* ti upasagga-padaŋ. *Haratī* ti akkhyāta[1]-padan ti iminā 'va[2] nayena sabbattha padavibhāgo veditabbo.

Atthato pana *evaŋ* saddo tāva upam' ūpadesa-sampahaŋsana-garahaṇa[3]-vacana-sampaṭiggahan' ākāra-nidassan' āvadhāraṇa-pucchā idamattha[4]-parimāṇâdi-anekattha-ppabedho.[5] Tathā h' esa, "Evaŋ jātena maccena kattabbaŋ kusalaŋ bahun" ti (Dhp. 53) evamādisu upamāyaŋ āgato. "Evaŋ te abhikkamitabban[6]" ti (M. i, 460) ādisu upadese. "Evam etaŋ, Bhagavā, evam etaŋ, Sugatā" ti (A. i, 192) ādisu sampahaŋsane. "Evam evam pan' āyaŋ vasalī yasmiŋ vā tasmiŋ vā tassa muṇḍakassa samaṇakassa vaṇṇaŋ bhāsatī" ti (S. i, 160) ādisu garahaṇe. "Evaŋ, bhante ti kho te bhikkhū Bhagavato paccassosun" ti (M. i, 1) ādisu vacana-sampaṭiggahe. "Evam byā kho ahaŋ, bhante, Bhagavatā dhammaŋ desitaŋ ājānāmī" ti (Vin. ii, 26; iv, 134; *cf.* M. i, 258) ādisu ākāre. "Ehi tvaŋ, māṇava, yena samaṇo Ānando ten' upasaṅkama,[7] upasaṅkamitvā mama vacanena samaṇaŋ Ānandaŋ appâbādhaŋ, appâtaṅkaŋ lahuṭṭhānaŋ balaŋ phāsuvihāraŋ puccha[8]: 'Subho māṇavo Todeyyaputto bhavantaŋ Ānandaŋ appâbādhaŋ—pe—phāsuvihāraŋ pucchatī' ti. Evañ ca vadehi: 'sādhu kira bhavaŋ Ānando yena Subhassa māṇavassa Todeyyaputtassa nivesanaŋ ten' upasaṅkamatu anu-

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[1] *So* A, C, DA, *but* MA. akkhāta-.
[2] MA. tāva.
[3] C. garaha-.
[4] A. idhamattaŋ.
[5] DA. i, 26.
[6] DA, MA, KhA. (p. 100) *add* evam patikkamitabbaŋ.
[7] DA. -mi; A, C. -meyyāsi.
[8] C. -assu.

kampaŋ upādāyā'" ti (D. i, 204) ādisu nidassane. "Taŋ kiŋ maññatha, Kālāmā? Ime dhammā kusalā vā akusalā vā ti?" "Akusalā, bhante." "Sâvajjā vā anavajjā vā ti?" "Sâvajjā, bhante." "Viññu-garahitā vā viññu-ppasatthā vā ti?" "Viññu-garahitā, bhante." "Samattā[1] samādinnā ahitāya dukkhāya saŋvattanti no vā, kathaŋ vā ettha hotī ti?" "Samattā, bhante, samādinnā ahitāya dukkhāya saŋvattanti, evaŋ no ettha hotī ti" (A. i, 190) ādisu avadhāraṇe."[2]

"Evaŋ su te[3] sunahātā suvilittā kappita-kesa-massu-āmutta-mālâbharaṇā" ti (D. i, 104) ādisu pucchâyaŋ. "Evaŋ gatāni puthu-sipp' āyatanāni evaŋ-vidho evam-ākāro" ti (D. i, 51) ādisu idaŋ saddassa atthe: gata-saddo hi pakāra-pariyāyo: tathā vidhâkāra-saddā[4]: tathā hi vidha-yutta-gata-sadde[5] lokiyā pakār' atthe vadanti. "Evaŋ lahu-parivattaŋ evam āyu-pariyanto" ti (*cf.* D. i, 81) ādisu parimāṇe: nanu ca "Evaŋ vitakkitaŋ no tumhehi,[6] evam āyu-pariyanto" ti c' ettha *evaŋ* saddena pucchan' ākārānaŋ vuttattā ākār' attho. Eva *evaŋ*-saddo ti, na visesa-sambhavato. Ākāra-matta-vācako[7] h' ettha *evaŋ*-sadde ākār' attho ti adhippeto. "Evam byā kho" ti ādisu pana ākāra-visesa-vācako,[8] ākāra-visesa-vācino c' eke[9] *evaŋ* saddā, pucchan' ākāra-parimāṇ' ākārānaŋ vāca-kattā. Evañ ca katvā[10] "Evaŋ jātena maccenā" ti ādīni upamāna[11]-udāharaṇāni yujjanti. Tattha hi:

"Yathā pi puppha-rāsimhā kayirā mālā-guṇe bahū,[12]
Evaŋ jātena maccena kattabbaŋ kusalaŋ bahun" ti.
(Dhp. 53)

Ettha puppha-rāsi-ṭṭhānīyato manuss' uppatti-sappuris' ūpanissaya[13]-saddhamma-savana-yoniso-manasikāra-bhoga-

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[1] A. samaggā.
[2] *At this point* D. *deserts* B.'s *version till* tattha ākār' atthena (*infra*
[3] A. suto suvilittā; C. ete suṇhatā suv-.
[4] $C_1C_2C_3$ saddatthā.
[5] $C_1C_2C_3$ yuttasadde.
[6] A. vihitakaŋ tumhe ti.
[7] A. ākāra-paṭimāṇa-bhārānaŋ vacan' atthe.
[8] C. vacano.
[9] A. c' ete.
[10] A. kattā vā.
[11] A. upamādi.
[12] A. yathā pi—pe—bahuŋ.
[13] A. -purisapassaya.

sampatti-adi[1] dānâdi puññakiriya-hetu-samudāyato, sobha[2]-sugandhatâdi guṇavisesa-yogato, mālā-guṇa-sadisatā yogato, bahukā[3] puññakiriyā caritabba-sabhāvatāya maccena kattabbā ti codan' āyaŋ,[4] puppha-rāsi mālā-guṇā ca upamā. Tesaŋ upamān' ākāro yathā saddena aniyata[5] vutto. Puna[6] *evaŋ*-saddena niyamana-vasena[7] vutto. So pana upam' ākāro niyamiyamāno atthato upamā eva hotī ti vuttaŋ upamāyaŋ āgato ti. Tathā "Evaŋ iminā ākārena abhikkamitabban" ti ādinā upadisiyamānāya samaṇa-sāruppāya ākappa-sampattiyā yo tattha upades' ākāro so atthato upadeso yevā ti vuttaŋ.

"Evaŋ te abhikkamitabbaŋ, evaŋ te paṭikkamitabban" ti ādisu upadese ti. "Evam etaŋ, Bhagavā, evam etaŋ, Sugatā" ti, ettha Bhagavatā yathā vuttam-atthaŋ aviparītato jānantehi kataŋ yaŋ tathā vijjamāna-guṇānaŋ pakārehi haŋsana-udaggatā-kāraṇaŋ sampahaŋsanaŋ so tattha pahaŋsan' ākāro ti vutta-nayena yojetabbaŋ. "Evam eva pan' āyan" ti ettha garahaṇ' ākāro ti vutta-nayena yojetabbaŋ. So ca garahaṇ' ākāro vasalī ti ādisu vasala-sadda[8]-sannidhānato[9] idha *evaŋ* saddena pakāsito ti viññāyati. Yathā c' ettha evaŋ upamān' ākārâdayo pi upamâdi-vasena vuttānaŋ puppha-rāsi-ādi saddaŋ sannidhānato vuttā ti veditabbaŋ.

"Evaŋ no" ti etthā pi tesaŋ yathā-vutta-dhammānaŋ ahita-dukkh' āvaha-bhāvena sanniṭṭhāna-janan' atthaŋ anumati-gahaṇa-vasena, "no vā kathaŋ vā ettha hotī" ti pucchaka-kathā,[10] "evaŋ no ettha hotī" ti vuttattā, tad ākāra-sanniṭṭhānaŋ *evaŋ*-saddena āvikataŋ. So pana tesaŋ dhammānaŋ ahitāya dukkhāya saŋvattan' ākāro niyamiyamāno avadhāraṇ' attho hotī ti vuttaŋ " evaŋ no ettha hotī" ti ādisu avadhāraṇe ti. "Evañ ca vadehī" ti yathâhaŋ vadāmi evaŋ samaṇaŋ Ānandaŋ vadehī ti vadan' ākāro idāni vattabbo. *Evaŋ*-saddena nidassīyatī ti nidassan' attho ti vuttaŋ. Evam ākāra-visesa-vācīnam pi etesaŋ, *evaŋ*-saddā-

[1] C. ādito. [2] A. sota. [3] A. sadisiyo bahuta.
[4] B. bhedatāya; C. abhedatāya. [5] C. aniyamato.
[6] B. punappuna. [7] A. nigamana; B. niggamane.
[8] A. ? ādi-dhaŋsana-sadda. [9] B. sannidhāno; C. sanniṭṭhānato.
[10] C. pucchāya katāya.

naŋ upamâdivises' attha-vuttitāya upamâdi atthatā vuttā. "Evaŋ bhante" ti pana dhammassa sādhuka-savana-manasikāre niyojitehi bhikkhūhi tattha patiṭṭhita-bhāvassa paṭijānana-vasena vuttattā tattha *evaŋ*-saddo vacana-sampaṭiggah' attho. Tena "evaŋ, bhante" ti, "sādhu, bhante" ti, "suṭṭhu, bhante" ti vuttaŋ hoti.

Svâyam[1] idha ākāra-nidassan' āvadhāraṇesu daṭṭhabbo. Tattha ākār' atthena *evaŋ*-saddena etam atthaŋ dīpeti. Nānā-naya-nipuṇaŋ anek' ajjhāsaya-samuṭṭhānaŋ attha-byañjana-sampannaŋ vividha-pāṭihāriyaŋ dhammattha-desanā-paṭivedha-gambhīraŋ sabbasattānaŋ sakasaka-bhāsânurūpato sotapatham āgacchantaŋ tassa Bhagavato vacanaŋ sabba-ppakārena[2] ko samattho viññātuŋ? Sabba-thāmena pana sotu-kāmataŋ jānetvā pi *evam me sutaŋ*, mayā pi eken' ākārena sutan ti. Ettha ca ekatta[3]-nānatta-abyāpāra evaŋ dhammatā-saṅkhātā nandiyāvatta-tipukkhala-sīha-vikkīḷita-disālocana-ankusasaṅkhātā vā[4] visayâdibheda-nānā-vidhā nayā nānānayā vā pāligatiyo tāva paññatti-anupaññat-tâdi-vasena, saṅkilesa-bhāgiyâdi lokiyâdi tadubhaya-vomissa-kâdi-vasena, kusalâdi-vasena, khandhâdi-vasena, saṅgahâdi-vasena, samaya-vimuttâdi-vasena, ṭhapanâdi-vasena, kusala-mūlâdi-vasena, tika-paṭṭhānâdi-vasena ca nāna-ppakārā ti nānānayā.

Tehi nipuṇaŋ saṇhaŋ sukhuman ti nānānaya-nipuṇaŋ: āsayo 'va ajjhāsayo sovacassatâdi-bhedena appa-rajakkhâdi[5]-bhedena ca aneka-vidho, att' ajjhāsayâdito eva ca aneko ajjhāsayo: so samuṭṭhānaŋ uppatti-hetu ettassā ti, anek' ajjhāsaya-samuṭṭhānaŋ. Sīlâdi-attha-sampattiyā tabbi-bhāvana-byañjana-sampattiyā sankāsana-pakāsana-vivaraṇa-vibhājan' uttānī-karaṇa-paññatti-vasena chahi attha-padehi akkhara-byañjan' ākāra-nirutti-niddesa-vasena chahi byañjana-padehi ca samannāgatattā ca attha-byañjana-sampannaŋ.[6]

[7]Iddhi-ādesan' ānusāsanī-bhedena tesu ca ekekassa visa-

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[1] DA. 27; KhA. 100; MA. 3. [2] A. -karañ ca. [3] A. ekanta.

[4] *See Netti*, 2, 4, 7 (208: tattha katame pañca nayā? Nandiyāvatto, tipukkhalo, sīhavikkīḷito, disâlocano, ankuso ti).

[5] A. apparapakkhanā. [6] *Cf. Netti*, 5, 209.

[7] *This section is by* Dhammapāla.

yâdi-bhedena vividhaŋ bahuvidhaŋ vā pāṭihāriyaŋ etassā ti, vividha-pāṭihāriyaŋ. Tattha paṭipakkha-haraṇato rāgâdi-kilesa-nāsanato pāṭihāriyan ti atthe sati Bhagavato na paṭipakkhā rāgâdayo santi te haritabbā puthujjanānaŋ vigat' ūpakkilese aṭṭha-guṇa-samannāgate citte taŋ taŋ paṭipakkhaŋ iddhi-vidhaŋ pavattatī ti. Tasmā tattha pavatta-vohārena ca na sakkā idha pāṭihāriyan ti vuttaŋ. Sace pana mahākāruṇikassa Bhagavato veneyya-gatā ca kilesā paṭipakkhā, tesaŋ haraṇato pāṭihāriyan ti vuttaŋ. Evaŋ sati yuttam etaŋ. Athavā Bhagavato ca sāsanassa ca paṭipakkhā titthiyā. Tesaŋ haraṇato pāṭihāriyaŋ. Te hi diṭṭhi-haraṇavasena ca diṭṭhi-ppakāsane asamattha-bhāvena ca iddhiādesan' ānusāsanī hi haritā apanītā honti.

Paṭī ti vā ayaŋ saddo[1] pacchā ti etassa atthaŋ bodheti,

"Tasmiŋ pati-paviṭṭhamhi añño āgañchi[2] brāhmaṇo" ti (Sn. 979)

ādisu viya. Tasmā samāhite citte vigat' ūpakkilese katakiccena paccā[3]-haritabbaŋ pavattetabban ti pāṭihāriyaŋ. Attano vā upakkilesesu catuttha-jjhāna-maggehi paṭiharitesu paccā-haraṇaŋ pāṭihāriyaŋ. Iddhi-ādesan' ānusāsaniyo vigat' ūpakkilesena katakiccena sattahit' atthaŋ puna pavattetabbā, hatesu ca attano upakkilesesu parasattānaŋ upakkilesa-haraṇāni hontī ti paṭihāriyāni bhavanti. Paṭihāriyam eva pāṭihāriyaŋ, paṭihāriye vā iddhi-ādesan' ānusāsanī samudāye bhavaŋ ekamekaŋ pāṭihāriyan ti vuccati.

Pāṭihāriyaŋ vā catuttha-jjhānaŋ maggo ca paṭipakkhaharaṇato. Tattha jātaŋ nimitta-bhūtato tato vā āgatan ti pāṭihāriyan ti attho veditabbo. Yasmā pana tanti-atthadesanā-tabbohār' abhisamaya-saṅkhātā vā dhammattha-desanā-paṭivedhā-gambhīrā sasâdīhi viya mahāsamuddo anupacita-kusala-sambhārehi alabbhaneyya-patiṭṭhā duppariyogāhā[4] ca, tasmā tehi catuhi gambhīra-bhāvehi yuttan ti Bhagavato 'va vacanaŋ dhammattha-desana-paṭivedha-gambhīraŋ. Eko eva Bhagavato dhamma-desanā-ghoso ekasmiŋ khaṇe pavattamāno nānā-bhāsānaŋ sattānaŋ attano attano bhāsā-

[1] C_3 saddo. [2] A. āgacchī; C. āgacchati. Sn. *text* āgañchi.
[3] $C_1C_2C_3C_4$ pacchā. *Here* A. *omits a leaf and cont. at* me saddo (*infra*).
[4] *Cf.* MP. 70; S. iv, 376 (pariyogāḷha); B. nappariyogāhā.

vasena apubbaŋ acarimaŋ gahaṇ' ūpago hoti. Acintiyo hi Buddh' ānubhāvo ti sabbasattānaŋ saka-saka-bhāsânūrapato sotapathaŋ āgacchatī ti veditabbaŋ.[1]

Nidassan' atthena, nâhaŋ sayambhū, na mayā idaŋ sacchikatan ti attānaŋ parimocento *evam me sutaŋ*, mayā pi evam eva sutan ti idāni vattabbaŋ sakalaŋ suttaŋ nidasseti.

Avadhāraṇ' atthena, "etadaggaŋ, bhikkhave, mama sāvakānaŋ bhikkhūnaŋ bahussutānaŋ, yadidaŋ Ānando, gatimantānaŋ, satimantānaŋ, dhitimantānaŋ, upaṭṭhākānaŋ, yadidaŋ Ānando" ti (A. i, 25) evaŋ Bhagavatā. "Ayasmā Ānando attha-kusalo dhamma-kusalo byañjana-kusalo nirutti-kusalo pubbâpara-kusalo" ti (A. iii, 201) evaŋ Dhammasenāpatinā ca pasattha-bhāvânurūpaŋ attano dhāraṇa-balaŋ dassento sattānaŋ sotukamyataŋ[2] janeti. *Evam me sutan* ti, tañ ca kho atthato vā byañjanato vā anūnam-anadhikaŋ, evam eva na aññathā daṭṭhabban ti. Na aññathā ti ca na Bhagavato sammukhā sutâkārato aññathā na pana Bhagavatā desitâkārato. Acinteyy' ānubhāvā hi Bhagavato desanā: n' eva sabbâkārena sakkā viññātun ti vuttovāyam' attho. Sutâkārā-virujjhanam eva hi dhāraṇa-balaŋ.

Me-saddo tīsu atthesu dissati.[3] Tathā hi 'ssa; "gāthâbhigītam *me* abhojaneyyan[4]" ti (Sn. 81; S. i, 167) ādisu mayā ti attho. "Sādhu *me*, bhante, Bhagavā saṅkhittena dhammaŋ desetu" ti (S. iv, 63) ādisu mayhan ti attho. "Dhammadāyādā *me*, bhikkhave, bhavathā" ti (M. i, 12) ādisu mamā ti attho. Idha pana 'mayā sutan' ti ca 'mama sutan' ti ca atthadvaye yujjati.[5] Ettha ca 'yo paro na hoti so attā' ti evaŋ vattabbe niyak' ajjhatta[6]-saṅkhāte sasantāne vattanato tividho pi *me*-saddo kiñcā pi ekasmiŋ yeva atthe dissati pi, karaṇa-sampadānâdi-visesa-saṅkhāto pana viññāyat' ev' āyaŋ attha-bhedo ti *me*-saddo tīsu atthesu dissati ti vutto ti daṭṭhabbaŋ.

Sutan ti, ayaŋ suta-saddo sa-upasaggo anupasaggo ca gamana-vissuta[7]-kilinn' ūpacit' ānuyoga - sota-viññeyya-sota - dvārâ-

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[1] *Cf.* DA. 27.
[2] C. -kāmataŋ.
[3] DA. 28; MA. 4; KhA. 101.
[4] C. *and* Sn. -janīyaŋ.
[5] KhA. vaṭṭati.
[6] VM. 349; DA. 183.
[7] KhA. gaman' akhyāti-rāgâbhibhūt' upacita.

nusāra-viññātâdi[1] anek' atthappabhedo ti. Kiñcāpi hi upasaggo kiriyaŋ viseseti, jotaka bhāvato pana sati pi tasmiŋ suta-saddo etam atthaŋ vadatī ti anupasaggassa suta-saddassa atth' uddhāre sa-upasaggassa gahaṇaŋ na virujjhati. Tathā hi 'ssa, "senāya pa*suto*" ti ( ) ādisu gacchanto ti attho. "*Suta*-dhammassa passato" ti (Vin. i, 3) ādisu vissuta[2]-dhammassā ti attho. "Ava*ssutā* 'va*ssuta*ssā" ti (Vin. iv, 213)[3] ādisu kilesena[4] kilinnâkilinnassā[5] ti attho. "Tumhehi puññaŋ pa*sutaŋ* anappakan[6]" ti (KhA. 215) ādisu upacitan ti attho. "Ye jhāna-pa*sutā* dhīrā" ti (Dhp. 181) ādisu jhānânuyuttā ti attho. "Diṭṭhaŋ *sutaŋ* mutan" ti (M. i, 4; A. ii, 23) ādisu sota-viññeyyan ti attho. "*Suta*-dharo *suta*-sannicayo" ti (A. ii, 23) ādisu sota-dvārânusāra-viññāta-dharo ti attho. Idha pana[7] sota-dvārânusārena upadhāritan ti vā upadhāraṇan ti vā attho. *Me*-saddassa hi mayā ti atthe sati, evaŋ mayā sutaŋ, sota-dvārânusārena upadhāritan ti yujjati: mamā ti atthe sati, evaŋ mama sutaŋ, sota-dvārânusārena upadhāraṇan ti yujjati.

Evam etesu tīsu padesu, yasmā *suta*-sadda-sannidhāpanena[8] *evaŋ*-saddena savana-kiriyā-jotakena bhavitabbaŋ, tasmā *evan* ti sota-viññāṇa-sampaṭicchanâdi sota-dvārika-viññāṇantaraŋ uppanna-mano-dvārika-viññāṇa-kicca-nidassanaŋ[9]: *me* ti vutta-viññāṇa-samangī-puggala-nidassanaŋ: sabbāni hi vākyāni evaŋ-kār' attha-saŋhitāni[10] yeva avadhāraṇa-bālattā tesaŋ. *Sutan* ti assavana-bhāva-paṭikkhepato anūn' ānadhik' āviparīta-gahaṇa-nidassanaŋ. Yathā hi sutaŋ[11] sutam eva ti vattabbataŋ arahati, tathā sammā sutaŋ anūnagahaṇaŋ anadhika-gahaṇaŋ aviparīta-gahaṇañ ca hotī ti. Athavā sadd' antar' attha[12]-jotana-vasena atthaŋ vadatī ti etasmiŋ pakkhe yasmā

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[1] DA, AngA. viññāṇâdi; MA. viññat-; KhA. viññāt-.
[2] KhA. khyāta-.
[3] Vin. avassutā avassutassa (purisa-puggalassa).
[4] DA, MA, AngA. *omit;* KhA. rāgâbhibhūtassa.
[5] A. kilesena kilinassā ti. [6] C. *omits.*
[7] DA, A. pan' assa. KhA. idha pana sutan ti sotaviññāṇa-pubbangamaya viññāṇa-vīthiyā upadh- (*and repeats in next sentence*).
[8] B. sanniṭṭhāpan' atthena. [9] *Dhammapāla adds this.*
[10] C. sahitāni. [11] C. yathā 'ssa hi.
[12] B. saddantaratta.

sutan ti etassa asutaŋ na hotī ti ayam attho vutto: tasmā *sutan* ti assavana-bhāva-paṭikkhepato anūn' ānadhik' āviparīta-gahaṇa-nidassanaŋ. Idaŋ vuttaŋ hoti: *evam me sutaŋ*, na mayā idaŋ diṭṭhaŋ, na sayambhu-ñāṇena sacchikataŋ, na aññathā vā upaladdhaŋ, api ca sutaŋ va, tañ ca kho samma-devā ti. Avadhāraṇ' attho vā *evaŋ*-saddo. Ayam attha-yojanā:—tad apekkhassa *suta*-saddassa-niyam' attho sambhavatī ti, tad apekkhassa *suta*-saddassa savana-bhāva-paṭikkhepato anūn' ānadhik' āviparīta-gahaṇa-nidassanan ti veditabbaŋ. Iti savana-hetu savana-visesa-vasena pi *suta*-saddassa[1] attha-yojanā katā ti daṭṭhabbaŋ.

Tathā *evan* ti tassā sota-dvārânusārena pavattāya viññāṇa-vīthiyā nānattha-byañjana-gahaṇato nāna-ppakarena ārammaṇe pavatti-bhāva-ppakāsanaŋ ākār' attho *evaŋ*-saddo ti karitvā. *Me* ti atta-ppakāsanaŋ: *sutan* ti dhamma-ppakāsanaŋ yathāvuttāya-viññāṇa-vīthiyā pariyatti-dhammârammaṇattā. Ayaŋ h' ettha saṅkhepo:—nāna-ppakārena ārammaṇe pavattāya viññāṇa-vīthiyā kāraṇa-bhūtāya mayā na aññaŋ kataŋ, idaŋ pana kataŋ, ayaŋ dhammo suto ti. Tathā *evan* ti niddisitabba[2]-ppakāsanaŋ nidassan' attho *evaŋ*-saddo ti katvā, nidassetabbassa-niddisitabba-bhāvato. Tasmā *evaŋ*-saddena sakalam pi suttaŋ paccâmaṭṭhan ti veditabbaŋ. *Me* ti puggala-ppakāsanaŋ: *sutan* ti puggala-kicca-ppakāsanaŋ. *Suta*-saddena labbhamānā savana-kiriyā savana-viññāṇa-ppabandhānaŋ paṭibaddhā. Tattha ca puggala-vohāro na ca puggala-vohāra-rahite dhamma-ppabandhe savana-kiriyā labbhatī ti. Tass' āyaŋ saṅkhepen' attho:—yaŋ suttaŋ niddississāmi, taŋ mayā *evaŋ sutan* ti.

Tathā *evan* ti yassa citta-santānassa nānappakāra[3]-ppavattiyā nānattha-byañjana-gahaṇaŋ hoti, tassa nānâkāra-niddeso, ākār' attho eva *evaŋ*-saddo ti katvā. *Evan* ti hi ayaŋ ākāra-paññatti dhammānaŋ taŋ taŋ pavatti-ākāraŋ upādāya paññāpetabba-bhāvattā: *me* ti kattāra[4]-niddeso; *sutan* ti visaya-niddeso. Sotabbo hi dhammo savana-kiriyā kattu-

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[1] C_1C_2 sutapadassa. [2] C. nidassitabba.
[3] *All* B.'s *Comys., but* C. nānârammaṇa.-
[4] *So* DA, MA, *and* KhA.; C. kattu-; A. katthu-.

puggalassa savana-kiriyā[1]-vasena pavatti-ṭṭhānaŋ hoti. Ettāvatā nāna-ppakāra-ppavattena citta-santānena taŋ-samaṅgino kattu-visaye gahaṇa-sanniṭṭhānaŋ dassitaŋ[2] hoti. Athavā *evan* ti puggala-kicca-niddeso. Sutānaŋ hi dhammānaŋ gahit'[3] ākārassa nidassanassa avadhāraṇassa vā pakāsana-sabhāvena[4] *evaŋ*-saddena tad ākārâdi-dhāraṇāya puggala-vohār' ūpādāna-dhamma-byāpāra-bhāvato puggala-kiccaŋ nāma niddiṭṭhaŋ hotī ti. *Sutan* ti viññāṇa-kicca-niddeso. Puggala-vādino pi hi pana savana-kiriyā viññāṇa-nirapekkhā na hotī ti. *Me* ti ubhaya-kicca-yutta-puggala-niddeso. *Me* ti hi sadda-ppavatti ekanten' eva satta-visesa-visayā[5] viññāṇa-kiccaŋ ca tatth' eva samoḍahitabban ti. Ayaŋ pan' ettha saŋkhepo:—Mayā savana-kicca-viññāṇa-samaṅginā puggalena viññāṇa-vasena laddha-savana-kicca-vohārena *sutan* ti.

Tatha *evan* ti ca *me* ti ca 'sacchikaṭṭha-paramattha-vasena avijjamāna-paññatti. Sabbassa hi saddhâdhigamanīyassa atthassa paññatti-mukhen' eva[6] paṭipajjitabbattā sabba-paññattīnañ ca vijjamānâdisu chasu[7] paññattīsu avarodho. Tasmā yo mayā marīciādayo viya abhūt' attho amanussavâdīhi[8] gahetabbo viya anumān' attho[9] pi na hoti. So ruppanâdiko ruppanânubhavanâdiko[10] ca paramattha-sabhāvo sacchikaṭṭha-paramattha-vasena vijjati. Yo pana *evan* ti ca *me* ti ca vuccamāno ākār' attho, so paramattha-sabhāvo sacchikaṭṭha-paramattha-vasena anupalabbhāmano[11] avijjamāna-paññatti nāma. Tasmā kiŋ h' ettha taŋ paramatthato atthi, yaŋ *evan* ti vā *me* ti vā niddesaŋ labhetha.[12]

Sutan ti vijjamāna-paññatti. Yan hi taŋ ettha sotena upaladdhaŋ, taŋ paramatthato vijjamānan ti. Tathā *evan* ti sotapatham-āgate-dhamme upādāya tesaŋ upadhārit' ākārâdīnaŋ paccāmasana-vasena *me* ti sa-santati pariyāpanne

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[1] A. *adds* na.
[2] *All* B.'s *Comys*. kataŋ hoti.
[3] C. ṭhit-.
[4] B, C_1C_4 bhāvena.
[5] $C_1C_2C_3C_4$ savisesa-visayo.
[6] A. *omits* mukh- *to* -attā.
[7] A. carasa vā va.
[8] B, $C_1C_2C_3C_4$ manussavâdīhi; C. anussa-.
[9] A. anuttamatto.
[10] A. rūpa-saddassâdiko rūpa-pananutavatâdiko.
[11] C. -māne.
[12] AngA. labheyya.

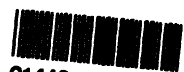
khandhe karaṇâdi-visese visiṭṭhe upādāya vattabbato upanidhāya-paññatti. *Sutan* ti diṭṭhâdīni upanidhāya vattabbato upanidhāya-paññatti. Diṭṭhâdi-sabhāva[1]-rahite saddâyatane pavattamāno pi suta-vohāro dutiyaŋ tatiyan ti ādi viya paṭhamâdiŋ nissāya diṭṭhaŋ sutaŋ mutaŋ viññātaŋ apekkhitvā[2] *sutan* ti viññeyyattā diṭṭhâdīni upanidhāya vattabbo hoti. Asutaŋ na hotī ti hi *sutan* ti pakāsitâyam attho ti.

Ettha ca *evan* ti vacanena asammohaŋ dīpeti. Paṭividdhā[3] hi attanā sutassa pakāra-visesā *evan* ti idha āyasmatā Ānandena paccāmaṭṭhā[4] ten' assa asammoho dīpito hotī ti. Na hi sammūḷho nānappakāra-paṭivedha-samattho hoti. Paccayâkāra-vasena nānappakārā duppaṭividdhā ca suttantā[5] ti dīpiyanti. *Sutan* ti vacanena sutassa asammosaŋ[6] dīpeti sutâkārassa yathāvato dassiyamānattā. Yassa hi sutaŋ pamuṭṭhaŋ hoti,[7] na so kālantare 'mayā sutan' ti paṭijānāti. Icc' assa asammohena paññā-siddhi: sammoh' ābhāvena paññāya eva vā savana-kālaŋ sambhūtāyā va tad-uttara-kāla-paññā[8]-siddhi. Tathā asammosena sati-siddhi. Tattha paññā-pubbaṅgamāya satiyā byañjan' āvadhāraṇa-samatthatā: byañjanānaŋ hi paṭivijjhitabbo ākāro nâtigambhīro yathā sutaŋ dhāraṇam eva tattha karaṇīyan ti satiyā byāpāro ādi.[9] Paññā tattha guṇa-bhūtā hoti, sati[10]-pubbaṅgamāya paññāya attha-paṭivedha-samatthatā: atthassa hi paṭivijjhitabbo ākāro gambhīro ti paññāya byāpāro ādi,[9] sati tattha guṇabhūtā yevā ti sati-pubbaṅgamāyā ti katvā. Tad-ubhaya-samatthatā-yogena attha-byañjana-sampannassa dhamma-kosassa anupālana-samatthatāya Dhamma-bhaṇḍâgārikatta-siddhi.

Aparo nayo. *Evan* ti vacanena yoniso-manasikāraŋ dīpeti. Tena ca vuccamānānaŋ ākārānaŋ nidassan' āvadhāraṇ' atthena upari vakkhamānānaŋ nānappakāra-paṭivedha-jotikānaŋ aviparīta-siddhi-dhamma-visayattā. Na hi ayoniso

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[1] C. pakāra-.
[2] A, B. vidhura-lakkhaṇaŋ.
[3] A. -laddhā.
[4] A. puccāmattā; C_2C_3 paccupaṭṭhā.
[5] A. suttajjhāyatī ti dissīyati; B, $C_1C_2C_3C_4$ suttantāni.
[6] *So all* B.'s *Comys.; MSS.* asammohaŋ.
[7] *So all, but* MA. samuṭṭhaŋ.
[8] A. paññatti-.
[9] A, B. adhiko.
[10] C. *omits.*



manasikārato nānappakāra-paṭivedho sambhavati. *Sutan* ti vacanena avikkhepaŋ dīpeti. *Paṭhama-bodhisuttaŋ* kattha-bhāsitan ti ādi pucchā-vasena pakaraṇa-ppattassa[1] vakkha-mānassa suttassa savanena-samana-mattena[2] na sambhavati, vikkhitta-cittassa savanâbhāvato. Tathā hi vikkhitta-citto[3] puggalo sabba-sampattiyā vuccamāno pi, 'na maya sutaŋ, puna bhaṇathā' ti bhaṇati.[4] Yoniso manasikārena c' ettha atta-sammā-paṇidhiŋ pubbe ca katapuññataŋ sādheti[5]: sammā-appaṇihitattassa, pubbe akata-puññassa vā tad-abhāvato, avikkhepena saddhamma-savanaŋ sappuris' ūpassayañ[6] ca sādheti; assutāvato sappuris' ūpassaya-virahitassa ca tad-abhāvato. Na hi vikkhitto sotuŋ sakkoti, na ca sappurise anupassayamānassa[7] savanaŋ atthī ti.

Aparo nayo. Yasmā *evan* ti[8] yassa citta-santānassa nāna-ppakāra-ppavattiyā nānatta-byañjana-gahaṇaŋ hoti, tassa nānâkāra-niddeso ti vuttaŋ. Yasmā ca so Bhagavato vaca-nassa attha-byañjana-pabheda-pariccheda-vasena sakala-sā-sana-sampatti-ogāhaṇena niravasesaŋ para-hita-pāripūri-kar-aṇa-bhūto, evaŋ bhaddako ākāro na sammā-apaṇihit' attano[9] pubbe akata-puññassa vā hoti, tasmā *evan* ti iminā bhaddaken' ākārena pacchima-cakka-dvaya-sampattim attano dīpeti: *sutan* ti savana-yogena purima-cakka-dvaya-sampattiŋ. Na hi appaṭirūpa-dese vasato sappuris' ūpassaya[10]-virahitassa ca savanaŋ atthi. Icc' assa pacchima-cakka-dvaya-siddhiyā āsaya-suddhi siddhā hoti. Sammā paṇihita citto pubbe ca katapuñño visuddh' āsayo hoti tad-asuddhi-hetu na hi kile-sānaŋ dūri-bhāvattā. Tathā hi vuttaŋ:

"Sammā paṇihitaŋ cittaŋ seyyaso naŋ tato kare" ti
(Dhp. 43)

"Katapuñño 'si tvaŋ, Ānanda: padhānam anuyuñjā: khippaŋ hohi 'si[11] anāsavo" ti ca (D. ii, 144). Purima-cakka-dvaya-

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[1] C_{1-4} pakāraṇappattiyā.
[2] *So* A, *but* B. samana-santānena; C. savanaŋ-samādhānam-antarena.
[3] KhA. *omits* citto.
[4] KhA. bhaṇitabban ti vadati.
[5] *Cf.* A. ii, 32.
[6] *So* B.'s *Comys. and* A, *but* C. ūpanissayaŋ.
[7] C. -purisaŋ anupanissāya.
[8] C. *omits* yasmā evan ti.
[9] *So Comys., but* C. attassa.
[10] *So Comys., but* C. upanissaya.
[11] C. hoti si.

siddhiyā payoga-suddhi. Paṭirūpa-desa-vasena hi sappuris' ūpassayena ca sādhūnaŋ diṭṭhânugati[1]-āpajjanena parisuddha-payogo hoti. Tāya c' āsaya-suddhiyā adhigama-byatti-siddhi. Pubbe yeva taṇhā-diṭṭhi-saṅkilesānaŋ visodhitattā, payoga-suddhiyā āgama-byatti-siddhi. Parisuddha-kāya-vacī-payogo hi vippaṭisārâbhāvato avikkhittacitto pariyattiyaŋ visārado hoti. Iti payog' āsaya-suddhassa āgam' ādhigama-sampannassā vacanaŋ aruṇ' uggamānaŋ[2] viya suriyassa udayato, yoniso manasikāro viya ca kusala-kammassa, arahati Bhagavato vacanassa pubbaṅgamaŋ bhavitun ti ṭhāne nidānaŋ ṭhapento *evam me sutan* ti ādim āha.

Aparo nayo: *evan* ti iminā pubbe vuttanayen' eva nānappakāra-paṭivedha-dīpakena vacanena attano attha-paṭibhāna-paṭisambhidā-sampatti-sabhāvaŋ[3] dīpeti, *sutan* ti iminā *evaŋ*-sadda-paṇidhānato vakkhamānâpekkhāya[4] vā sotabba-bheda-paṭivedha-dīpakena dhamma-nirutti-paṭisambhidā-sampatti-sabhāvaŋ dīpeti. *Evan* ti ca idaŋ vutta-nayen' eva yoniso manasikāra-dīpakaŋ vacanaŋ bhāsamāno ete dhammā mayā manasânupekkhitā, diṭṭhiyā suppaṭividdhā ti dīpeti.[5] Pariyatti-dhammo hi idha sīlaŋ kathitaŋ, idha[6] samādhi, idha paññā ettakā ettha anusandhiyo ti ādinā nayena manasânupekkhitā anussav' ākāra-parivitakka-saŋsiddhāya dhamma-nijjhāna-khanti-bhūtāya ñāta-pariññā-saṅkhātāya vā diṭṭhiyā tattha tattha vutta-rūpârūpa-dhamme iti rūpaŋ ettakaŋ rūpan ti ādinā nayena suṭṭhu vavatthāpetvā paṭividdho attano paresañ ca hita-sukhâvaho hotī ti. *Sutan* ti idaŋ savana-yoga-dīpaka-vacanaŋ bhāsamāno 'bahu mayā dhammā sutā dhatā vacasā[7] paricitā' ti dīpeti.[5] Sot' āvadhāna-paṭividdhā hi pariyatti-dhammassa savana-dhāraṇa-paricayā: tad-ubhayenā pi dhammassa-svākkhāta[8]-bhāvena attha-byañjana-pāripūriŋ dīpento savane ādaraŋ janeti. Attha-byañjana-paripuṇṇaŋ hi dhammaŋ ādarena asuṇanto mahatā hitā paribāhiro hoti ti ādaraŋ janetvā sakkaccaŋ dhammo sotabbo.

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[1] A. anuyogati.
[2] DA, MA, AngA. aruṇaggaŋ (*see Pāli Dict. s.v.*).
[3] DA. sampadaŋ; AngA, A, *and* C_{1-3} sambhāvaŋ.
[4] A. pakkhāya so.
[5] KhA. ñāpeti.
[6] B. evaŋ.
[7] C. vacayā.
[8] B, C_{1-4} svākkhyāta.

Evam me sutan ti, iminā pana sakalena vacanena ayasmā Ānando Tathāgatappaveditaŋ dhammaŋ attano adahanto[1] asappurisa-bhūmiŋ atikkamati, sāvakattaŋ paṭijānanto sappurisa-bhūmiŋ okkamati. Tathā asaddhammā cittaŋ vuṭṭhāpeti, saddhamme cittaŋ patiṭṭhāpeti. 'Kevalaŋ sutam ev' etaŋ mayā, tass' eva pana Bhagavato[2] vacanan' ti dipento attānaŋ parimoceti, Satthāraŋ apadisati,[3] Jina-vacanaŋ appeti, dhamma-nettiŋ patiṭṭhāpeti.[4] Api ca *evam me sutan* ti attanā uppādita-bhāvaŋ appaṭijānanto[5] purima-savanaŋ vivaranto[6] 'sammukhā paṭiggahitaŋ idaŋ mayā tassa Bhagavato catu-vesārajja-visāradassa dasabala-dharassa[7] āsabhaṇ-ṭhānaṭṭhāyino sīha-nāda-nādino[8] sabbasatt' uttamassa dhamm' issarassa dhamma-rājassa dhamm' ādhipatino dhamma-dīpassa dhamma-saraṇassa saddhamma-vara-cakkavattino Sammā-sambuddhassa,[9] na ettha atthe vā dhamme vā pade vā byañjane vā kaṅkhe vā vimati vā kattabbā' ti, sabba-deva-manussānaŋ imasmiŋ assaddhiyaŋ vināseti, saddhā-sampadaŋ uppādeti. Ten' etaŋ vuccati:

Vināsayati assaddhaŋ, saddhaŋ vaḍḍheti sāsane
Evam me sutaŋ icc' evaŋ vadaŋ Gotama-sāvako ti.

Ekan ti, gaṇana-paricchedo. Ayan hi *eka*-saddo aññasaŋsaṭṭhā[10] sahāya saṅkhâdisu dissati. Tathā hi, "sassato attā ca loko ca idam eva saccaŋ, mogham aññan" ti (D. i, 187) icc' eke abhivadantī ti ādisu aññatthe dissati. "Cetaso ekodi-bhāvan" ti (D. i, 37, *etc.*) ādisu saŋsaṭṭhe. "Eko vūpakaṭṭho" ti (S. i, 140) ādisu asahāye.[11] "Eko 'va kho, bhikkhave, khaṇo ca samayo ca brahmacariya-vāsāyā" ti (A. iv, 227) ādisu saṅkhāyaŋ.[12] Idhā pi saṅkhāyam eva daṭṭhabbo. Tena vuttaŋ, "*Ekan* ti gaṇana-paricceheda-niddeso" ti. *Samayan* ti parichinna-niddeso. *Ekaŋ samayan* ti aniyāmita-paridīpanaŋ. Tattha *samaya*-saddo:

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[1] A. arahanto.
[2] KhA. *adds* arahato sammā-sambuddhassā ti ca.
[3] DA. dissati.
[4] *So* A, B, *and* Buddh., *but* C. paṭṭhāpeti.
[5] MA. apaṭi-.
[6] A. vicaranto; C_{1-3} vidhuranto.
[7] A. *omits.*
[8] MA. -nadino.
[9] DA. *adds* vacanaŋ.
[10] B. pasatthā; A. -seṭthāsayaŋ kaṅkhā-.
[11] A. asabhāge.
[12] A. saṅkhyaŋ.

Samavāye khaṇe kāle samūhe hetu-diṭṭhisu
Paṭilābhe pahāne ca paṭivedhe ca dissati.
(DA. 31; Asl. 57).

Tathā hi 'ssa, "app' eva nāma sve pi upasaṅkhameyyāma kālañ ca samayañ ca upādāyā" ti (D. i, 205) evam ādisu samavāyo attho. Yutta-kālañ ca paccaya-sāmaggiñ ca labhitvā ti ha adhippāyo. Tasmā paccaya-samavāyo ti veditabbo. "Eko 'va kho, bhikkhave, khaṇo ca samayo ca brahmacariya-vāsāyā" ti (A. iv, 22) ādisu khaṇo, okāso ti attho. Tathāgat' uppādako[1] hi magga-brahmacariyassa okāso tappaccaya-paṭilābha-hetuttā khaṇo eva samayo ti khaṇo ti vā samayo ti vā vuccati. So eko yevā 'ti ha[2] attho. "Uṇha-samayo pariḷāha-samayo" ti (Vin. iv, 117) ādisu kālo. "Mahā-samayo pavanasmin" ti (D. ii, 254) ādisu samūho. Mahāsamayo 'ti ha bhikkhūnaŋ devatānañ ca mahāsannipāto ti attho. "Samayo pi kho te, Bhaddāli, appaṭividdho ahosi. Bhagavā kho Sāvatthiyaŋ viharati, Bhagavā pi maŋ jānissati. Bhaddāli nāma bhikkhu Satthu-sāsane sikkhāya na pari-pūrakārī[3] ti: ayam pi kho te, Bhaddāli, samayo appaṭividdho ahosī" ti (M. i, 438) ādisu hetu. Sikkhāpadassa kāraṇaŋ hi idha samayo ti adhippeto. "Tena kho pana samayena Uggāhamāno paribbājako Samana-Maṇḍikā[4]-putto samaya-ppavādake tiṇḍukā-cīre[5] ekasālake Mallikāya ārāme paṭiva-satī" ti (M. ii, 22) ādisu diṭṭhi. Tattha hi nisinnā titthiyā attano attano diṭṭhisaṅkhātaŋ samayaŋ pavadantī ti. So paribbājak' ārāmo samaya-ppavādako ti vuccati.

Diṭṭhe 'va dhamme yo attho, yo c' attho samparāyiko,
Atth' ābhisamayā dhīro paṇḍito ti pavuccatī ti (S. i, 87)

ādisu paṭilābho. Atthâbhisamayā ti ha tassa adhigamā ti attho. "Sammā-mānâbhisamayā antaŋ akāsi dukkhassā" ti (S. iv, 205; A. i, 134) ādisu pahānaŋ. Adhikaraṇaŋ samayaŋ vūpasamanaŋ apagamo ti abhisamayo pahānaŋ. "Dukkhassa pīḷan' aṭṭho saṅkhat' aṭṭho santāp' aṭṭho vipariṇām' aṭṭho abhisamay' aṭṭho" ti (Pṭs. ii, 104-14) ādisu

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[1] C. uppādādiko. [2] A. ti hi; C. tīha (*so supra and infra also*).
[3] MA. apparipūrakarī ti; KhA. aparipūrakārī ti.
[4] A, Asl. Muṇḍikā. [5] *So* Buddh., *but* C. Tiṇḍukā-tīre.

paṭivedho. Iha[1] abhisametabbato abhisamayo 'va attho, abhisamay' aṭṭho ti pīḷan' ādīni abhisametabba-bhāvena ekībhāvaŋ upanetvā vuttāni. Abhisamayassa vā paṭivedhassa visaya-bhūto attho, abhisamay' aṭṭho ti tān' eva tathā ekattena vuttāni. Tattha pīḷanaŋ dukkha-sacca-saṅkhātassa taŋ-samaṅgino hiŋsanaŋ[2] avipphāri-katâkaraṇaŋ santāpo dukkha-dukkhatâdi-vasena santappanaŋ paridahaṇaŋ vā. Ettha ca sahakāri-kāraṇatāya sanniṭṭhaŋ sameti samavetī ti, samavāyo samayo. Sameti samāgacchati ettha magga-brahmacariyaŋ tad-āhāra-puggalehī ti, khaṇo samayo. Sameti ettha etena vā samāgacchati satto sabhāva-dhammo vā uppādâhīhi vā saha-jātâdīhī ti vā, kālo samayo. Dhammappavatti-mattatāya atthato abhūto pi hi kālo dhammappavattiyā adhikaraṇaŋ karaṇaŋ viya ca kappana-mattasiddhenânurūpena voharīyatī ti samaŋ[3] saha vā avayavānaŋ ayanaŋ pavatti adhiṭṭhānaŋ ti, samūho samayo. Yathā samudāyo ti, avayava[4]-sabhāva-ṭṭhānam eva hi samūho. Avasesa-paccayānaŋ samāgame sati eti phalam eva tasmā uppajjati pavattatī ti, samayo hetu. Yathā samudayo ti: sameti saŋyojana-bhāvato sambandhaŋ eti attano visaye pavattati, daḷha-gahaṇa-bhāvato vā saŋyuttā ayanti pavattanti sattā[5] yathâbhinivesaŋ etenā ti, samayo diṭṭhi. Diṭṭhisaŋyojanena hi sattā ativiya bajjhantī ti. Samiti saṅgati samodhānan ti, samayo paṭilābho. Samayanaŋ upasamayanaŋ[6] apagamo ti, samayo pahānaŋ. Samuccheda-ppahānabhāvato pana adhiko samayo ti, abhisamayo. Yathā dhammaŋ abhimukhaŋ ñāṇena samaŋ etabbo abhisametabbo ti, abhisamayo. Dhammānaŋ aviparīta-sabhāvo. Abhimukhena-bhāvena samaŋ eti gacchati bujjhatī ti, abhisamayo: dhammānaŋ yathābhūta-sabhāvâvabodho. Evaŋ tasmiŋ tasmiŋ atthe *samaya*-saddassa pavatti veditabbā. *Samaya*-saddassa atth' uddhāre 'va abhisamaya-saddassa gahaṇekāraṇaŋ vutta-nayen' eva veditabbaŋ.

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[1] *Texts* idha. *Here* Dhp. *expands the Comy. for the rest of this paragraph.*
[2] A. kisanaŋ.
[3] A. samayaŋ.
[4] A. avaya-.
[5] A. *omits* pavattanti sattā.
[6] A. samassa upasamassayānaŋ sammāvāyānaŋ.

Idha pan' assa kālo attho, samayayâdīnaŋ asambhavato. Desa-desaka-parisā viya desanāya nidāna-bhāve-kālo[1] tveva icchitabbo[2] ti. Yasmā pan' ettha samayo ti kālo adhippeto, tasmā saŋvacchara-utu-mās' addha-māsa[3]-ratti-divasa-pubbaṇha-majjhantika-sāyaṇha-paṭhama-yāma-majjhima-yāma[4]-pacchima-yāma-muhuttâdisu kāla-bheda-bhūtesu[5] samayesu *ekaŋ samayan* ti dīpeti.

Kasmā pan' ettha aniyamita-vasen' eva kālo niddiṭṭho ti ce? Kiñcāpi etesu saŋvaccharâdisu samayesu yaŋ yaŋ suttaŋ yasmiŋ yasmiŋ saŋvacchare utumhi māsc pakkhe ratti-bhāge divasa-bhāge vā vuttaŋ, sabbam pi taŋ therassa suviditaŋ suvavatthāpitaŋ paññāya. Yasmā pana *evam me sutan* asuka-saŋvacchare asuka-utumhi asuka-māse asuka-pakkhe asuke-rattibhāge asuka-divasabhāge ti evaŋ vutte na sakkā sukhena dhāretuŋ vā uddisituŋ vā uddisāpetuŋ vā, bahuñ ca vattabbaŋ hoti, tasmā eken' eva padena tam atthaŋ[6] samodhānetvā *ekaŋ samayan* ti āha.

Ye vā ime, gabbh' okkanti-samayo, jāti-samayo, saŋvega-samayo, abhinikkhamana-samayo, dukkara-kārika-samayo, Māra-vijaya-samayo, abhisambodhi-samayo, diṭṭha-dhamma-sukhavihāra-samayo, desanā-samayo, parinibbāna-samayo ti evam ādayo Bhagavato deva-manussesu ativiya pakāsā aneka-kāla-ppabhedā[7] eva samayā, tesu samayesu desanā-samaya-saṅkhātaŋ *ekaŋ samayan* ti dīpeti.[8] Yo câyaŋ ñāṇa-karuṇā-kicca-samayesu karuṇā-kicca-samayo, attahita-parahita-paṭipatti-samayesu parahita-paṭipatti-samayo, sannipatitānaŋ[9] karaṇīya-dvaya-samayesu dhammī-kathā-samayo desanā-paṭipatti-samayesu desanā-samayo, imesu samayesu aññatara-samayaŋ sandhāya *ekaŋ samayan* ti āha.

Kasmā pan' ettha yathā *Abhidhamme* "Yasmiŋ samaye kāmâvacaraŋ kusalaŋ cittaŋ uppannaŋ hotī" ti (Asl. 57; Dhs. 9) ca, ito aññesu Suttapadesu "Yasmiŋ samaye, bhikkhave, bhikkhu vivicc' eva kāmehi, vivicc' akusalehi dham-

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[1] *So* A, C, *but* C_{1-4} niyamâbhāvato. [2] C_{1-4} kālo naŋ icchitabbo.
[3] A. *omits*. [4] A. *omits* majjh- *and* pacch-.
[5] KhA. kālākhyesu. [6] *So* A. *and Comys., but* C. sabbam cttha.
[7] KhA. *as before*. [8] KhA. vuttaŋ hoti.
[9] *Cf*. M. i, 161.

mehi" ti (A. ii, 214) ca bhumma-vacanena niddeso kato, *Vinaye* ca "tena samayena Buddho Bhagavā" ti (Vin. i, 1) karaṇena-vacanena niddeso kato, tathā akatvā *ekaŋ samayan* ti upayoga-vacanena niddeso kato ti [1]? Tattha tathā, idha ca aññathā attha-sambhavato. Tattha hi *Abhidhamme*, ito aññesu ca Suttantesu ādhārassa[2] visaya-saṅkhāto adhikaraṇ' attho, kiriyāya kiriyantara-lakkhaṇa-saṅkhātena, bhāvena bhāva-lakkhaṇ' attho ca sambhavati. Adhikaraṇaŋ hi kāl' attho[3] ca samūh' attho[3] ca samayo, tattha vuttānaŋ phassâdi-dhammānaŋ tathā kālo sabhāva-dhamma-pavattimattāya paramatthato avijjamāno pi tabbhāvena[4] paññāto: taŋ khaṇa-ppavattānaŋ tato pubbe parato ca abhāvato "pubbaṇhe jāto sāyaṇhe jāto[5]" ti ādisu samūho ti pi avayavavinimmutto[6] paramatthato avijjamāno pi kappanāmattasiddhena rūpena avayavānaŋ ādhāra-bhāvena paññāpīyati. Yathā rukkhe sākhā avayavamhi[7] samuṭṭhito ti ādisu, yasmiŋ kāle dhamma-puñje[8] ca kāmâvacaraŋ kusalaŋ cittaŋ uppannaŋ hoti, tasmiŋ yeva kāle puñje ca phassâdayo pi hontī ti, ayaŋ hi tattha attho.

Tathā khaṇa-samavāya-hetu-saṅkhātassa samayassa bhāvena tesaŋ vuttānaŋ phassâdi-dhammānaŋ bhāvo lakkhīyati. Yathā hi "gāvīsu duyhamānāsu gato[9] duddhāsu āgato" ti ( ), ettha gāvīnaŋ dohana-kiriyāya gamana-kiriyā lakkhīyati, evaŋ idhâpi yasmiŋ samaye ti vutte ca paramatthassa[10] sattâvi-rahâbhāve[11] satī ti ayam attho, viññāyamāno eva hotī ti samayassa sattāya kiriyāya cittassa uppāda-kiriyā phassâdīnaŋ bhavana-kiriyā ca lakkhīyati. Tathā yasmiŋ samaye, yasmiŋ navame khaṇe, yasmiŋ yoniso-manasikārâdi hetumhi paccaya-samavāye vā sati kāmâvacaraŋ kusala-cittaŋ uppannaŋ hoti, tasmiŋ samaye khaṇe hetumhi paccaya-samavāye ca phassâdayo pi hontī ti. Tasmā tadattha-jotan' atthaŋ bhumma-vacanena niddeso kato. *Vinaye* ca "annena vasati"

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[1] KhA. *adds* vuccate.
[2] A. ādhārabhāvisaṅkh-.
[3-3] KhA. kālākhyo samūhākhyo.
[4] A. ādhāra-bhāvena.
[5] *Cf.* A. i, 294.
[6] C_{1-2} vinimutto.
[7] A. yava-rāsimhi.
[8] *Cf.* Asḷ. 61 *for this passage.*
[9] A. gato ti *and omits* dudd . . . ti.
[10] A, C. padatthassa.
[11] A. vihārathāvato; B. sattāviraha-bhāve.

ti ( ) ādisu viya hetu-attho. "Pharasunā chindati, kuddālena khaṇati, annena vasatī" ti ( ) ādisu viya karaṇ' attho ca sambhavati. Yo hi sikkhāpada-paññatti-samayo Dhammasenāpati[1] ādīhi pi dubbiññeyyo, tena samayena hetu-bhūtena [2] karaṇa-bhūtena vītikkamaŋ sutvā, bhikkhu-saṅghaŋ sannipātāpetvā, otiṇṇa-vatthukaŋ puggalaŋ paṭipucchitvā vigarahitvā ca taŋ taŋ vatthuŋ otiṇṇa-samaya-saṅkhāta-kālaŋ anatikkamitvā, sikkhāpadāni paññāpento tatiya-pārājikâdīnaŋ viya sikkhāpada-paññattiyā-hetu apekkhamāno[3] Bhagavā tattha tattha vihāsi. Tasmā tadattha-jotan' atthaŋ *Vinaye* karaṇa-vacanena niddeso kato. Idha pana aññasmiñ ca evaŋjātike accanta-saŋyog' attho sambhavati. Tasmiŋ hi samaye saha samuṭṭhāna-hetunā idaŋ udānaŋ uppannaŋ accantam eva taŋ samayaŋ ariya-vihāra-pubbaṅgamāya dhamma-pacca-vekkhaṇāya Bhagavā vihāsi. Tasmā "māsaŋ ajjhetī" ti ( ) ādisu viya upayog' attha-jotan' atthaŋ idha upayoga-vacanena niddeso kato. Ten' etaŋ vuccati:

> "Taŋ taŋ atthaŋ avekkhitvā bhummena karaṇena ca
> Aññatra[4] samayo vutto, upayogena so idhā" ti[5]

Porāṇā pana vaṇṇayanti: Tasmiŋ samaye ti vā, tena samayenā ti vā, ekaŋ[6] samayan ti vā abhilāpamatta-bhedo esa niddeso, sabbattha-bhummam eva attho. Tasmā *ekaŋ samayan* ti vutte pi ekasmiŋ samaye ti attho veditabbo ti.

Bhagavā[7] ti garu: garum hi loke Bhagavā ti vadanti. Ayañ ca sabbaguṇa-visiṭṭhatāya sabbasattānaŋ garu. Tasmā Bhagavā ti veditabbo. *Porāṇehi* pi vuttaŋ:

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[1] *Comys.* Sāriputtâdī-. [2] C. *omits* hetu-bhūtena.
[3] *Comys.* avekkha-; DA. avekka-. [4] A, C. aññatha.
[5] VinA. *reads:*

> Upayogena bhummena taŋ taŋ attham apekkhiya
> Aññatra samayo vutto karaṇen' eva so idhā ti.

[6] *Comys.* taŋ; KhA. *omits all.*
[7] *In the following section re* Bhagavā, DA, MA, AṅgA. *are brief and agree; but* VinA, KhA. *are the same as* Vis. Magga, p. 209, *and are of great length. Both quote by name the shorter explanation at* Niddesa, 142, 211, 337. *In this text* Dhammapāla *closely follows the* Vis. Magg. *and* KhA. *version, but adds and expands and explains in his own way.*

"Bhagavā ti vacanaŋ seṭṭhaŋ, Bhagavā ti vacanam uttamaŋ,
Garu-gārava-yutto so, Bhagavā tena vuccatī[1]" ti.

Tattha seṭṭhan ti seṭṭha-vācakaŋ vacanaŋ seṭṭhan ti vuttaŋ, Seṭṭha-guṇa-saha-caraṇato. Athavā vuccatī ti, vacanan ti attho. Bhagavā ti vacanaŋ seṭṭhan ti; Bhagavā ti iminā vacanena vacanīyo yo attho so seṭṭho ti attho. Bhagavā ti vacanaŋ uttaman ti; ettha pi vuttanayen' eva attho veditabbo. Gārava-yutto ti, garu-bhāva-yutto garu-guṇa-yogato visesa-garu-karaṇâditāya 'va gārava-yutto. Evaŋ guṇa-visiṭṭha-satt' uttama-garu-gāravâdhivacanaŋ Bhagavā ti idaŋ vacanaŋ veditabbaŋ. Api ca

Bhagī bhajī bhāgi vibhattavā iti
Akāsi bhaggan ti gāru ti bhāgyavā[2]
Bahūhi ñāyehi subhāvitattano
Bhavantago, so Bhagavā ti vuccatī ti,

Niddese[3] āgata-nayena.

Bhāgyavā bhaggavā yutto, bhagehi[4] ca vibhattavā
Bhattavā vantagamano bhavesu Bhagavā tato ti.

Imāya gāthāya vasena Bhagavā ti padassa veditabbo. So pan' āyaŋ attho sabbâkārena *Visuddhi-Magge* vutto.[5] Tasmiŋ vutta-nayen' eva vivaritabbo. Api ca bhage vani bhage vā vamī ti, *Bhagavā*. Tathāgato hi dāna-sīlâdi-pāramī-dhamme jhāna-vimokkhâdi uttarī-manussa-dhamme vani bhajī sevī bahulam akāsi: tasmā Bhagavā. Athavā te yeva veneyya-satta-santānesu kathaŋ nu kho uppajjeyyun ti vanī yācī patthayī ti, Bhagavā. Athavā bhaga-saṅkhātaŋ issariyaŋ sayañ ca vamī uggirī, khela-piṇḍaŋ viya anapekkho chaḍḍayī ti, Bhagavā. Tathā hi Tathāgato hattha-gataŋ cakkavatti-siriŋ devalokâdhipacca-sadisaŋ cātuddīp' issariyaŋ cakkavatti-sampatti-sannissayañ ca satta-ratana-samujjalaŋ yasaŋ tiṇāya pi amaññamāno, nirapekkho pahāya abhinikkhamitvā sammā-sambodhiŋ abhisambuddho. Tasmā iti pi siri-ādike bhage vamī ti Bhagavā. Athavā bhāni nāma nakkhattāni. Tehi

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[1] A, KhA, VinA. pavuccati.
[2] A. bhattan ti garūhitabbyavā; C. garūhi bhattavā.
[3] *Nidd.* i, 142. [4] KhA. bhavehi. [5] VM. 212, 9.

samaŋ gacchanti pavattantī ti bhagā,[1] Sineru-Yugandhara-Uttarakuru-Himavantâdi-bhājana-loka-nissitā sobhā kappaṭṭhika-bhāvato. Te pi Bhagavā vamī. Tannivāsi satte vā samatikkamanato tappaṭibaddha-chanda-rāga-ppahānena pajahī ti. Evam pi bhage vamī ti, Bhagavā ti. Evam ādinā pi nayena Bhagavā ti padassa attho veditabbo.

Ettāvatā c' ettha[2] *evam me sutan* ti yathā-sutaŋ dhammaŋ saṅgāyana-vasena bhāsanto Bhagavato dhamma-sarīraŋ paccakkhaŋ karoti. Tena "na-y-idaŋ atikkanta-satthukaŋ pāvacanaŋ, ayaŋ vo Satthā" ti (*cf.* D. ii, 154) Satthu adassanena ukkaṇṭhitaŋ janaŋ samassāseti. Vuttaŋ h' etaŋ Bhagavatā:—"Yo vo, Ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mam' accayena Satthā" ti (*loc. cit.*).

Ekaŋ samayaŋ Bhagavā ti vacanena tasmiŋ samaye Bhagavato avijjamāna-bhāvaŋ dassento rūpakāya-parinibbānaŋ sādheti.[3] Tena, 'evaŋvidhassa nāma ariya-dhammassa desako[4] dasabala-dharo vajira-saṅghāta-samāna[5]-kāyo so pi Bhagavā parinibbuto: Ken' aññena jīvite āsā janetabbā' ti jīvita-madamattaŋ[6] janaŋ saŋvejeti, saddhamme c' assa ussāhaŋ janeti. *Evan* ti ca bhaṇanto desanā-sampattiŋ niddisati: vakkhamānassa sakala-suttassa *evan* ti nidassanato. *Me sutan* ti sāvaka-sampattiŋ savana-sampattiñ ca niddisati paṭisambhida-ppattena pañcasu ṭhānesu Bhagavatā etadagge ṭhapitena Dhammabhaṇḍâgārikena sutabhāva-dīpanato, tañ ca kho mayā sutaŋ na anussati garu-paramparā-gatan ti imassa c' atthassa dīpanato. *Ekaŋ samayan* ti kāla-sampattiŋ savana-sampattiñ[7] ca niddisati Uruvelāyaŋ viharaṇa-samaya-bhāvena Buddh' uppāda-paṭimaṇḍita-bhāva-dīpanato. Buddh' uppāda-paramā hi kāla-sampadā. Bhagavā ti, desaka-sampattiŋ niddisati guṇa-visiṭṭha-sattuttama-garubhāva-dīpanato.

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[1] A. bhatā.
[2] DA. 34; MA. 10, § 21; KhA. 110.
[3] DA, MA. sāreti; KhA. dasseti; A. sāveti.
[4] *Comys.* (*see below*) desako; C. desetā.
[5] *So* DA, MA, AngA, *but* C. saṅkhāta-; KhA. *omits* -samāna-.
[6] *So Comys.*; A. jīvitamattaŋ; B. jīvitamatthaŋ; C. jīvita-paramatthaŋ.
[7] A. *omits* sav.-samp-.

Uruvelāyan ti,[1] mahā-velāyaŋ, mahante vālika-rāsimhī ti attho. Athavā urū ti vālikā vuccati, velā ti mariyādā, velâtikkamana-hetu āhatā[2] urū uru-velā ti evam p' ettha attho daṭṭhabbo.

Atīte kira anuppanne Buddhe dasa-sahassa-tāpasā tasmiŋ padese viharantā kāyakamma-vacīkammāni paresam pi pākaṭāni honti manokamma pana apākaṭaŋ. Tasmā "yo micchā-vitakkaŋ vitakketi[3] so attanā 'va attānaŋ codetvā pattapuṭena[4] vālikaŋ āharitvā imasmiŋ ṭhāne ākiratu. Idam assa daṇḍa-kamman" ti katika-vattaŋ katvā, tato paṭṭhāya yo tādisaŋ vitakkaŋ vitakketi, so tattha patta-puṭena vālikaŋ āharitvā ākirati. Evaŋ tattha anukkamena mahā-vālika-rāsi jāto. Tato naŋ pacchimā janatā[5] parikkhipitvā cetiya-ṭṭhānam akāsi. Taŋ sandhāya vuttaŋ *Uruvelāyan* ti; mahā-velāyaŋ mahante vālika-rāsimhī ti attho daṭṭhabbo ti.

Viharatī ti, avisesena iriyāpatha-dibba-brahma-ariya-vihāresu aññatara-vihāra-samaṅgi-paridīpanaŋ etaŋ.[6] Idha pana ṭhāna-gamanâsana-sayana-ppabhedesu[7] iriyāpathesu āsana-saṅkhāta[8]-iriyāpatha-samāyoga-paridīpanaŋ. Ariya-vihāra-samaṅgi-paridīpanañ cā ti veditabbaŋ. Tattha yasmā ekaŋ iriyāpatha-bādhanaŋ aññena[9] iriyāpathena vi-cchinditvā aparipaṭantaŋ attabhāvaŋ harati, pavatteti, tasmā *vi-haratī* ti padassa iriyāpatha-vihāra-vasena ettha attho veditabbo. Yasmā pana Bhagavā dibba-vihārâdīhi sattānaŋ vividhaŋ hitaŋ harati upaharati upaneti uppādeti, tasmā tesam pi vasena vividhaŋ haratī ti evam attho veditabbo.

Najjā ti: nadati sandatī ti, nadī: tassa najjā: nadiyā ninna-gāyā[10] ti attho. *Nerañjarāyā* ti, nelaŋ jalam assā ti, nelañjalā ti vattabbe *la*-kārassa *ra*-kāraŋ katvā *Nerañjarāyā* ti vuttaŋ. Kaddama-sevāla-paṇakâdi-dosa-rahita-salilāyā ti attho. Keci

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[1] *Cf.* Asḷ. 219 (*Expos.* 296). [2] *So* A. *and* VinA, *but* C. *has* ābhatā.
[3] A. -esi. [4] A. vatta-mukhena. [5] A. jantā.
[6] KhA. paridīpana-vacanaŋ etaŋ; VinA, AngA, MA. paridīpakam etaŋ; A. samaṅgata-; C. samaṅgitā paridīpanaŋ.
[7] *So* KhA, MA; A. ṭhānâsana-gamana; C. ṭhāna-nisinna-gam-.
[8] AngA, KhA, MA. aññatara-iriya-.
[9] *So* VinA, DA, *but* KhA. itarena; AngA. ekena.
[10] C. ninna-bhāgāya.

nīla-jalāyā ti vattabbe *Nerañjarāyā* ti vuttan ti vadanti. Nāmam eva vā etissā nadiyā ti veditabbaŋ. Tassā nadiyā tīre. Yattha Bhagavā vihāsi taŋ dassetuŋ *Bodhi-rukkhc-mūle* ti vuttaŋ. Tattha "Bodhi vuccati catusu maggesu ñāṇan" ti (Nd.i,456). Ettha magga-ñāṇaŋ bodhī ti vuttaŋ. "Pappoti bodhiŋ vara-bhūri-medhaso[1]" ti (D. iii, 159), ettha sabbaññuta-ñāṇaŋ. Tadubhayam pi bodhiŋ Bhagavā ettha patto ti. Rukkho pi bodhi-rukkho tveva nāmaŋ labhi. Athavā satta-bojjhaṅge bujjhī ti Bhagavā, bodhi. Tena bujjh' antena[2] sannissitattā so rukkho bodhi-rukkho ti nāmaŋ labhi: tassa bodhi-rukkhassa. *Mūle* ti,[3] samīpe. Ayaŋ hi mūla-saddo "mūlāni uddhareyya, antamaso usīra-nāḷi[4]-mattāni pī" ti (S. ii, 88; A. ii, 199) ādisu mūla-mūle dissati. "Lobho akusala-mūlan" ti (M. i, 47; A. i, 201) ādisu asādhāraṇa-hetumhi. "Yāvatā majjhantike kāle chāyā pharati, nivāte paṇṇāni patanti, ettāvatā rukkha-mūlan" ti ( ) ādisu samīpe. Idhâpi samīpe adhippeto: tasmā bodhi-rukkhassa-mūle samīpe ti evam ettha attho daṭṭhabbo.

Paṭham' ābhisambuddho ti, paṭhamaŋ abhisambuddho hutvā. Sabba-paṭhamaŋ yevā ti attho. Ettāvatā ca Dhammabhaṇḍâgārikena udāna-desanāya nidānaŋ ṭhapentena kāla-desaka-desā-padesā saha visesena pakāsitā honti. Etth' āha: Kasmā pana dhamma-vinaya-saṅgahe kariyamāne[5] nidāna-vacanaŋ vuttaŋ? Nanu Bhagavatā bhāsitaŋ vacanaŋ yeva saṅgahetabban ti vuccate desanāya ṭhiti-asammosa-saddheyya-bhāva-sampādan' atthaŋ. Kāla-desaka-vatthu ādīhi upanibandhitvā ṭhapitā hi desanā cira-ṭṭhitikā hoti asammosā sa-saddheyyā: desakāla-kattu-hetu-nimittehi sa-upanibandho viya vohāra-vinicchayo. Ten' eva ca āyasmatā Mahākassapena "paṭhamaŋ, avuso Ānanda, udānaŋ kattha bhāsitan[6]" ti ādinā desanâdisu pacchāya katāya vissajjanaŋ karontena Dhammabhaṇḍâgārikena *evam me sutan* ti ādinā udānassa nidānaŋ bhāsitan ti. Api ca Satthu-sampatti-pakāsan' atthaŋ nidāna-vacanaŋ. Tathāgatassa hi Bhagavato pubba-vacan'

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[1] A. vediso.
[2] A. bojjhaṅgena.
[3] *Cf.* MA. 12.
[4] *Texts* nāḷi; C. nāḷa-.
[5] A. kasira-.
[6] *Cf.* Vin. Culla Vagg. xi; DA. *Introd.*

ānumān' āgamattâbhāvato. Na hi Sammā-sambuddhassa pubba-vacanâdīhi attho atthi. Sabbattha appaṭihata-ñāṇâcāratāya eka-ppamāṇattā ñeyya-dhammesu. Tathā ācariya-muṭṭhi-dhamma-macchariya-sāsana-sāvak' ānubhāg' ābhāvato[1] khīṇâsavattā siddhi. Na hi sabbaso parikkhīṇâsavassa katthaci pi ācariya-muṭṭhi-ādīnaŋ[2] sambhavo ti subhāvitattassa[3] parânuggaha-ppavatti. Iti desaka-saṅkilesa-bhūtānaŋ diṭṭhi-sīlasampatti dūsakānaŋ[4] accantaŋ avijjā-taṇhānaŋ abhāva-saŋsūcakehi ñāṇa-sampadā pahāṇa-sampadâbhibyañjakehi ca saŋsuddha-visuddha-bhāvehi purima vesārajja-dvaya-siddhi tato ca antarāyikâniyāṇika-dhammesu sammohâbhāva-siddhito pacchima-vesārajja-dvaya-siddhī ti Bhagavato catu-vesārajja samannāgamo attahita-parahita-paṭipatti ca nidāna-vacanena pakāsitā honti.

Tattha sampatta-parisāya ajjhāsay' ānurūpaŋ ṭhān' uppattika[5]-paṭibhānena dhamma-desanā-dīpanato. Idha pana vimutti-sukha-paṭisaŋvedanā paṭicca-samuppāda-manasikāra-pakāsanenā ti yojetabbaŋ. Tena vuttaŋ: 'Satthu-sampatti-pakāsan' atthaŋ nidāna-vacanan' ti. Tathā sāsana-sampatti-pakāsan' atthaŋ nidāna-vacanaŋ. Ñāṇa-karuṇā-pariggahita-sabbakiriyassa hi Bhagavato n' atthi niratthikā paṭipatti attahitā va. Tasmā paresaŋ yeva atthāya pavatta-sabbakiriyassa Sammā-sambuddhassa sakalam pi kāya-vacī-mano-kammaŋ yathā pavattaŋ vuccamānaŋ diṭṭha-dhammika-samparāyika-paramatthehi yathârahaŋ[6] sattānaŋ anusāsan' atthena sāsanaŋ, na kabba-vacanā.[7] Tay' idaŋ Satthu-racitaŋ kāla-desa[8]-desaka-parisā-padesâdīhi saddhiŋ tattha tattha nidāna-vacanena yathârahaŋ pakāsīyati.

Idha pana abhisambodhi vimutti-sukha-paṭisaŋvedana-paṭicca-samuppāda-manasikāran[9] ti yojetabbaŋ. Tena vuttaŋ: 'sāsana-sampatti-pakāsan' atthaŋ nidāna-vacanan' ti. Api ca Satthuno pamāṇa-bhāva-pakāsanena sāsanassa pamāṇa-bhāva-dassan' atthaŋ nidāna-vacanaŋ. Sā c' assa

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[1] C. anurāgâbhāvato. [2] C_3 āditaŋ.
[3] A. suvisuddhassa; B. subhāvitatthassa.
[4] *So* A.; C. rundhakānaŋ; C_{1-3} rūpakānaŋ. [5] B. anuppatti.
[6] A. yathârahattaŋ. [7] A. pubbavacana.
[8] *Cf.* DA. 50, 19; MA. 15. [9] B. manasikārenā ti.

pamāṇa-bhāva-dassanatā heṭṭha vutta-nayânusārena veditabbā. Bhagavā ti hi iminā Tathāgatassa rāgâdayo-mohâdi-sabba-kilesa-mala-duccaritâdi-dosa-ppahāṇa-dīpanena sabba-satt' uttama-bhāva-dīpanena ca anañña-sādhārana-ñāṇa-karuṇâdi-guṇa-visesa-yoga-paridīpanena ayam attho sabbathā pakāsito hotī ti, idam ettha nidāna-vacana-payojanassa mukhamatta-dassanaŋ. Tam pan' etaŋ *evam me sutan* ti ārabhitvā yāva *imaŋ udānaŋ udānesi* ti yaŋ[1] tāva imassa udānassa nidānan ti veditabbaŋ. Tathā hi yathā paṭipanno Bhagavā imaŋ udānaŋ udānesī ti ādito paṭṭhāya tassa kāyika-cetasika-paṭipattiyā pakāsan' atthaŋ saṅgīti-kārehi[2] saṅgīti-kāle bhāsita-vacanaŋ.

Nanu ca "imasmiŋ sati, idaŋ hotī" ti (S. ii, 65) ādi Bhagavato eva vacanaŋ bhavituŋ arahatī ti? Na hi Satthāraŋ muñcitvā añño paṭicca-samuppādaŋ desetuŋ samattho hoti[3] ti. Saccam p' etaŋ. Yathā pana Bhagavā bodhi-rukkha-mūle dhamma-sabhāva-paccavekkhana-vasena paṭicca-samuppādaŋ manasâkāsi, tass' eva taŋ bodhaneyya-bandhavānaŋ bodhan' atthaŋ paṭicca-samuppāda-sīha-nāda-suttâdisu desitassa ca vacanānaŋ desitâkārassa anukaraṇa-vasena paṭicca-samuppādassa manasikāraŋ atth' uppattiŋ katvā Bhagavatā bhāsitassa imassa udānassa dhamma-saṅgāhakā mahātherā nidānaŋ saṅgāyiŋsū ti yathā vutta-vacanaŋ saṅgīti-kārānam eva vacanan ti niṭṭham ettha gantabbaŋ. Ito paresu pi suttantesu es' eva nayo.

Ettha ca "attajjhāsayo, parajjhāsayo, pucchā-vasiko, atth' uppattiko"[4] ti cattāro sutta-nikkhepā veditabbā. Yathā hi aneka-sata aneka-sahassa-bhedāni pi suttāni saṅkilesa-bhāgiyâdīni paṭṭhāna-nayena soḷasa-vidhaŋ vā nâtivattanti, evaŋ tāni sabbāni pi attajjhāsayâdi-sutta-nikkhepa-vasena catubbidha-bhāvaŋ nâtivattantī ti. Kāmañ c'ettha attajjhāsayassa atth' uppattiyā ca parajjhāsaya-pucchā-vasikehi saddhiŋ saŋsagga-bhedo sambhavati ajjhāsay' ānusandhi pucch' ānusandhi sambhavato: attajjhāsayassa atth' uppattiyā aññam-aññaŋ saŋsaggo n' atthī ti niravaseso paṭṭhāna-nayo

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[1] A. padaŋ tāva.
[2] A. *omits.*
[3] A. atthī ti.
[4] MA. 15; DA. 50.

na sambhavati tad-antogadhattā vā sambhavantānaŋ visesa-nikkhepānaŋ mūla-nikkhepa-vasena cattāro sutta-nikkhepā ti vuttaŋ. Tatrâyaŋ vacan' attho:—nikkhipanan ti, nikkhepo: suttassa nikkhepo, sutta-nikkhepo: sutta-nikkhepo[1] ti attho. Nikkhipīyatī ti vā, nikkhepo: suttam eva nikkhepo, sutta-nikkhepo. Attano ajjhāsayo, attajjhāsayo: so assa atthi kāraṇa-bhūto ti, attajjhāsayo: attano ajjhāsayo etassā ti vā, attajjhāsayo. Parajjhāsayo pi es' eva nayo. Pucchāya vaso, pucchā-vaso: so etassa atthī ti, pucchā-vasiko. Sutta-desanassa atthassa uppatti, atth' uppatti: atth' uppatti eva atth' uppattiko va, so etassa atthī ti, atth' uppattiko. Athavā nikkhipīyati suttaŋ etenā ti, nikkhepo. Attajjhāsayâdi eva etasmiŋ pana attha-vikappe attano atth' ajjhāsayo, attajjhāsayo. Paresaŋ atth' ajjhāsayo, parajjhāsayo ti. Pucchīyatī ti, pucchā, pucchitabbo attho, pucchana-vasena pavattaŋ dhamma-patiggāhakānaŋ vacanaŋ pucchā-vasaŋ. Tadeva nikkhepa-saddâpekkhāya pucchā-vasiko ti pulliṅga-vasena vuttaŋ. Tathā atth' uppatti yeva atth' uppattiko ti evam ettha attho veditabbo.

Ettha ca paresaŋ indriya-paripākâdi-kāraṇa-nirapekkhattā attajjhāsayassa visuŋ sutta-nikkhepâbhāvo vutto. Kevalaŋ hi attano ajjhāsayen' eva dhamma-tanti-ṭṭhapan'[2] atthaŋ pavattita-desanattā. Parajjhāsaya pucchā-vasikānaŋ pana paresaŋ ajjhāsaya-pucchānaŋ desanā-pavatti hetu-bhūtānaŋ uppattiyaŋ pavattitānaŋ kathamatth'[3] uppattiyā ananurodho[4]: pucchā-vasik' atth' uppatti-pubbakānaŋ vā parajjhâsay' ānurodhena pavattitānaŋ kathaŋ parajjhāsaye ananurodho ti-na codetabbam etaŋ? Paresaŋ abhinīhāra-paripucchâdi-vinimuttass' eva suttanta-desanā-kāraṇ' uppādassa atth' uppatti-bhāvena gahitattā parajjhāsaya-pucchā-vasikānaŋ visuŋ gahaṇaŋ. Tathā hi *Brahmajāla-Dhamma-dāyāda*[5]*-suttâ*-dīnaŋ vaṇṇâvaṇṇa-āmis' uppādâdi desanā-nimittaŋ atth' uppatti vuccati. Paresaŋ pucchāya vinā ajjhāsayam eva nimittaŋ katvā desito parajjhāsayo. Pucchā-vasena desito

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[1] A. sutta-desana. [2] A. niṭṭhanatthaŋ.
[3] A. kathaŋ su puttha-ppavattiyanavarodho.
[4] C. anavarodho (*so below*). [5] *Cf.* D. i; M. i, 12 *ff*.

pucchā-vasiko ti pākato 'yam attho.[1] ti. Tattha paṭhamâdīni tīṇi bodhi-suttāni ca, *Mucalinda*-suttaŋ, *Ayu-saṅkhār' ossajana*-suttaŋ, *Paccavekkhaṇa*-suttaŋ, *Papañca-saññā*-suttan ti, imesaŋ udānānaŋ attajjhāsayo nikkhepo. *Huhuñka*-suttaŋ, *Brāhmaṇa-jātika*-suttaŋ, *Bahiya*-suttan ti, imesan udānānaŋ pucchā-vasiko nikkhepo. *Rāja*-suttaŋ, *Sakkāra*-suttaŋ, *Ucchādana*-suttaŋ, *Piṇḍapātika*-suttaŋ, *Sippa*-suttaŋ, *Gopālaka*-suttaŋ, *Sundarika*-suttaŋ, *Mātu*-suttaŋ, *Saṅghabheda*-suttaŋ, *Udapāna*[2]-suttaŋ, *Tathāgatuppāda*-suttaŋ, *Moneyya*-suttaŋ, *Pāṭaligāmiya*-suttaŋ, dve pi *Dabba*-suttānī ti, etesaŋ udānānaŋ atth' uppattiko nikkhepo. *Parileyya*-suttaŋ, *Piya*[3]-suttaŋ, *Nāgasamāla*-suttaŋ, *Visākhā*-suttañ cā ti, imesaŋ udānānaŋ attajjhāsayo parajjhāsayo ca nikkhepo. Sesānaŋ eka-paññāsāya suttānaŋ parajjhāsayo nikkhepo. Evam etesaŋ udānānaŋ attajjhāsayâdi-vasena nikkhepa-viseso veditabbo.

Ettha ca yāni udānāni Bhagavatā bhikkhūnaŋ sammukhā bhāsitāni, tāni tehi yathābhāsita-suttāni vacasā paricitāni manasânupekkhitāni[4] Dhammabhaṇḍâgārikassa kathitāni. Yāni pana Bhagavatā bhikkhūnaŋ asammukhā bhāsitāni pi aparabhāge Bhagavatā Dhammabhaṇḍâgārikassa puna bhāsitāni. Evaŋ sabbāni pi tāni āyasmā Ānando ekajjhaŋ katvā dhārento bhikkhūnañ ca vācento aparabhāge paṭhama-mahāsaṅgīti-kāle udānantveva saṅgahaŋ āropesī ti veditabbaŋ.

Tena kho pana samayenā ti ādisu. *Tena samayenā* ti ca bhumm' atthe 'va karaṇa-vacanaŋ. *Kho panā* ti, nipātā: tasmiŋ samaye ti attho. Kasmiŋ pana samaye? Yaŋ samayaŋ Bhagavā Uruvelāyaŋ viharati Nerañjarāya tīre Bodhirukkha-mūle paṭhamâbhisambuddho, tasmiŋ samaye. *Sattâhan* ti, satta ahā ti sattâhaŋ. Accanta-saŋyog' atthe etaŋ upayoga-vacanaŋ. Yasmā Bhagavā taŋ sattâhaŋ nirantaratāya accantam eva phala-sampatti-sukhena vihāsi, tasmā sattâhaŋ accanta-saŋyoga-vasena upayoga-vacanaŋ vuttaŋ. *Eka-pallaṅkenā* ti Visākhā-puṇṇamāya anatthaṅgate yeva suriye aparājita-pallaṅka-vasena vajirâsane nisinna-kālato paṭṭhāya sakim pi anuṭṭhahitvā yathā ābhūjitena eken' eva

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[1] A. samattho.
[2] A. avika-suttaŋ.
[3] A. *omits*.
[4] Vin. ii, 95.

pallaṅkena. *Vimutti-sukha-paṭisaŋvedī* ti, vimutti-sukhaŋ phalasamāpatti-sukhaŋ paṭisaŋvediyamāno nisinno hotī ti attho. Tattha *vimuttī* ti, tadaṅga-vimutti vikkhambhana[1]-vimutti samuccheda-vimutti, paṭippassaddhi-vimutti nissaraṇa-vimuttī ti pañca vimuttiyo.[2] Tāsu deyyadhamma-pariccāgâdīhi tehi tehi guṇaṅgehi nāma-rūpa-paricchedâdi vipassan' aṅgehi ca yaŋ cittassa aparihāni-vasena ca pavattitaŋ vihitaŋ paṭipakkha-bhāvato tad-anatthehi vimuccanaŋ pahānaŋ: seyyathīdaŋ, dānena macchariya-lobhâdito, sīlena pāṇâtipātâdito, nāmarūpa-vavatthānena[3] sakkāya-diṭṭhiyā, paccaya-pariggahena ahetu-visama-hetu-diṭṭhīhi, tass' eva aparabhāgena kaṅkhāvitaraṇena kathaŋ-kathī-bhāvato, kalāpa-sammasanena 'ahaŋ mamā' ti gāhato, maggâmagga-vavatthānena amagge magga-saññāya, udaya-dassanena uccheda-diṭṭhiyā, vaya-dassanena sassata-diṭṭhiyā, bhaya-dassanena sabhayesu[4] abhaya-saññāya, ādīnava-dassanena assāda-saññāya, nibbidânudassanena abhirati-saññāya, muñcitu-kamyatā-ñāṇena amuñcitu-kamyatāya,[5] upekkhā-ñāṇena anupekkhāya, anulomena dhamma-ṭṭhitiyaŋ[6] nibbāne ca paṭiloma-bhāvato, gotrabhunā sasaṅkhāra-nimitta-bhāvato vimuccanaŋ, ayaŋ tadaṅga-vimutti nāma.[7]

Yam pana upacār' appaṇā-bhedena samādhinā[8] yā cittassa aparihāni-vasena pavatti tāya ca kāma-cchandâdīnaŋ nīvaraṇānañ c' eva vitakkâdīnañ ca paccanīka-dhammānaŋ anuppatti-saññātaŋ vimuccanaŋ, ayan vikkhambhana-vimutti nāma. Yam pana catunnaŋ ariya-maggānaŋ bhāvitattā taŋ[9] taŋ maggavato ariyassa santāne yathârahaŋ[10] "diṭṭhi-gatānaŋ pahānāyā" ti (Vibh. 106) ādinā nayena vuttassa samudayapakkhiyassa kilesa-gaṇassa[11] pana accantaŋ appavatti-bhāvena samuccheda-ppahāna-vasena vimuccanaŋ, ayaŋ samuccheda-vimutti nāma.[12] Yam pana phala-kkhaṇe paṭippassaddhattaŋ kilesānaŋ ayaŋ paṭippassaddhi-vimutti nāma.

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[1] *Cf. Netti*, 15, 16.
[2] VM. 410.
[3] *The section is from* PJ. ii, 8, 9.
[4] C. *omits*.
[5] Pts. i, 60; VM. 651, 660-1.
[6] C. -ṭṭhitiyā.
[7] PJ. tad-aṅga-ppahānaŋ.
[8] *Cf.* VM. 126.
[9] A. bhāvitattānaŋ.
[10] PJ. yathâsakaŋ.
[11] C_{1-4} -gahanassa.
[12] *Cf.* VM. 5.

Sabba-saṅkhata-nissaṭattā pana sabba-sankhārā vimuttaŋ nibbānaŋ nissaraṇa-vimutti nāma.

Idha pana Bhagavato nibbānârammaṇā phala-vimutti adhippetā. Tena vuttaŋ *vimutti-sukhaŋ paṭisaŋvedī* ti: vimutti-sukhaŋ phala-samāpatti-sukhaŋ paṭisaŋvediyamāno ti attho. *Vimutti* ti ca upakkilesehi paṭippassaddhi-vasena cittassa vimutta-bhāvo. Cittam eva vā tathā vimuttaŋ veditabbaŋ. Tāya vimuttiyā jātaŋ sampayuttaŋ vā sukhaŋ, vimutti-sukhaŋ. "Yâyaŋ, bhante, upekkhā sante sukhe vuttā Bhagavatā" ti[1] ( ) vacanato upekkhā pi c' ettha sukham icc' eva veditabbā. Tathā ca vuttaŋ *Sammoha-vinodaniyaŋ*[2]: "upekkhā pana santattā[3] sukham icc' eva bhāsitā" ti. Bhagavā hi catuttha-jjhānikaŋ arahattaŋ samāpattiŋ samāpajjati, na itaraŋ.[4] Athavā "tesaŋ vūpasamo sukho" ti (D. ii, 157; S. i, 158; ii, 193) ādisu yathā saṅkhāra-dukkh' ūpasamo sukho ti vuccati, evaŋ sakala-kilesa-dukkh' ūpasama-bhāvato agga-phale labbhamānā paṭipassaddhi-vimutti eva idha sukhan ti veditabbaŋ. Tayidaŋ vimutti-sukhaŋ magga-vīthiyaŋ kālantare ti phala-citta-samāpatti-vibhāgena duvidhaŋ hoti.

Ekekassa hi ariya-maggassa[5] anantarā tassa tass' eva vipāka-bhūtāni nibbānârammaṇāni dve tīni vā phala-cittāni uppajjanti. Anantara-vipākattā ye va hi[6] lokuttara-kusalānaŋ. Yasmiŋ hi javana-vāre ariya-maggo uppajjati, tattha yadā dve vā anulomāni tadā tatiyaŋ gotrabhū, catutthaŋ magga-cittaŋ. Tato paraŋ tīṇi phala-cittāni honti. Yadā pana tīṇi anulomāni, tadā catutthaŋ gotrabhū, pañcamaŋ magga-cittaŋ: tato paraŋ dve phala-cittāni honti. Evaŋ catutthaŋ pañcamaŋ appaṇā-vasena pavattati, na tato paraŋ, bhavaṅgassa āsaññattā. Keci pana 'chaṭṭham pi[7] magga-cittaŋ appetī' ti vadanti. Taŋ *Aṭṭha-kathāsu* paṭikkhittaŋ. Evaŋ magga-vīthiyaŋ phalaŋ veditabbaŋ. Kālantara-phalaŋ pana phala-samāpatti-vasena pavattaŋ. Nirodhā vuṭṭha-

[1] C_{2-3} bhagavatī.
[2] *Comy. on Vibhanga ad loc.*
[3] B. sante vuttā.
[4] A. *omits* na itaraŋ.
[5] *Much of this is from* VM. 675, 699 *ff., with slight variations and comments by* D.
[6] C. *omits* yeva hi.
[7] C_{1-4} chaṭṭham pi cittaŋ.

hantassa uppajjamānañ ca eten' eva saṅgahītaŋ. Sā pan' āyaŋ phala-samāpatti-atthato lokuttara-kusalānaŋ vipākabhūtā nibbānârammaṇā appaṇā ti daṭṭhabbā.

Ke taŋ samāpajjanti[1]? Ke na samāpajjantī ti? Sabbe pi puthujjanā na samāpajjanti. Kasmā[2]? Anadhigatattā. Tathā heṭṭhimā ariyā uparimaŋ, uparimā pi ca ariyā heṭṭhimaŋ na samāpajjanti yeva, puggal' antarâbhāv' upagamanena paṭippassaddhi-bhāvato attano eva phalaŋ te te ariyā samāpajjanti.

Keci pana sotâpanna-sakadāgāmino phala-samāpattiŋ na samāpajjanti: uparimā dve yeva samāpajjanti samādhismiŋ paripūrakāri-bhāvato ti vadanti. Taŋ akāraṇaŋ. Puthujjanassā pi attanā paṭiladdha-lokiya-samādhi samāpajjanato. Kiŋ vā ettha kāraṇ' ākāraṇa[3]-cintāya? Vuttaŋ h' etaŋ *Paṭisambhidāyaŋ* (Pṭs. i, 64; VM. 699) "Katamā dasa[4] saṅkhār' upekkhā vipassanā-vasena uppajjanti? Katame dasa gotrabhū-dhammā vipassanā-vasena uppajjantī" ti? Imesaŋ pañhānaŋ vissajjanena sotâpatti-phala-samāpatti atthāya[5] sakadāgāmi-phala-samāpatt' atthāyā ti tesam pi ariyānaŋ phala-samāpatti-samāpajjanaŋ vuttaŋ. Tasmā sabbe pi ariyā yathāsakaŋ phalaŋ samāpajjantī ti niṭṭham ettha gantabbaŋ.[6]

Kasmā [pana te] samāpajjantī[7] ti? Diṭṭha-dhamma-sukha-vihār' atthaŋ. Yathā hi rājāno rajja-sukhaŋ, devatā dibba-sukhaŋ anubhavanti, evam ariyā 'lokuttara-sukhaŋ anubhavissāmā' ti addhāna-paricchedaŋ katvā icchit' icchita-kkhaṇe phala-samāpattiŋ samāpajjanti. Kathañ c' assa samāpajjanaŋ hoti, kathaŋ ṭhānaŋ,[8] kathaŋ vuṭṭhānan ti? Dvīhi tāva ākārehi assa samāpajjanaŋ hoti. Nibbānato aññassa ārammaṇassa amanasikārā, nibbānassa ca manasikārā. Yath' āha: "Dve kho, avuso, paccayā animittāya cetovimuttiyā samāpattiyā sabba-nimittānañ ca amanasikāro,

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[1] *From* VM. 699 *ff.* [2] C. *omits* kasmā.
[3] C. *omits* -ākaraṇa-.
[4] C. katame. Pṭs. (*loc. cit.*) *has* katamā dasa, *but* VM. 160 (*quoting the passage*) *reads* kati *and omits* dasa.
[5] A. sahapatatthāya; B. samāpattatāya.
[6] VM. 700. [7] B, C. sammā.
[8] C. *omits* hoti kathaŋ ṭhānaŋ.

animittāya ca dhātuyā manasikāro" ti (M. i, 296). Ayam pan' ettha samāpajjana-kkhamo: phala-samāpatt' atthikena[1] hi ariya-sāvakena raho-gatena paṭisallīnena udayabbayâdi-vasena saṅkhārā passitabbā. Tass' eva pavatt' ānupubba-vipassanassa[2] saṅkhār' ārammaṇa-gotrabhū-ñāṇ' antarā-phala-samāpatti-vasena nirodhe cittam appeti. Phala-samāpatti-ninna-bhāvena ca sekkhassā ca pi phala-samāpatti yeva uppajjati, na maggo.

Ye pana vadanti: sotâpanno[3]: 'phala-samāpattiŋ samāpajjissāmī' ti vipassanaŋ vaḍḍhetvā sakadāgāmī hoti, sakadāgāmī ca anāgāmī ti, te vattabbā. Evaŋ sante anāgāmī arahā bhavissati, arahā ca pacceka-buddho ti āpajjeyya. Tasmā yathâbhinivesaŋ yathâjjhāsayaŋ vipassanā atthaŋ sādhetī ti. Sekhassā pi phalam eva uppajjati, na maggo. Phalam pi v' assa sace anena paṭhama-jjhānâdiko maggo adhigato paṭhama-jjhānikam eva uppajjati: sace dutiyâdisu aññatara-jjhāniko dutiyâdisu aññatara-jjhānikam evā ti. Kasmā pan' ettha gotrabhū-ñāṇaŋ magga-ñāṇā purecārikaŋ viya nibbānârammaṇaŋ na hotī ti? Phala-ñāṇānaŋ anīyānika-bhāvato. Ariya-magga-dhammā yeva hi nīyāṇikā. Vuttaŋ h' etaŋ: "Katame dhammā nīyāṇikā? Cattāro ariya-maggā apariyāpannā" ti (*cf.* Pṭs. i, 84).[4] Tasmā ekanten' eva nīyānika-bhāvassa ubhato vuṭṭhāna-bhāvena pavattamānassa anantara-paccaya-bhūtena ñāṇena nimittato vuṭṭhiten' eva bhavitabban ti. Tassa nibbānârammaṇatā-yuttaŋ. Na pana ariya-maggassa bhāvitattā. Tassa vipāka-bhāvena pavattamānānaŋ kilesānaŋ asamucchindanato anīyānikattā avuṭṭhāna-sabhāva-phala-ñāṇānaŋ purecārika-ñāṇassa kadāci pi nibbānârammaṇatā ubhayattha anuloma-ñāṇānaŋ atulyâkārato. Ariya-magga-vīthiyaŋ hi anuloma-ñāṇāni anibbidha-pubbānaŋ thūlâthūlānaŋ[5] lobha-kkhandhâdīnaŋ sātisaya-padālanena lokiya-ñāṇena ukkaŋsa-pārami-ppattāni magga-ñāṇ' ānukūlāni uppajjanti. Phala-samāpatti-vīthiyaŋ

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[1] *So* A. *and* VM. 700, *but* C. -samāpattī ti. Tena ariya-.
[2] B. vipassato; C. vipassano.
[3] *So* VM, *but* C. sotâpanna attano phala-.
[4] *Cf.* DA. 166, 220; Dhs. (*trans.*) 335; Sn. p. 140.
[5] A. tūla-.

pana tāni tāni tena tena maggena tesaŋ tesaŋ kilesānaŋ samucchinnattā tattha nirussukkāni kevalam-ariyāna-phala-samāpatti-sukha-samaṅgi-bhāvassa parikamma-mattāni hutvā uppajjantī ti na tesaŋ kutoci vuṭṭhāna-sambhavo. Yato tesaŋ pariyosāne ñāṇaŋ saṅkhāra-nimittaŋ vuṭṭhānato nibbānârammaṇaŋ siyā. Evaŋ ca katvā sekkhassa attano phala-samāpatti-valañjan' aṭṭhāya udayavayâdi-vasena saṅkhāre sammasantassa vipassanā-ñāṇ' ānupubbāya phalam eva uppajjati, na maggo ti; ayañ ca attho samāpattito hoti. Evaŋ tāva phala-samāpattiyā samāpajjanaŋ veditabbaŋ.

"Tayo kho, āvuso, paccayā animittāya ceto-vimuttiyā ṭhitiyā[1]: sabba-nimittānañ ca amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisaṅkhāro" ti (M. i, 297; VM. 701) vacanato pan' assā tīh' ākārehi ṭhānaŋ hoti. Tattha pubbe ca abhisaṅkhāro ti samāpattito pubbe 'va kāla-paricchedo. Asukasmiŋ nāma kāle vuṭṭhahissāmī ti paricchinnattā hi 'ssa, yāva so kālo nâgacchati, tāva vuṭṭhānaŋ na hoti.[2]

"Dve kho, āvuso, paccayā animittāya ceto-vimuttiyā vuṭṭhānāya[3]: sabba-nimittānañ ca manasikāro, animittāya ca dhātuyā amanasikāro" ti (M. i, 296) vacanato pan' assā dvīh' ākārehi vuṭṭhānaŋ hoti. Tattha sabba-nimittānan ti rūpa-nimitta-vedanā-saññā-saṅkhāra-viññāṇa-nimittānaŋ. Kāmañ ca sabbān' ev' etāni ekato na[4] manasikaroti, sabba-sangāhika-vasena pan' etaŋ vuttaŋ. Tasmā yaŋ bhavangassa ārammaṇaŋ hoti, tassa manasikāraṇena[5] phala-samāpattito[6] vuṭṭhānaŋ hotī ti evam assa vuṭṭhānaŋ veditabbaŋ. Tayidaŋ evam idha samāpajjana-vuṭṭhānaŋ arahatta-phala-bhūtaŋ

Paṭippassaddha-darathaŋ amatârammaṇaŋ subhan,
Vanta-lokāmisaŋ santaŋ sāmañña-phalam uttamaŋ.
(VM. 701)

Iti vuttaŋ sātâtisātaŋ vimutti-sukhaŋ paṭisaŋvedesi. Tena vuttaŋ: *vimutti-sukhaŋ paṭisaŋvedī* ti. Vimutti-sukhaŋ phala-samāpatti-sukhaŋ paṭisaŋvediyamāno ti attho.

Athā ti, adhikār' atthe nipāto. *Kho* ti, pada-pūraṇe. Tesu

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[1] *Cf.* S. iv, 297; A. iii, 397.
[2] VM. 701, tāva ṭhānaŋ hoti.
[3] C. vuṭṭhānassa.
[4] C. *omits* na.
[5] VM. karoto.
[6] VM. -patti-.

adhikār' atthena *athā* ti iminā vimutti-sukha-paṭisaŋvedanato aññaŋ adhikāraŋ dasseti. Ko pan' eso ti? Paṭicca-samuppāda-manasikāro. *Athā* ti vā pacchā ti ekasmiŋ[1] atthe nipāto. Tena tassa sattâhassa accayenā ti vakkhamānam eva atthaŋ joteti. *Tassa sattâhassā* ti, pallaṅka-sattâhassa. *Accayenā* ti, apagamena. *Tamhā samādhimhā* ti, arahatta-phala-samādhito. Idha pana ṭhatvā paṭipāṭiyā satta sattâhāni dassetabbānī ti keci tāni vitthārayiŋsu. Mayam pana tāni *Khandhaka*-pāṭhena imissā Udāna-pāliyā avirodha-dassana-mukhena parato vaṇṇayissāma.

Rattiyā ti, avayava-sambandhe sāmi-vacanaŋ. *Paṭhaman* ti, accanta-saŋyog' atthe upayoga-vacanaŋ. Bhagavā hi tassa rattiyā sakalam pi paṭhamaŋ yāmaŋ ten' eva manasikārena yutto ahosī ti.

Paṭicca-samuppādan[2] ti, paccaya-dhammaŋ, avijjâdayo hi paccaya-dhammā paṭicca-samuppādo. Kathaŋ idaŋ jānitabban ti ce? Bhagavato vacanena: Bhagavatā hi "tasmā-tih' Ānanda, es' eva hetu, etaŋ nidānaŋ, esa samudayo, esa paccayo jarā-maraṇassa, yadidaŋ jāti—pe—saṅkhārānaŋ, yadidaŋ avijjâdayo" ti (D. ii, 57; VM. 520) evaŋ avijjâdayo 'va hetū ti vuttā, yathā dvādasa paccayā. Dvādasa paṭicca-samuppādo ti tatr' āyaŋ vacan' attho:—aññamaññaŋ paṭicca paṭimukhaŋ katvā[3] kāraṇa-samavāyaŋ apaṭikkhipitvā sahite uppādetī ti paṭicca-samuppādo. Athavā paṭicca-paccetabbaŋ paccayârahataŋ paccayaŋ paṭigantvā[4] na vinā tena sambandhassa uppādo paṭicca-samuppādo. Paṭicca-samuppādo ti c' ettha samuppāda-patiṭṭhāna[5]-vacanaŋ viññeyyaŋ. Phalassa uppādana-samatthatā-yutto hetu, na paccaya-paṭicca-samuppatti-mattaŋ veditabbaŋ. Athavā paccetuŋ-araho paṭicco, sammā sayaŋ vā uppādetī ti samuppādo: paṭicco ca so samuppādo cā ti paṭicca-samuppādo ti. Evam ettha attho daṭṭhabbo.[6]

Anuloman ti, avijjā paccayā saṅkhārā ti ādinā nayena vutto avijjâdiko paccayâkāro attanā kattabba-kicca-karaṇato

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[1] C. etasmiŋ. [2] *Cf.* Vin. i, 2; VM. 518.
[3] A. itvā gantvā; VM. 521, paṭimukhaŋ ito gato ti katvā.
[4] B. -katvā. [5] A. padanṭṭhā; B. padaṭṭhāna.
[6] *Cf.* VM. 521, 1.

anulomo ti vuccati. Athavā ādito paṭṭhāya antaŋ pāpetvā vuttattā pavattiyā vā anulomanato, anulomo: taŋ anulomaŋ. *Sādhukaŋ manasâkāsī* ti, sakkaccaŋ manasi akāsi. Yo paccaya-dhammo yassa paccay' uppanna-dhammassa, yathā yathā hetu-paccayâdinā paccaya-bhāvena paccayā honti, tathā tathā te paccayā honti.[1] Taŋ sabbaŋ aviparītaŋ aparihāpetvā anavasesato paccavekkhana-vasena citte akāsī ti attho. Yathā pana Bhagavā paṭicca-samuppād' ānulomaŋ manasâkāsi, taŋ saṅkhepena tāva dassetuŋ: "Iti imasmiŋ sati, idaŋ hoti: imass' uppādā idaŋ uppajjatī" ti (S. ii, 28 *ff.*) vuttaŋ.[2]

Tattha *iti* ti, evaŋ aneka-ppakārenā ti attho. *Imasiŋ sati idaŋ hotī* ti, imasmiŋ avijjâdike paccaye sati, idaŋ saṅkhārâdikaŋ phalaŋ hoti. *Imass' uppādā idaŋ uppajjatī* ti, imassa avijjâdikassa paccayassa uppādā idaŋ saṅkhārâdikaŋ phalaŋ uppajjatī ti attho. *Imasmiŋ asati idaŋ na hoti: imassa nirodhā idaŋ nirujjhatī* ti, avijjâdīnaŋ abhāve saṅkhārâdīnaŋ abhāvassa, avijjâdīnaŋ nirodhe saṅkhārâdīnaŋ nirodhassa ca dutiya-tatiya-sutta-vacanena etasmiŋ purimasmiŋ paccaya-lakkhaṇe niyamo dassito hoti: imasmiŋ sati eva na asati, imass' uppādā eva na anuppādā, anirodhā eva na nirodhā ti. Ten' etaŋ lakkhaṇaŋ antogadha-niyamaŋ idha paṭicca-samuppādassa vuttan ti daṭṭhabbaŋ. *Nirodho* ti ca avijjâdīnaŋ virāgâdhigamena ayatiŋ anuppādo appavatti. Tathā hi vuttaŋ: "avijjāya tveva asesa-virāga-nirodhā saṅkhāra-nirodho" ti (S. ii *pass.*) ādi: nirodha-nirodhī ca uppada-nirodhī-bhāvena vutto: imassa nirodhā idaŋ nirujjhatī ti.

Ten' etaŋ dasseti anirodho uppādo nāma. So c' ettha atthi-bhāvo ti pi vuccatī ti. Imasmiŋ sati, idaŋ hotī ti idam eva hi lakkhaṇaŋ pariyāy' antarena, imassa uppādā idaŋ uppajjatī ti vadantena parena purimaŋ visesitaŋ hoti. Tasmā na dharamānataŋ yeva sandhāya, "imasmiŋ satī" ti vuttaŋ. Atha kho maggena aniruddha-bhāvañ cā ti viññāyati. Yasmā ca "imasmiŋ asati idaŋ na hoti: imassa nirodhā idaŋ niruj-

[1] A. *omits* yathā hetu-pacc- *and* tathā . . . honti, *and reads* yathā paccayo hoti.

[2] *Cf. the explanation at* DA. 171 (*of* sādhukaŋ manasikarohī ti).

jhatī" ti dvidhā pi uddiṭṭhassa lakkhaṇassa niddesaŋ vadantena "avijjāya tveva asesa-virāga-nirodhā saṅkhāra-nirodho" ti ādinā nirodho eva vutto. Tasmā n' atthi-bhāvo pi nirodho evā ti, n' atthi-bhāva-viruddho atthi-bhāvo anirodho ti dassitaŋ hoti. Tena anirodha-saṅkhātena atthi-bhāvena uppādaŋ viseseti. Tato na idha atta-lābha-mattaŋ[1] uppādo ti attho adhippeto. Atha kho anirodha-saṅkhāto atthi-bhāvo cā ti ayam attho vibhāvito ti. Evam etaŋ lakkhaṇa-dvaya-vacanaŋ aññamañña-visesana-visesitabba-bhāvena sâtthakan[2] ti veditabbaŋ.

Ko pan' āyaŋ anirodho nāma? "Atthi-bhāvo uppādo pavuccatī" ti appahīṇabhāvo ca anibbatta-phal' ārahatāppahāṇehi phal' ānuppādan' ārahatā ca ye tehi pahātabbā akusalā dhammā, tesaŋ ariya-maggena asamugghātita-bhāvo ca. Ye pana na pahātabbā kusalā byākatā dhammā yāni tesu saŋyojanāni akkhīṇâsavānaŋ, tesaŋ aparikkhīṇatā ca. Asamugghātit' ānusayitā hi saŋyojanā khandha-ppavatti paṭicca-samuppādo. Tathā ca vuttaŋ: "yāya ca, bhikkhave, avijjāya nivutassa bālassa, yāya ca taṇhāya sampayuttassa ayaŋ kāyo samudāgato. Sā c' eva avijjā bālassa appahīṇā, sā ca taṇhā aparikkhīṇā. Taŋ kissa hetu? Na, bhikkhave, bālo acari brahmacariyaŋ sammā-dukkha-kkhayāya. Tasmā bālo kāyassa bhedā kāy' upago hoti. So kāy' upago samāno na parimuccati jātiyā jarā-maraṇenā" ti (S. ii, 24) ādi. Khīṇa-saŋyojanānaŋ pana avijjāya abhāvato saṅkhārānaŋ taṇh' ūpādānānaŋ abhāvato upādāna-bhavānaŋ asambhavo ti vaṭṭassa upacchedo paññāyissatī ti. Ten' ev' āha: "channaŋ tveva, Phagguṇa, phassâyatanānaŋ asesa-virāga-nirodhā phassa-nirodho, phassa-nirodhā vedanā-nirodho" ti (S. ii, 14) ādi. Na hi aggamaggâdhigamato uddhaŋ yāva parinibbānā saḷāyatanâdīnaŋ appavatti, atha kho natthitā[3] nirodha-sadda-vacanīyatā khīṇa-saŋyojanatā ti nirodho vutto. Api ca cirakatam pi kammaŋ anibbattita-phalatāya appahīṇ' āhāratāya ca phal' ārahaŋ santaŋ eva nāmaŋ hoti, na nibbat-

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[1] A. attatā tam atthaŋ.

[2] *So* A, C. (*for* sa-atthakaŋ); *but* B. sattakaŋ; $C_{1\text{-}4}$ satthakaŋ.

[3] *Cf.* S. ii, 17.

tita-phalaŋ nā pi pahīṇ' āhāran ti. Phal' uppatti-paccayānaŋ avijjā-saṅkhārâdīnaŋ vuttanayen' eva phal' āraha-bhāvo anirodho ti veditabbo. Evaŋ aniruddha-bhāven' eva hi yena vinā phalaŋ na sambhavati taŋ taŋ kāraṇaŋ atītan ti pi "imasmiŋ satī" ti iminā vacanena vuttaŋ. Tato yeva ca avusita-brahmacariyassa appavatti-dhammataŋ anāpanno paccay' uppādo kāla-bhedaŋ anāmasitvā anivattitāya eva "imassa uppādā" ti vutto. Athavā avasesa-paccaya-samavāye avijjamānassa pi vijjamānassa viya pageva vijjamānassa, yā phal' uppatti abhimukhatā sā imassa uppādā ti vuttā. Tadā hi tato phalaŋ uppajjatī ti tad-avatthaŋ kāraṇaŋ phalassa uppādana-bhāvena uṭṭhitaŋ uppatitaŋ nāma hoti na vijjamānam pi atad-avatthan ti tad-avatthatā uppādo ti veditabbo.

Tattha *satī* ti, iminā vijjamānatā-mattena paccaya-bhāvaŋ vadanto abyāpārataŋ paṭicca-samuppādassa dasseti. *Uppādā* ti, uppatti-dhammataŋ asabbakāla-bhāvitaŋ phal' uppatti-abhimukhatañ ca dīpento aniccataŋ paṭicca-samuppādassa dasseti. *Sati* na asati; uppādā na nirodhā ti pana hetu atthehi bhumma-nissakka-vacanehi samatthitaŋ nidāna-samudaya jāti-pabhava-bhāvaŋ paṭicca-samuppādassa dasseti. Hetu-atthatā c' ettha bhumma-vacane yassa bhāve tad-avinābhāva-phalassa bhāvo lakkhīyati, tattha pavattiyā veditabbā. Yathā "adhanānaŋ dhane ananuppādiyamāne daliddiyaŋ vepullam agamāsī" ti (D. iii, 65) ca, "nipphannesu sassesu[1] subhikkhaŋ jāyatī" ti ( ) ca. Nissakka-vacanassā pi hetu-atthatā phalassa pabhave pakatiyañ ca pavattito. Yathā "kalalā hoti abbudaŋ, abbudā jāyate pesī[2]" ti (S. i, 206) ca, "Himavatā gaṅgā pabhavanti,[3] siṅgato saro[4] jāyatī" ti ( ) ca. Avijjâdi-bhāve ca tad-avinābhāvena saṅkhārâdi-bhāvo lakkhīyati. Avijjâdīhi ca saṅkhārâdayo pabhavanti ca kariyanti cā ti te tesaŋ pabhavo pakati ca. Tasmā tad-attha-dīpan' atthaŋ "imasmiŋ sati imassa uppādā" ti hetu-atthā bhumma-nissakka-niddesā katā ti.

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[1] *Cf.* DhA. iii, 285. [2] *Cf.* J. iv, 496; MP. i, 40; C. jāyati pesī.
[3] A. *omits* Himavatā gaṅgā *and reads* pabbatānaŋ pavattanti.
[4] B. yāvati sanato phuro.

Yasmā c' ettha "imasmiŋ sati idaŋ hotī" ti, "imass' uppādā idaŋ uppajjatī" ti saṅkhepena uddiṭṭhassa paṭicca-samuppādassa "avijjā-paccayā saṅkhārā" ti ādiko niddeso, tasmā yathā vutto atthi-bhāvo uppādo ca tesaŋ tesaŋ paccay' uppanna-dhammānaŋ paccaya-bhāvo ti viññāyati. Na hi aniruddhatā-saṅkhātaŋ atthi-bhāvaŋ uppādañ ca anivattā-sabhāvatā-saṅkhātaŋ udaya-v-atthatā-saṅkhātaŋ vā 'sati eva nâsati, uppādā eva na nirodhā' ti antogadha-niyamehi vacanehi abhihitaŋ muñcitva añño paccaya-bhāvo nāma atthi. Tasmā yathā-vutto atthi-bhāvo uppādo ca paccaya-bhāvo ti veditabbaŋ. Ye pi paṭṭhāne āgatā hetu âdayo catuvīsati-paccayā, te pi etass' eva paccaya-bhāvassa visesā ti veditabbā. Iti yathā-vitthārena anulomaŋ paṭicca-samuppādaŋ manasi-akāsi; taŋ dassetuŋ "yadidaŋ avijjā-paccayā saṅkhārā" ti ādi vuttaŋ.

Tattha *yadidan* ti, nipāto. Tassa yo ayan ti[1] attho. *Avijjā-paccayā* ti[2] ādisu, avindiyaŋ kāya-duccaritâdiŋ vindatī ti, avijjā. Vindiyaŋ kāya-sucaritādi na vindatī ti, *avijjā*.[3] Dhammānaŋ aviparīta-sabhāvaŋ aviditaŋ karotī ti, avijjā. Anta-virahite saŋsāre bhavâdisu satte javāpetī ti, avijjā. Avijjamānesu javati,[4] vijjamānesu na javatī ti, avijjā. Vijjāya paṭipakkhā ti, avijjā. Sā dukkhe aññāṇan ti ādinā catubbidhā veditabbā.

Paṭiccā ti na vinā phalaŋ eti, uppajjati c' eva pavattati cā ti, *paccayo*. Upakārak' aṭṭho vā paccayo, avijjā ca sā paccayo cā ti, avijjā-paccayo. Tasmā *avijjā-paccayā*.

Saṅkhārontī ti, *sankhārā*, lokiya-kusalâkusala-cetanā. Sā puññâpuññ' āneñj' ābhisaṅkhārā[5]-vasena tividhā veditabbā. Vijānātī ti, *viññāṇaŋ*, taŋ lokiya-vipāka-viññāṇa-vasena dvattiŋsa-vidhaŋ. Namatī ti, *nāmaŋ*, vedanâdi-kkhandha-ttayaŋ. Ruppatī ti, *rūpaŋ*, bhūta-rūpaŋ cakkhâdi-upādā-rūpañ ca. Āye[6] tanoti āyatañ ca saŋsāra-dukkhaŋ nayatī ti,

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[1] A. ye yanti. [2] *Mostly from* VM. 526 = VibhA. 134.
[3] VM. *explains as* aladdhabbaŋ. [4] A. pavatti.
[5] A. puññanajahi-sankh-; C. -puññānañja-; VM. 527, -eñja *with v.l.* -añja. *For both readings cf.* S. ii, 82; Nidd. 90, 206, 442.
[6] A. āyatanan ti; C. ayatati; VM. 527, Sam. Vin. (VibhA.) 135 *read as above with v.l.* aye tanati.

āyatanaŋ. Phassatī ti,[1] *phasso*. Vedayatī ti,[2] *vedanā*: idam pi dvayaŋ dvāra-vasena chabbidhaŋ. Vipāka-vasena gahane chattiŋsa-vidhaŋ. Paritassatī ti, *taṇhā*: sā kāma-taṇhâdi-vasena saṅkhepato tividhaŋ, vitthārato aṭṭh' uttara[3]-sata-vidhā 'va. Upādiyatī ti, *upādānaŋ*: kām' upādānâdi-vasena catubbidhaŋ. Bhavati, bhāvayatī[4] ti vā, *bhavo*. So kamm' uppatti-bhedato duvidho. Jananaŋ, *jāti*. Jīranaŋ,[5] *jarā*. Maranti, etenā ti[6] *maraṇaŋ*. Socanaŋ, *soko*. Paridevanaŋ, *paridevo*. Dukkhāyatī ti, *dukkhaŋ*. Uppāda-ṭṭhiti-vasena vā dvedhā khaṇatī ti, *dukkhaŋ*. Dummanassa-bhāvo,[7] *domanassaŋ*. Bhuso āyāso, *upāyāso*. *Sambhavantī* ti, nibbattanti. Na kevalañ ca sokâdīh' eva, atha kho sabbapadehi *sambhavanti*-saddassa[8] yojanā kātabbā. Evaŋ hi avijjā-paccayā saṅkhārā sambhavantī ti paccaya-paccay' uppanna-vavatthānaŋ dassitaŋ hoti. Esa nayo sabbattha.

Tattha aññāṇa-lakkhaṇā avijjā, sammohana-rasā, chādana-paccupaṭṭhānā, āsava-padaṭṭhānā. Abhisaṅkharaṇa-lakkhaṇā saṅkhārā, āyūhana-rasā, saŋvidahanaŋ[9] paccupaṭṭhānā, avijjā-padaṭṭhānā. Vijānana-lakkhaṇaŋ viññâṇaŋ, pubbaṅgama-rasaŋ, paṭisandhi-paccupaṭṭhānaŋ, saṅkhāra-padaṭṭhānaŋ, vatthârammaṇa-padaṭṭhānaŋ vā. Namana-lakkhaṇaŋ nāmaŋ, sampayoga-rasaŋ, avinibbhoga-paccupaṭṭhānaŋ, viññāṇa-padaṭṭhānaŋ. Ruppana-lakkhaṇaŋ rūpaŋ, anārammaṇa-rasaŋ,[10] appaheyya-bhāva-paccupaṭṭhānaŋ, viññāṇa-padaṭṭhānaŋ. Āyatana-lakkhaṇaŋ salāyatanaŋ, dassanâdi-rasaŋ,[11] vatthu-dvāra-bhāva-paccupaṭṭhānaŋ, nāma-rūpa-padaṭṭhānaŋ. Phusana-lakkhaṇo phasso, saṅghaṭṭana-raso, saṅgati[12]-paccupaṭṭhāno, salāyatana-padaṭṭhāno. Anubhav-

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1 A. phussati; C. phusati.
2 A. vedati; C. vediyati.
3 A. *omits* uttara.
4 *So* VM, VibhA.; A. bhavayati; C. bhavīyati.
5 VibhA. jāranaŋ.
6 A. marananti tenā ti; C. maranti anenā ti.
7 VM. dummana-bhāvo.
8 *So* VM, VibhA, *but* A, C. tī ti padassa.
9 VM, VibhA. cetana-.
10 VM, VibhA. vikaraṇa-rasaŋ, avyākata-pacc-.
11 VibhA. -rassaŋ.
12 C. sanghati-.

ana-lakkhaṇā vedanā, visaya-rasa-sambhoga-rasā, sukha-dukkha-paccupaṭṭhānā, phassa[1]-padaṭṭhānā. Hetu[2]-lakkhaṇā-taṇhā, abhinandana-rasā, atittabhāva[3]-paccupaṭṭhānā, vedanā-padaṭṭhānā. Gahaṇa-lakkhaṇaŋ upādānaŋ, amuñcana-rasaŋ, taṇhā-daḷhatta-diṭṭhi-paccupaṭṭhānaŋ, taṇhā-padaṭṭhānaŋ. Kamma-kamma-phala-lakkhaṇo bhavo, bhāvana-bhavana[4]-raso, kusalâkusalâvyāvata-paccupaṭṭhāno, upādāna-padaṭṭhāno.

Tattha tattha[5] bhave paṭhamâbhinibbatti-lakkhaṇā jāti, nīyātana-rasā, dukkha-vicittatā-paccupaṭṭhānā. Atīta-bhavato idh' upapajjana[6]-padaṭṭhānā. Khandha-paripāka-lakkhaṇa jarā, maraṇ' ūpanayana-rasā, yobbana-vināsa-paccupaṭṭhānā.[7] Cuti-lakkhaṇaŋ maraṇaŋ, viyoga-rasaŋ, gati-vippavāsa-paccupaṭṭhānaŋ. Anto-nijjhāna-lakkhaṇo soko, cetaso parinijjhāyana[8]-raso, anusocana-paccupaṭṭhāno. Lālappana-lakkhaṇo paridevo, guṇa-dosa-parikittana[9]-raso, sambhama[10]-paccupaṭṭhāno. Kāya-pīḷana-lakkhaṇaŋ dukkhaŋ, duppaññānaŋ domanassa-karaṇa[11]-rasaŋ, kāyikâbādha-paccupaṭṭhānaŋ. Citta-pīḷana-lakkhaṇaŋ domanassaŋ, mano-vighāta[12]-rasaŋ, mānasa-byādhi-paccupaṭṭhānaŋ. Citta-paridahaṇa[13]-lakkhaṇo upāyāso, nitthunana-raso, visāda-paccupaṭṭhāno. Evam ete avijjâdayo lakkhaṇâdito pi veditabbā ti. Ayam ettha saṅkhepo. Vitthāro pana sabbâkāra-sampannaŋ vinicchayaŋ icchantena *Sammoha-vinodaniyā Vibhangaṭṭha-kathāya* gahetabbo.

Evan ti, niddiṭṭhassa nidassanaŋ. Tena avijjâdīh' eva kāraṇehi na issara-nimmānâdīhī ti dasseti. *Etassā* ti, yathā vuttassa. *Kevalassā* ti, asammissassa sakalassa vā. *Dukkha-kkhandhassā* ti, dukkha-samūhassa, na sattassa, nā pi jīvassa sukhâdīnaŋ. *Samudayo hotī* ti, nibbatti sambhavati. *Etam*

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[1] A. *omits*. [2] C. hetu-bhāva-.
[3] VibhA. atitti-. [4] C. bhavana-bhāvana-.
[5] *Cf.* VM. 499; VibhA. 95, *which our text mainly follows*.
[6] A. uppajjana; VM, VibhA. ummujjana-.
[7] *Cf.* VM. 502 *ff.*; VibhA. 99 *ff.*
[8] A. parinijjhāna-; C. nijjhāna-; VM. parijjhāpana-.
[9] VM. dosa-kittana. [10] A, C. saṅgama.
[11] B, C_{1-4} kāraṇa-. [12] C. vighātana.
[13] A. paridāhana; C. sarīrajjhāyana-.

atthaŋ viditvā ti, yv' āyaŋ avijjâdi-vasena saṅkhārâdikassa dukkha-kkhandhassa samudayo hotī ti vutto, sabbâkārena etam atthaŋ viditvā. *Tāyaŋ velāyaŋ imaŋ udānaŋ udānesī* ti, tāyaŋ tassa atthassa vidita-velāyaŋ: imaŋ udānaŋ udānesī ti, imaŋ tasmā atthe vidite hetuno ca hetu-samuppanna-dhammassa ca pajānanāya ānubhāva-paridīpakaŋ.

Yadā have pātubhavantī[1] ti ādikaŋ somanassa-sampayutta-ñāṇa-samuṭṭhānaŋ udānaŋ udānesi. Attamana-vācaŋ nicchāresī ti vuttaŋ hoti. Tass' attho:—*yadā* ti, yasmiŋ kāle. *Have* ti, byattan ti, imasmiŋ atthe nipāto. Keci pana *have* ti āhave ti atthaŋ vadanti. "Yodhetha[2] Māraŋ paññâvudhenā[3]" ti (Dhp. 4) hi vacanato kilesa-mārena yujjhana-samaye ti, tesaŋ adhippāyo. *Pātubhavantī* ti, uppajjanti. *Dhammā* ti, anuloma-paccayâkāra-paṭivedha-sādhaka-bodhi-pakkhiya-dhammā. Athavā *pātubhavantī* ti, pakāsenti abhisamaya-vasena byattaŋ pākatā honti. *Dhammā* ti, catu-ariya-sacca-dhammā. Ātāpo vuccati kilesassa tāpan' atthena viriyaŋ. *Ātāpino* ti, samma-ppadhāna-viriyavato. *Jhāyato* ti, ārammaṇ' upanijjhānena[4] lakkhaṇ' ūpanijjhānena jhāyantassa. *Brāhmaṇassā* ti, bāhita-pāpassa khīṇâsavassa. *Ath' assa kaṅkhā vapayanti sabbā* ti, ath' assa evaŋ pātubhūta-dhammassa yā etā, '"ko nu kho, bhante, phusatī" ti? "No kallo pañho" ti Bhagavā avocā' ti (S. ii, 13) ādinā nayena. '"Katamaŋ nu kho, bhante, jarā-maraṇaŋ? Kassa ca pan' idaŋ jarā-maraṇan?" ti. "No kallo pañho" ti Bhagavā avoca' ti (S. ii, 60) ādinā nayena paccay' ākāre kaṅkhā vuttā, sā ca paccay' ākārass' eva appaṭividhattā. "Ahosi nu kho ahaŋ atītam-addhānan" ti (S. ii, 26) ādinā solasa kaṅkhā āgatā, tā sabbā vapayanti, apagacchanti, nirujjhanti. Kasmā? *Yato pajānāti*[5] *sahetu-dhammaŋ*, yasmā avijjâdikena hetunā sahetukaŋ imaŋ saṅkhārâdikaŋ kevalaŋ dukkha-kkhandha-dhammaŋ pajānāti, aññāti, paṭivijjhatī[6] ti. Kadā pan' assa bodhi-pakkhiya-dhammā catu-sacca-dhammā vā pātubhavanti, uppajjanti, pakāsenti vā?

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[1] *Cf.* Vin. i, 2; Asḷ. 17; KhA. 13; DA. 16; Nett. 145; NettA. (Sin.) 196, *where* Dh. *repeats all this Comy. in condensed form.*

[2] Dhp. *text* (F.) yojetha. [3] C. yuddhena. [4] A. *omits.*

[5] C. pajānāsi. [6] C. pajānāsi, aññāsi, paṭivijjhāsi.

Vipassanā-magga-ñāṇesu. Tattha vipassanā ñāṇa-sampayuttā sati ādayo vipassanā-ñaṇañ ca yathârahaŋ attano visayesu tàd-anga-ppahāna-vasena subha-saññâdike pajahanti, kāyânupassanâdi-vasena visuŋ visuŋ uppajjanti, magga-khaṇe pana nibbānam-ālambitvā samuccheda-vasena paṭipakkhe pajahanta catusu pi ariya-saccesu asammoha-paṭivedha-sādhana-vasena saki-d-eva uppajjanti. Evaŋ tāv' ettha bodhi-pakkhiya-dhammānaŋ uppajjan' atthena pātubhāvo veditabbo. Ariya-sacca-dhammānaŋ pana lokikānaŋ vipassanā-khaṇe vipassanāya ārammaṇa-karaṇa-vasena lokuttarānaŋ tad-adhimuttatā-vasena magga-kkhaṇe nirodha-saccaŋ ārammaṇâbhisamaya-vasena sabbesam pi kiccâbhisamaya-vasena pākaṭa-bhāvato pakāsan' atthena pātubhāvo veditabbo.

Iti Bhagavā sati pi sabbâkārena sabba-dhammānaŋ attano ñāṇassa pakaṭa-bhāve paṭicca-samuppāda-mukhena vipassan' ābhinivesassa katattā nipuṇa-gambhīra-sududdasatāya paccayâkārassa taŋ paccavekkhitvā uppanna-balava-somanassena paṭipakkha-samuccheda-vibhāvanena saddhiŋ attano vā abhisamay' ānubhāva-dīpakam ev' ettha udānaŋ udānesī ti. "Ayam pi udāno vutto Bhagavatā. Iti me sutan" ti ayaŋ Pāli kesuci yeva potthakesu dissati. Tatth' ayam pi *iti*-saddo "idam pi Buddhe ratanaŋ paṇītan" ti (Khp. 4); "ayam pi pārājiko hotī" ti (Pāt. 3) ādisu viya sampiṇḍan' attho.[1] Tena uparimaŋ sampiṇḍeti. *Vutto* ti, ayaŋ vutta-saddo kes' ohāraṇa[2]-vapana-vāpa-sama-karaṇa[3]-jīvita-vutti pamutta[4]-bhāva-pāvacana-ajjhesana-kathanâdisu dissati. Tathā h' esa, "Kāpaṭhiko[5] māṇavo daharo vutta-siro" ti (M. ii, 168) ādisu kes' ohāraṇe āgato.

> 'Gāvo tassa pajāyanti, khette vuttaŋ virūḷhati,[6]
> Puttānaŋ phalam asnāti yo mittānaŋ na dūbhatī' ti
> (J. v, 14)

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[1] *Cf.* Asl. 171.

[2] *This passage re* vutto *as meaning* (*a*) *spoken,* (*b*) *shaven, is partly at* MA. 94-5.

[3] *So* A, *but* C. samīkaraṇa *here* (*rightly spelt lower down*).

[4] C_{1-4} sumukka.

[5] C. posakā paṭiko; M. *text* Kāpaṭhiko; MA. 94, Kāpaṭiko.

[6] *Cf.* S. i, 134; MA. *quotes* (*re* ropite) "yathā sāradikaŋ bījaŋ khette vuttaŋ virūhati."

ādisu vapane. "No ca kho paṭivuttan" ti (Vin. iii, 131) ādisu aṭṭha-dantakâdīhi vāpa-samakaraṇe. "Panna[1]-lomo parada[2]-vutto miga-bhūtena cetaso[3] viharatī" ti (Vin. ii, 184, n. 309) ādisu jīvita-vuttiyaŋ. "Paṇḍu-palāso bandhanā-pamutto[4] abbhabbo haritattāyā" ti (Vin. iii, 47) ādisu bandhanato pamutta-bhāve. "Gītaŋ pavuttaŋ samīhitan" ti (D. i, 104; Vin. i, 245; A. iii, 224) ādisu pāvacane.[5] "Na-ppavattite vutto pārāyano" ti ( ) ādisu ajjhāsane. "Vuttaŋ kho pan' etaŋ Bhagavatā 'dhamma-dāyādā me, bhikkhave, bhavatha, mā āmisa-dāyādā'" ti (M. i, 12) ādisu kathane. Idha pi kathane eva daṭṭhabbo. Tena ayam pi udāno bhāsito ti attho. Itī ti evam me sutan ti pada-dvayassa attho nidāna-vaṇṇanāya sabbâkārato vutto yeva. Pubbe "evam me sutan" ti nidāna-vasena vutto yeva hi attho idha nigamana-vasena "iti me sutan" ti puna vutto. Vuttass' eva hi atthassa punavacanaŋ nigamanan ti. Iti suttassa atth' uddhāre evaŋ-saddena samān' atthatāya *evam me sutan* ti ettha viya attha-yojanā ca *Iti-vuttaka-vaṇṇanāya* amhehi pakāsito yevā ti tattha vutta-nayen' eva veditabbo it.

Paramattha-dīpaniyā Khuddaka-nikāy' aṭṭhakathāya Udāna-saŋvaṇṇanāya Paṭhama Bodhi-Sutta-Vaṇṇanā niṭṭhitā.

2.

Dutiye: *paṭiloman* ti, "avijjā-nirodhā saṅkhāra-nirodho" ti ādinā nayena vutto avijjâdiko yeva paccayâkāro aṇuppāda-nirodhena nirujjhamāno attano kattabba-kiccassa akaraṇato paṭilomo ti vuccati. Pavattiyā va vilomanato paṭilomo

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[1] C_{1-4} pasanna-. [2] C. padara-.
[3] M. i, 450, cetasā viharanti.
[4] *So* A. *and* Vin., *but old texts apparently read* pavutto.
[5] A. pāvacana-bhāvo.

antato pana majjhato vā paṭṭhāya ādiŋ pāpetvā vuttattā. Ito aññen' atthen' ettha paṭilomato na yuñjati. Paṭiloman ti ca "visamaŋ candima-suriyā parivattantī" ti (A. i, 74-5) ādisu viya bhāvana-puŋsaka-niddeso. *Imasmiŋ asati idaŋ na hotī* ti, imasmiŋ avijjâdike paccaye asati maggena pahīṇe idaŋ saṅkhārâdikaŋ phalaŋ na hoti nappavattati. *Imassa nirodhā idaŋ nirujjhatī* ti, imassa avijjâdikassa paccayassa nirodhā maggena anuppatti-dhammataŋ āpāditattā idaŋ saṅkhārâdikaŋ phalaŋ nirujjhati nappavattatī ti attho.

Idhā pi yathā "imasmiŋ sati idaŋ hoti, imass' uppādā idaŋ uppajjatī" ti, ettha imasmiŋ sati yeva na asati, imassa uppādā eva na nirodhā ti, antogadha-niyamatā dassitā eva. Imasmiŋ asati yeva na sati, imassa nirodhā eva na uppādā ti, antogadha-niyamatā lakkhaṇā dassitā ti veditabbā. Sesaŋ ettha yaŋ vattabbaŋ[1] taŋ paṭhama-*Bodhisutta-vaṇṇanāya* vuttanay' ānusārena veditabbaŋ. Evaŋ yathā Bhagavā paṭiloma-paṭicca-samuppādaŋ manasi akāsi, taŋ saṅkhepena dassetvā idāni vitthārena dassetuŋ "avijjā-nirodhā saṅkhārā-nirodho" ti ādi vuttaŋ. Tattha *avijjā-nirodhā* ti ariyamaggena avijjāya anavasesa-nirodhā, anusaya-pahāna-vasena aggamaggena avijjāya accanta-samugghātato ti attho. Yadi pi heṭṭhima-maggehi pahīyamānā avijjā accanta-samugghātavasen' eva pahīyati, tathā pi na anavasesato pahīyati: apāyagāminiyā hi avijjā paṭhama-maggena pahīyati. Tathā sakid-eva imasmiŋ loke sabbattha ca anariya-bhūmiyaŋ uppattipaccaya-bhūtā avijjā yathā-kammaŋ[2] dutiya-tatiya-maggehi pahīyati, na itarā ti, arahatta-maggen' eva hi anavasesaŋ[3] pahīyatī ti. *Saṅkhāra-nirodho* ti, saṅkhārānaŋ anuppāda-nirodho hoti. Evaŋ niruddhānaŋ pana saṅkhārānaŋ nirodhā viññāṇaŋ viññāṇâdīnaŋ ca nirodhā nāma-rūpâdīni niruddhāni eva hontī ti dassetuŋ, *saṅkhāra-nirodhā viññāṇa-nirodhā* ti ādi vatvā, "evam etassa kevalassa dukkha-kkhandhassa nirodho hotī" ti vuttaŋ. Tattha yaŋ vattabbaŋ taŋ heṭṭha vuttanayam eva.

Api c' ettha kiñcāpi "avijjā-nirodhā saṅkhāra-nirodhā

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[1] C. *omits* sesaŋ . . . vattabbaŋ. [2] C. yathākkamaŋ.
[3] A. *omits* hi anava-.

viññāṇa-nirodho" ti ettāvatā pi sakalassa dukkha-kkhandhassa anavasesato nirodho vutto hoti. Tathā pi, yathā anulome yassa yassa paccaya-dhammassa atthitāya yo yo paccay' uppanna-dhammo uppajjati, pavattati, evā ti imassa atthassa dassan' atthaŋ "avijjā paccayā saṅkhārā—pe—samudayo hotī" ti vuttaŋ. Evaŋ tappaṭipakkhato tassa tassa paccayassa abhāve so so paccay' uppanna-dhammo nirujjhati, nappavattatī ti dassan' atthaŋ idha *avijjā-nirodhā saṅkhāra-nirodho, saṅkhāra-nirodha viññāṇa-nirodho, viññāṇa-nirodhā nāma-rūpa-nirodho*—pe—*dukkha-kkhandhassa nirodho hotī* ti vuttaŋ. Na pana anulome viya kāla-ttaya-pariyāpannassa dukkha-kkhandhassa nirodha-dassan' atthaŋ, anāgatass' eva hi ariya-magga-bhāvanāya asati uppajjan' ārahassa dukkha-kkhandhassa ariya-magga-bhāvanāya nirodho icchito ti viseso veditabbo. *Etam atthaŋ viditvā* ti, yvâyaŋ avijjā-nirodhâdi-vasena saṅkhārâdikassa dukkha-kkhandhassa nirodho hotī ti vutto, sabbâkārena etam atthaŋ viditvā *imaŋ udānaŋ udānesī* ti: imasmiŋ atthe vidite "avijjā-nirodhā saṅkhāra-nirodho" ti evaŋ pakāsitassa avijjâdīnaŋ paccayānaŋ khayassa avabodh' ānubhāva-dīpakaŋ[1] udānaŋ udānesī ti attho.

Tatrâyaŋ saṅkhep' attho: yasmā avijjâdīnaŋ paccaya-dhammānaŋ anuppāda-nirodha-saṅkhātaŋ khayaŋ avedi, aññāsi, paṭivijjhi, tasmā etassa vutta-nayena ātāpino jhāyato brāhmaṇassa vutta-ppakārā bodhi-pakkhiya-dhammā catusacca-dhammā vā pātubhavanti, uppajjanti, pakāsenti vā. Athavā paccaya-nirodhassa sammā aviditattā uppajjeyyuŋ pubbe vutta-ppabhedā-kaṅkhā tā sabbā pi vapayanti, nirujjhantī ti. Sesaŋ heṭṭhā vutta-nayam eva.

Dutiya Bodhi-Sutta-Vaṇṇanā niṭṭhitā.

[1] A. pakāsanaŋ.

3.

Tatiye: *anuloma-paṭiloman* ti, anulomañ ca paṭilomañ ca. Yathā vutt' anuloma-vasena c' eva paṭiloma-vasena cā ti attho. Na nu[1] pubbe pi anuloma-vasena paṭiloma-vasena ca paṭicca-samuppāde manasikāra-ppavatti sutta-dvaye vuttā? Idha kasmā puna pi tad-ubhaya-vasena manasikāra-ppavattitā vuccatī ti? Tad-ubhaya-vasena tatiyaŋ vāraŋ tattha manasikārassa pavattitattā. Kathaŋ pana tad-ubhaya-vasena manasikāro pavattito? Na hi sakkā apubbaŋ acarimaŋ anuloma-paṭilomaŋ paṭicca-samuppādassa manasikāraŋ pavattetun ti. Na kho pan' etaŋ evaŋ daṭṭhabbaŋ tad-ubhayaŋ ekajjhaŋ manasâkāsī ti. Atha kho vārena. Bhagavā hi paṭhamaŋ anuloma-vasena kālena[2] paṭicca-samuppādaŋ manasikaritvā tad-anurūpaŋ paṭhamaŋ udānaŋ udānesi. Dutiyaŋ paṭiloma-vasena taŋ manasikaritvā tad-anurūpam udānaŋ udānesi. Tatiya-vāre pana kālena anulomaŋ kālena paṭilomaŋ manasikaraṇa-vasena anuloma-paṭilomaŋ manasi akāsi. Tena vuttaŋ: *anuloma-paṭiloman* ti. Yathā-vutta anuloma-vasena c' eva paṭiloma-vasena cā ti idam assa manasikārassa paguṇa-balava-bhāvo ca pakāsito hoti. Ettha ca anulomaŋ manasikarissāmi paṭilomaŋ manasikarissāmī ti evaŋ pavattānaŋ pubba-bhāgānaŋ vasena tesaŋ vibhāgo veditabbo.

Tattha *avijjāya tvevā* ti, avijjāya tu eva.[3] *Asesa-virāga-nirodhā* ti, virāga-saṅkhātena maggena asesa-nirodhā: agga-maggena anavasesa-anuppāda-ppahāṇā ti attho. *Saṅkhāra-nirodho* ti, sabbesaŋ saṅkhārānaŋ anavasesaŋ anuppāda-nirodho. Heṭṭhimena hi magga-ttayena keci saṅkhārā nirujjhanti, keci na nirujjhanti[4] avijjāya sāvasesa-nirodhā. Agga-maggena pan' assa anavasesa-nirodhā na keci saṅkhārā na nirujjhantī ti.

Etam atthaŋ viditvā ti: "yvâyaŋ avijjâdi-vasena saṅkhārâdikassa dukkha-kkhandhassa samudayo nirodho ca avijjâdīnaŋ samudayā nirodhā ca hotī" ti vutto sabbâkārena etam atthaŋ viditvā. *Imaŋ udānaŋ udānesi* ti, idaŋ yena maggena

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[1] C. ca. [2] A. *omits.*
[3] C. eva tu. [4] A. *omits* keci- . . . nirujjhanti.

yo dukkha-kkhandhassa samudaya-nirodha-saṅkhāto attho kicca-vasena ārammaṇa-kiriyāya ca vidito[1] tassa ariya-maggassa ānubhāva-dīpakaŋ vutta-ppakāraŋ udānaŋ udānesi. Tatrâyaŋ saṅkhep' attho: yadā have pātubhavanti dhammā ātāpino jhāyato brāhmanassa, tadā so brāhmaṇo tehi uppannehi bodhi-pakkhiya-dhammehi, yassa vā ariya-maggassa catu-sacca-dhammā pātubhūtā tena ariya-maggena.

Vidhūpayaŋ tiṭṭhati Māra-senan ti: "Kāmā te paṭhamā senā" ti (Sn. 436) ādinā nayena vutta-ppakāra-māra-senaŋ vidhūpento, vidhamento, viddhaŋsento tiṭṭhati. Kathaŋ? *Suriyo va obhāsayam antaḷikkhaŋ;* yathā suriyo abbhuggato attano pabhāya antaḷikkhaŋ obhāsento va andhakāraŋ vidhamento tiṭṭhati, evaŋ so khīṇâsava-brāhmaṇo tehi dhammehi tena vā maggena saccāni paṭivijjhanto va Māra-senaŋ vidhūpento tiṭṭhatī ti. Evaŋ Bhagavatā paṭhamaŋ paccayâkāra-pajānanassa, dutiyaŋ paccaya-kkhayâvagamassa, tatiyaŋ ariya-maggassa ānubhāva-pakāsanāni, imāni tīni udānāni tīsu yamesu bhāsitāni. Katarāya rattiyā? Abhisambodhito sattamāya rattiyā. Bhagavā hi Visākha-puṇṇamāya rattiyā paṭhama-yāme pubbe nivāsaŋ anussaritvā, majjhima-yāme dibba-cakkhuŋ visodhetvā, pacchima-yāme paṭicca-samuppāde ñāṇaŋ otāretvā, nānā-nayehi tebhūmaka-saṅkhāre sammasitvā 'idāni aruṇo uggamissatī' ti sammā-sambodhiŋ pāpuṇi. Sabbaññuta-ppatti-samanantaram eva ca aruṇo uggamano ten' eva[2] uggacchī ti. Tato ten' eva pallaṅkena bodhi-rukkha-mūle sattâhaŋ vītināmento sattamāya rattiyā tīsu yāmesu vutta-nayena paṭicca-samuppādaŋ manasikaritvā imāni udānāni udānesi.

Khandhake[3] pana tīsu pi vāresu paṭicca-samuppādaŋ anuloma-paṭilomaŋ manasâkāsī ti āgatattā *Khandhak' aṭṭhakathāyaŋ* tīsu pi yāmesu evaŋ manasikatvā paṭhamaŋ udānaŋ paccayâkāra-paccavekkhana-vasena, dutiyaŋ nibbāna-paccavekkhaṇa-vasena, tatiyaŋ magga-paccavekkhana-vasenā ti evaŋ imāni Bhagavā udānāni udānesī ti vuttaŋ. Tam pi na virujjhati.

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[1] A. padīpito.
[2] C. *omits* uggamano ten' eva.
[3] Vin i, 2.

Bhagavā hi ṭhapetvā ratana-ghara-sattâhaŋ[1] sesesu chisu sattâhesu antarantarā dhammaŋ paccavekkhitvā yebhuyyena vimutti-sukha-paṭisaŋvedī vihāsi. Ratana-ghara-sattâhe pana abhidhamma-paricaya-vasen' eva vihāsī ti.

Tatiya Bodhi-Sutta-Vaṇṇanā niṭṭhitā.

4.

Catutthe: *Ajapāla-nigrodhe*[2] ti: tassa kira chāyāya ajapālā gantvā gantvā[3] nisīdanti: ten' assa Ajapāla-nigrodho tveva nāmaŋ udapādi. Keci pana yasmā tattha vede sajjhāyituŋ asamatthā mahallaka-brāhmaṇā pākāra-parikkhepa-yuttāni nivesanāni katvā sabbe vasiŋsu. Tasmā Ajapāla-nigrodho ti nāmaŋ jātan ti. Tatrâyaŋ vacan' attho: na japantī ti, ajapā: mantānaŋ anajjhāyakā ti attho. Ajapā ālenti[4] ādiyanti nivāsaŋ etthā ti, ajapālo ti. Yasmā vā majjhantike samaye anto-paviṭṭhe aje attano chāyāya pāleti, rakkhati, tasmā aja-pālo ti 'ssa nāmaŋ rūḷhanti apare. Sabbathā pi nāmam etaŋ, tassa rukkhassa samīpe. Samīp' atthe hi etaŋ bhummaŋ Ajapāla-nigrodhe ti. *Vimutti-sukha-paṭisaŋvedī*[5] ti, tatra pi dhammaŋ vicinanto vimutti-sukhaŋ paṭisaŋvedento nisīdi. Bodhi-rukkhato purima-disā-bhāge esa rukkho hoti. *Sattâhan* ti ca idaŋ na pallaṅka-sattâhato anantara-sattâhaŋ. Bhagavā hi pallaṅka-sattâhato aparāni tīni sattâhāni Bodhi-samīpe yeva vītināmesi. Tatrâyaŋ anupubba-kathā.

Bhagavati kira sammā-sambodhiŋ patvā sattâhaŋ ekapallaṅkena nisinne. 'na Bhagavā vuṭṭhāti. Kin nu kho ajjā[6]

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[1] *See next chapter.*
[2] Vin. i, 2, 3.
[3] A. Ajapālāyaŋ gantvā.
[4] A. *-lanti, ādiyanti*; C. ariyanti.
[5] St. pati-.
[6] *So* A, C_{1-2}, JātA. (i, 77), *but* C. aññe pi.

pi Buddhattakarā dhammā atthī' ti ekaccānaŋ devatānaŋ kaṅkhā[1] udapādi. Atha Bhagavā aṭṭhame divase samāpattito vuṭṭhāya devatānaŋ kaṅkhaŋ ñatvā kaṅkhā-vidhaman' atthaŋ ākāse uppatitvā yamaka-pāṭihāriyaŋ[2] dassetvā, tāsaŋ kaṅkhaŋ vidhametvā, pallaṅkato īsakaŋ pācīna-nissite uttara-disā-bhāge ṭhatvā, cattāri asaṅkheyyāni kappa-sata-sahassañ ca upacitānaŋ pāramīnaŋ phalâdhigamana-ṭṭhānaŋ[3] phala-samāpatt' āgama-ṭṭhānaŋ[4] pallaṅkaŋ Bodhi-rukkhañ ca animisehi cakkhūhi olokayamāno sattâhaŋ vītināmesi. Taŋ ṭhānaŋ Animisa-Cetiyaŋ nāma jātaŋ. Atha pallaṅkassa ca ṭhita-ṭṭhānassa ca antarā[5] puratthimato ca pacchimato ca āyate ratana-caṅkame caṅkamanto sattâhaŋ vītināmesi. Tato taŋ Ratana-Caṅkamaŋ nāma jātaŋ. Tathā[6] pacchima-disā-bhāge devatā Ratana-Gharaŋ māpayiŋsu. Tattha pallaṅkena nisīditvā *Abhidhamma-Piṭakaŋ* visesato anantanayaŋ samantâ-paṭṭhānaŋ vicinanto sattâhaŋ vītināmesi. Taŋ ṭhānaŋ Ratana-Ghara-Cetiyaŋ nāma jātaŋ. Evaŋ Bodhi-samīpe yeva cattāri sattâhāni vītināmetvā pañcame sattâhe Bodhi-rukkhato Ajapāla-nigrodhaŋ upasankamitvā tassa mūle pallaṅkena nisīdi.

Tamhā samādhimhā vuṭṭhāsī ti, tato phala-samāpatti-samādhito yathā-kāla-paricchedaŋ uṭṭhahi, vuṭṭhahitvā ca pana tattha evaŋ nisinne Bhagavati eko brāhmaṇo gantvā pañhaŋ pucchi. Tena vuttaŋ: *atha kho aññataro* ti ādi. Tattha *aññataro* ti, nāma-gotta-vasena anabhiññāto apākaṭo eko. *Huhuṅka-jātiko* ti: so kira diṭṭha-mangaliko māna-tthaddho. Māna-vasena ca kodha-vasena ca sabbaŋ atakka-jātikaŋ[7] passitvā jigucchanto huhun ti karonto vicarati. Tasmā huhuṅka[8]-jātiko ti vuccati. Huhukka-jātiko ti pi pāṭho. *Brāhmaṇo* ti, jātiyā brāhmaṇo. *Yena Bhagavā* ti, yassaŋ disāyaŋ Bhagavā nisinno. Bhummatthe hi etaŋ

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[1] A. ākankhā. [2] *Cf.* JA. i, 77; PJ. ii, 36; DhA. iii, 213.
[3] A. lābhigamaṭṭhānaŋ; JA. phalâdhigama-; C. puññâdhigamanīya-.
[4] A. *omits*; C_{1-2} kammaṭṭhānaŋ.
[5] *Here* JA. *has* caṅkamaŋ māpetvā. [6] A. *omits*; C. tato.
[7] A, SA. (*tika*) avokkha-jātikaŋ.
[8] A. huhukka *here and above, but lower* huhuṅka; *cf.* B. *ad* Vin. i, 362; W. huŋhuṅka (*and in* Gāthā).

karaṇa-vacanaŋ; yena vā disā-bhāgena Bhagavā upasaṅkamitabbo tena disā-bhāgena upasaṅkami. Athavā *yenā* ti hetu-atthe karaṇa-vacanaŋ, yena kāraṇena Bhagavā devamanussehi upasaṅkamitabbo, tena kāraṇena upasaṅkamī ti attho. Kena ca kāraṇena Bhagavā upasaṅkamitabbo? Nāna-ppakāra-roga-dukkh' ābhipīḷitattā ātura-kāyehi mahājanehi mahânubhāvo bhisakko viya roga-tikicchan' atthaŋ nānā-vidha-kilesa-byādhi-pīḷitattā ātura-cittehi deva-manussehi kilesa-byādhi-tikicchan' atthaŋ dhamma-savana-pañhapucchan' ādi-kāraṇehi Bhagavā upasaṅkamitabbo. Tena ayam pi brāhmaṇo attano kaṅkhaŋ chinditukāmo upasaṅkami.[1]

Upasaṅkamitvā ti, upasaṅkamana-pariyosāna-dīpanaŋ. Athavā yaŋ ṭhānaŋ upasaṅkami tato pi Bhagavato samīpabhūtaŋ āsannataraŋ ṭhānaŋ upagantvā ti attho. *Sammodī* ti, samaŋ sammā vā modi: Bhagavato vacanena modi. Bhagavatā "kacci bhoto khamanīyaŋ, kacci yāpanīyan" ti (S. iii, 120, *etc.*) ādinā paṭisanthāra-karaṇa-vasena samappavattamodo ahosi.[2] *Sammodanīyan* ti, sammodanāya[3] arahaŋ sammoda-janana-yoggaŋ. *Kathan* ti, kathā-sallāpaŋ. *Sārāṇīyan* ti, saritabba-yuttaŋ, sādhu-janehi pavattetabbaŋ, kālantare vā cintetabbaŋ. *Vītisāretvā* ti, niṭṭhāpetvā.[4] *Ekam antaŋ nisīdī* ti, bhāva-na-puŋsaka-niddeso: ekasmiŋ ṭhāne. Atisammukhâdike cha nisajjā-dose[5] vajjetvā, ekasmiŋ padese ti attho.[6] *Etad avocā* ti, etaŋ idāni vattabaŋ. *Kittāvatā nu kho* ti ādivacanaŋ avoca. *Kittāvatā*[7] ti, kittakena pamāṇena: *nū* ti saŋsay' atthe nipāto. *Kho* ti pada-pūraṇo hoti. *Bho* ti, brāhmaṇānaŋ jāti-samudāgata-ālapanaŋ. Tathā hi vuttaŋ: "Bhovādi nāma so hoti, sace hoti sakiñcano" ti (Sn. 620; Dhp. 396). *Gotamā* ti, Bhagavantaŋ gottena ālapati.

Kathaŋ pan' āyaŋ brāhmaṇo sampati samāgato Bhagavato

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[1] *Cf.* VinA. 128 *for* yena *and* upasaṅkami *and* sammodi.

[2] *Cf.* MA. 119; C. samaŋ pavatt-.

[3] A. sammodan' arahaŋ.

[4] A. niccharetvā.

[5] VinA. (*loc. cit.*) *gives them:* atidūraŋ, accāsannaŋ, uparivātaŋ, unnata-padesaŋ, ati-sammukhaŋ, atipacchā, *and explains.*

[6] *Cf.* MA. 111.

[7] C. *omits from* kittāvatā *to* ālapanaŋ.

gottaŋ jānātī ti? N' āyaŋ sampati samāgato: chabbassāni padhāna-karaṇa-kāle upaṭṭhahantehi pañca-vaggiyehi saddhiŋ caranto pi, aparabhāge taŋ vataŋ chaḍḍetvā, Uruvelāyaŋ Senānī-nigame eko adutiyo hutvā, piṇḍāya caramāno pi tena brāhmaṇena diṭṭha-pubbo c' eva sallapita-pubbo ca. Tena so pubbe pañca-vaggiyehi gayhamānaŋ Bhagavato gottaŋ anussaranto Gotamā ti Bhagavantaŋ gottaŋ ālapati. Yato paṭṭhāya Bhagavā mahâbhinikkhamaṇaŋ nikkhanto Anomanadī-tīre pabbajito ca tato-ppabhuti 'samaṇo Gotamo' ti cando viya suriyo viya pākaṭo paññāto: na tassa gotta-jānane kāraṇaŋ gavesitabbaŋ. *Brāhmaṇa-karaṇā*[1] ti: brāhmaṇakarontī ti, brāhmaṇa-karaṇā: brāhmaṇa-bhāva-karā ti attho. Ettha ca *kittāvatā* ti, etena yehi dhammehi brāhmaṇo hoti tesaŋ dhammānaŋ parimāṇaŋ pucchati. *Katame ca panā* ti, iminā sarūpaŋ pucchati. *Etam atthaŋ viditvā* ti, etaŋ etena puṭṭhassa pañhassa sikhâpattaŋ viditvā. *Tāyaŋ velāyaŋ imaŋ udānaŋ udānesi.* Na pana tassa brāhmaṇassa dhammaŋ desesi. Kasmā? Dhamma-desanāya abhājana-bhāvato. Tathā hi tassa brāhmaṇassa imaŋ gāthaŋ[2] sutvā na sacc' ābhisamayo ahosi. Yathā ca imassa evaŋ Upakassa[3] ājīvakassa Buddha-guṇa-pakāsaṇaŋ, dhamma-cakka-ppavattanato hi pubbabhāge Bhagavatā bhāsitaŋ padesaŋ[4] suṇantānam pi Tapassu-Bhallukānaŋ[5] saraṇa-dānaŋ viya vāsanā-bhāgiyam eva jātaŋ, na sekkha-bhāgiyaŋ[6] na nibbedha-bhāgiyaŋ va. Esā hi dhammatā ti.

Tattha *yo brāhmaṇo*[7] ti, yo bāhita-pāpa-dhammatāya brāhmaṇo na diṭṭha-mangalikatāya huhuṅkāra-kasāvâdi pāpadhamma-yutto hutvā kevalaŋ jātimattakena[8] brahmaññaŋ paṭijānāti, so brāhmaṇo bāhita-pāpadhammattā huhuṅkārappahānena, *nihuhuṅko.*[9] Rāgâdi-kasāv' ābhāvena, *nikkasāvo.*

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[1] *So* Vin. i, 3, *but* St. -kārakā.
[2] A. kathaŋ.
[3] *Cf.* JA. 81, 24.
[4] A. paresaŋ.
[5] *Cf.* JA. 80; C. Bhallikānaŋ.
[6] A. asekkha-.
[7] *This Comy. is quoted at* Nett. 150, NettA. (Sinh.) 203.
[8] Nett. -mattena.
[9] St. nīhuhuṅko; Vin. nihuhuṅko; NettA. nihunkuko; W. nīhuŋhuṅko; A, B. nihuŋhuṅko.

Bhāvanânuyoga-yutta-cittatāya, *yatatto*. Sīla-saŋvarena[1] vā saŋyata-cittatāya, *yatatto*. Catu-magga-ñāṇa-saṅkhātehi vedehi antaŋ saṅkhāra-pariyosānaŋ nibbānaŋ vedānaŋ vā anta-gatattā, *vedantagu*.[2] Magga-brahmacariyassa vusitattā, *vusita-brahmacariyo*. *Dhammena brahmavādaŋ vadeyya*, 'brāhmaṇo ahan' ti etaŋ vādaŋ dhammena ñāyena vadeyya. Yassa sakalaloka-sannivāse pi hi kuhiñci ekârammaṇe pi rāgussado dosussado mohussado mānussado diṭṭh'ussado ti ime *ussadā n' atthi* anavasesaŋ pahiṇī ti attho.

Catuttha Sutta-Vaṇṇanā niṭṭhitā.

5.

Pañcame: *Sāvatthiyan*[3] ti, evaŋ nāmake nagare. Taŋ hi Savatthassa nāma isino nivāsana-ṭṭhāne[4] māpitattā *Sāvatthī* ti vuccati, yathā 'Kākandī Mākandī' ti. Evan tāva akkhara-cintakā. Aṭṭhakathâcariyā pana bhaṇanti: "Yaŋ kiñci manussānaŋ upabhoga-paribhogaŋ sabbam ettha atthī ti, *Sāvatthi*. Sâttha-samāyoge ca "kim ettha bhaṇḍam atthī" ti pucchite, "sabbam atthī" ti pi vacanam upādāya *Sāvatthī* ti.

Sabbadā sabb' ūpakaraṇaŋ Sāvatthiyaŋ samohitaŋ,
Tasmā "sabbam" upādāya Sāvatthī ti pavuccati.

Tassaŋ[5] Sāvatthiyaŋ, samīp' atthe[6] c' etaŋ bhumma-vacanaŋ. *Jetavane* ti, attano paccatthika-janaŋ[7] jinātī ti, Jeto: raññā vā attano paccatthika-jane jite jāto ti, *Jeto*: mangala-kamyatāya[8] vā tassa evaŋ nāmam eva katan ti, Jeto. Vanāyatī[9]

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[1] *So* A, VinA.; C. sīlasampattiyā vā.
[2] *Cf.* PJot. ii, 404, 430, *etc.*
[3] *Cf.* KhpA. 110 (Sāvatthassa); MA. 59; DA. i, 34.
[4] C. nivāsa-.
[5] A. tassa.
[6] A. samīp' ettha p' etaŋ.
[7] C. paccatthike.
[8] *So* MA, KhpA.; C. -sammatāya vācāya.
[9] C. vanati.

ti, *vanaŋ*. Attano sampattiyā[1] sattānaŋ attani bhattiŋ karoti uppādetī ti attho. Vanathe[2] iti vā vanaŋ nānāvidha-kusuma-gandha-sammodamatta[3]-kokilâdi-vihanga-virut' ālayehi[4] manda-māruta-calita-rukkha-sākhā-pallavitehi[5] ca "etha maŋ paribhuñjathā" ti pāṇino yācati[6] viyā ti attho. Jetassa vanaŋ, Jetavanaŋ. Taŋ hi Jetena rāja-kumārena ropitaŋ, saŋvaḍḍhitaŋ, paripālitaŋ, so ca tassa sāmī ahosi: tasmā Jetavanan ti vuccati: tasmiŋ Jetavane. *Anāthapiṇḍikassa ārāme ti*, mātā-pitūhi katanāma[7]-vasena Sudatto nāma so mahā-seṭṭhi. Sabba-kāma-samiddhatāya[8] pana vigata-mala[9]-maccheratāya karuṇâdi-guṇa-samaṅgitāya ca niccakālaŋ anāthānaŋ piṇḍaŋ deti.[10] Tasmā Anāthapiṇḍiko ti vuccati. Āramanti ettha pāṇino, visesena vā pabbajitā ti ārāmo. Tassa[11] puppha-phalâdi-sobhāya nâtidūra-n' accâsannatâdi-pañca-vidha-senāsananga-sampattiyā ca tato tato āgamma ramanti, abhiramanti, anukkaṇṭhitā hutvā nivasantī ti attho. Vuttappakārāya vā sampattiyā tattha tattha gate pi attano abbhantare[12] ānetvā rametī ti, ārāmo.

So hi Anāthapiṇḍikena gahapatinā Jetassa rājakumārassa hatthato aṭṭhārasa-hiraññakoṭi[13]-santhārena kiṇitvā aṭṭhārasa-koṭīhi senâsanāni kārāpetvā aṭṭhārasa-hiraññakoṭīhi vihāra-mahaŋ niṭṭhāpetvā, evañ catu-paññāsa-hiraññakoṭi-pariccāgena Buddha-ppamukhassa sanghassa niyyādito.[14] Tasmā Anāthapiṇḍikassa ārāmo ti vuccati: tasmiŋ Anāthapiṇḍikassa ārāme.

Ettha ca *Jetavane* ti vacanaŋ purima-sāmi-parikittanaŋ[15]: *Anāthapiṇḍikassa ārāme* ti pacchima-sāmi-parikittanaŋ. Ubhayam pi dvinnaŋ pariccāga-visesa-paridīpanena puñña-

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[1] KhA. atta-sampadāya . . . sinehaŋ uppādeti.
[2] C. vanute iti.
[3] A. sammodamā; C. sammodappatta-.
[4] A. ātāpehi; C. ālāpehi; B. *and* C_{1-3} ālāyehi; KhpA. *omits*.
[5] A. phallavatthehi; C. pallavahatthehi; KhpA. pallava-palāsehi.
[6] B. ālapati.
[7] C. gahita-nāma-.
[8] KhpA. samaṅgitāya; MA. samiddhitāya.
[9] MA. *omits*.
[10] MA, KhpA. adāsi.
[11] A, C. *omit*.
[12] MA, KhpA. abbhantaraŋ yeva.
[13] A, C. koṭīhi koṭi-.
[14] *Cf*. Vin. ii, 158; KhpA. niyyātito.
[15] C. *omits* pari-.

kāmānaŋ āyatiŋ diṭṭhânugati-āpajjan' atthaŋ. Tattha hi dvāra-koṭṭhaka-pāsāda-karana-vasena bhūmi-vikkaya-laddhā-aṭṭhārasa hiraññakoṭiyo anekakoṭi-agghanakā rukkhā ca Jetassa pariccāgo. Catu-paññāsakoṭiyo Anāthapiṇḍikassa. Iti tesaŋ[1] parikittanena 'evaŋ puññakāmā puññāni karontī' ti dassento Dhammabhaṇḍâgāriko aññe pi puññakāme tesaŋ diṭṭhânugatiŋ āpajjane niyojeti.

Tattha siyā, yadi tāva Bhagavā Sāvatthiyaŋ viharati 'Jetavane' ti na vattabbaŋ, atha Jetavane viharati 'Sāvatthiyan' ti na vattabbaŋ. 'Na hi sakkā ubhayattha ekaŋ samayaŋ viharitun' ti. Na kho pan' etaŋ daṭṭhabbaŋ. Nanu avocumha samīp' atthe etaŋ bhumma-vacanan ti? Tasmā yadidaŋ Sāvatthiyā samīpe Jetavanaŋ tattha viharanto Sāvatthiyaŋ viharati Jetavane ti vutto. Gocara-gāma-nidassan' atthaŋ hi 'ssa Sāvatthi-vacanaŋ. Pabbajit' ānurūpa-nivāsana-ṭṭhana-dassan' atthaŋ sesa-vacanan ti.

Ayasmā ca Sāriputto ti ādisu. *Āyasmā* ti, piya-vacanaŋ. *Ca*-saddo samuccay' attho. Rūpasāriyā nāma brāhmaṇiyā-putto ti, *Sāriputto*. *Mahāmoggallāno* ti, mahanto Moggallāno ti Mahāmoggallāno: pūja-vacanaŋ guṇa-visesaŋ hi. *Revato* ti, khadira-vana-vāsī Revato, na Kaṅkhā-Revato. Ekasmiŋ hi divase Bhagavā ratta-sāṇi-parikkhitto viya, suvaṇṇa-yūpo pañcajāla[2]-dhaja-parivārito viya suvaṇṇa-pabbato navuti-haŋsa-sahassa-parivārito viya, Dhataraṭṭho haŋsa-rājā satta-ratana-samujjalāya caturāsītiyā senāya-parivārito viya, cakkavatti-rājā mahā-bhikkhu-sangha-parivuto, gagana-majjhe candaŋ vuṭṭhāpento viya, catunnaŋ parisānaŋ majjhe dhammaŋ desento, nisinno hoti. Tasmiŋ samaye ime agga-sāvakā ca Bhagavato pāde vandan' atthāya upasaṅkamiŋsu. *Bhikkhu āmantesi* ti, attānaŋ parivāretvā nisinne bhikkhū te āgacchante dassetvā abhāsi.

Bhagavā hi te āyasmante sīla-samādhi-paññâdi-guṇa-sampanne, paramena upasamena samannāgate, paramāya ākappa-sampattiyā yutte upasaṅkamante passitvā, pasanna-mānaso tesaŋ guṇa-visesa-parikittan' atthaŋ bhikkhū āman-

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[1] C. *inserts* pariccāga-.

[2] *So* B, C_{1-3}; A. sangha-jāla-; C. pavāla-.

tesi. "*Ete, bhikkhave, brāhmaṇā āgacchanti; ete, bhikkhave, brāhmanā āgacchantī*" ti, pasāda-vasena etaŋ āmeṇḍita-pasaŋsa-vasenā ti pi vattuŋ yuttaŋ. *Evaŋ vutte* ti, evaŋ Bhagavatā te āyasmante brāhmaṇā ti vutte. *Aññataro* ti nāma-gottena apākaṭo tassaŋ parisāyaŋ nisinno eko bhikkhu. *Brāhmaṇa-jātiko* ti, brāhmaṇa-kūle jāto so hi uḷāra-bhogo: brāhmaṇa-mahāsāla-kulā pabbajito tassa kira evaŋ ahosi. 'Ime lokiyā ubhato sujātiyā brāhmaṇa-sikkhā-nipphattiyā ca brāhmaṇā honti, na aññathā ti vadanti: Bhagavā ca ete āyasmante brāhmaṇā ti vadati. Hand' āhaŋ Bhagavantaŋ *brāhmaṇa-lakkhaṇāŋ puccheyyan*' ti.

Etam attham eva hi Bhagavā tadā te there brāhmaṇā ti abhāsi: brahmaŋ aṇatī ti, brāhmaṇo ti hi jāti-brāhmaṇānaŋ nibbacanaŋ.[1] Ariyā pana bāhita-pāpatāya brāhmaṇā. Vuttaŋ h' etaŋ: "Bāhita-pāpo[2] ti brāhmaṇo, samacariyā samaṇo ti vuccatī" ti (Dhp. 388). Vakkhati ca: "*Bāhitvā pāpake dhamme*" ti. *Etam atthaŋ viditvā* ti, etaŋ brāhmaṇa-saddassa paramatthato sikkhāppattam atthaŋ jānitvā. *Imaŋ udānan* ti, imaŋ paramattha-brāhmaṇa[3]-bhāva-dīpakaŋ udānaŋ udānesi.

Tattha *bāhitvā* ti, bahi katvā, attano santānato nīharitvā. Samuccheda-ppahāṇa-vasena pajahitvā ti attho. *Pāpake dhamme* ti, lāmake dhamme, duccarita-vasena tividha-duccarita-dhamme, citt' uppāda-vasena dvādasa, akusala-kamma-patha-pavatti-bheda-vasena aneka-bheda-bhinne sabbe pi akusala-dhamme ti attho. *Ye caranti sadā satā* ti, ye sati-vepulla-ppattatāya[4] sabbakālaŋ rūpâdisu chasu pi ārammaṇesu cha-sati-vihāra-vasena satā satimanto hutvā, catuhi iriyāpathehi caranti. Sati-gahanen' eva c' ettha sampajaññam pi gahitān ti veditabbaŋ. *Khīṇa-saŋyojanā* ti, catuhi pi ariya-maggehi dasa-vidha-saŋyojanassa samucchinnattā parikkhīṇa-saŋyojanā. *Buddhā* ti, catu-sacca-sambodhena buddhā: te ca pana sāvaka-buddhā, Pacceka-buddhā, Sammā-sambuddhā ti, tividhā.[5] Tesu idha sāvaka-buddhā adhippetā.[6]

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[1] *Cf.* MA. 109, nirutti-vacanaŋ; VM. 494.
[2] C. -pāpattā-brāhmaṇo-samacariyāya-.
[3] C. brahma-.
[4] C. vipulatta-ppattatāya.
[5] *Cf.* VM. 214, 411.
[6] C. vuddho peto.

Te ve[1] *lokasmiŋ brāhmaṇā* ti, te seṭṭh' atthena brāhmaṇa-sankhāta-dhammena ariyāya jātiyā jātā brāhmaṇa-bhūtassa vā Bhagavato orasa-puttā ti, imasmiŋ satta-loke paramatthato brāhmaṇā nāma, na jāti-gotta-mattehi na jaṭā-dharaṇâdi-mattena vā ti attho. Evaŋ imesu divīsu suttesu brāhmaṇa-karaṇa-dhammā arahattaŋ pāpetvā kathitā. Nānâjjhāsa-yatāya pana sattānaŋ desanā-vilāsena abhilāpan' atthena desanā-nānattaŋ veditabbaŋ.

Pañcama-Sutta-Vaṇṇanā niṭṭhitā.

6.

Chaṭṭhe, *Rājagahe*[2] ti, evannāmake nagare. Taŋ hi[3] Mandhātu-Mahāgovindâdīhi pariggahītattā Rāja-gahan ti vuccati. Durabhibhavanīyattā[4] naŋ paṭirājūnaŋ gaha-bhūtan ti Rāja-gahan ti vuccati. Aññe c' ettha pakāre[5] vaṇṇayanti. Kiŋ tehi? Nāmam etaŋ tassa nagarassa. Taŋ pan' etaŋ Buddha-kāle cakka-vatti-kāle ca nagaraŋ hoti, sesakāle suññaŋ yakkha-pariggahītaŋ, tesaŋ vasanta-vanaŋ[6] hutvā tiṭṭhati. *Veḷuvane Kalandaka-nivāpe* ti,[7] veḷu-vanan ti tassa vihārassa nāmaŋ: taŋ kira aṭṭhārasa-hatth' ubbedhena pākā-rena parikkhittaŋ. Buddhassa Bhagavato 'va vasan' ānuccha-vikāya mahatiyā gandha-kuṭiyā aññehi ca pāsāda-kuṭi-leṇa-maṇḍapa-caṅkama-dvāra-koṭṭhakâdīhi paṭimanditaŋ, bahi veḷūhi parikkhittaŋ ahosi, nīlobhāsaŋ manoramaŋ. Tena

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[1] A, St. ve; C. ca.

[2] *Cf.* PJot. ii, 413; DA. 133; DhpA. 427; S. v, 79.

[3] C. *omits* taŋ hi *and reads* Mahā-mandh-.

[4] C. durabhibādhaniyattā; A. abhibhāvanīyanā-.

[5] *So* A.; C. ādinā aññena ettha pakārena ca; DA, KhA. aññe p' ettha pakāre.

[6] A. vasanta-cana; C. vasanaṭṭhānaŋ; DA, KhpA. vasanta-vanaŋ (*vl.* nivasanaṭṭhānaŋ).

[7] PJot. ii, 419.

Veḷuvanan ti vuccati, kalandakaŋ c' ettha nivāpaŋ adaŋsu. Tasmā Kalandaka-nivāpo ti vuccati.

Pubbe kira aññataro rājā taŋ uyyānaŋ kīḷan' atthaŋ paviṭṭho surā-madamatto divāseyyaŋ upagato supi: parijano pi 'ssa "sutto rajā" ti puppha-phalâdīhi palobhiyamāno ito c' ito ca pakkāmi. Atha surā-gandhena aññatarasmā rukkha-susirā kaṇha-sappo nikkhamitvā rañño abhimukho āgacchati. Taŋ disvā rukkha-devatā "rañño jīvitaŋ dassāmī[1]" ti kalandaka-vesena[2] gantvā kaṇṇa-mūle saddam akāsi. Rājā paṭibujjhi. Kaṇha-sappo nivatto. So taŋ disvā "imāya kāḷakāya mama jīvitaŋ dinnan" ti kāḷakānaŋ nivāpaŋ tattha paṭṭhapesi, abhaya-ghosanañ[3] ca ghosāpesi. Tasmā tato paṭṭhāya taŋ kalandakā-nivāpo ti saṅkhaŋ gataŋ. Kalandakā ti hi kāḷakānaŋ nāmaŋ. Tasmiŋ Veluvane Kalandaka-nivāpe.

Mahākassapo ti, mahantehi sīlakkhandhâdīhi samannāgatattā Mahanto Kassapo ti, Mahākassapo. Api ca Kumāra-kassapa-ttheraŋ upādāya ayaŋ mahāthero Mahākassapo ti vuccati. *Pipphali-guhāyan* ti, tassā kira guhāya dvāra-samīpe eko pipphali-rukkho ahosi. Tena sā pipphali-guhā ti paññāyittha: tassaŋ pipphali-guhāyaŋ. *Ābādhiko* ti, ābādho assa atthī ti, ābādhiko: byādhito[4] ti attho. *Dukkhito* ti, kāya-sannissayaŋ dukkhaŋ sañjātaŋ assā ti, dukkhito: dukkha-ppatto ti attho. *Bāḷha-gilāno* ti, adhimatta-gelañña, taŋ pana gelaññaŋ sato sampajāno hutvā adhivāseti. Ath' assa Bhagavā taŋ pavattiŋ ñatvā, tattha gantvā, bojjhanga-parittaŋ abhāsi. Ten' eva therassa so ābādho vūpasami. Vuttaŋ h' etaŋ *Bojjhanga-Saŋyutte:* 'Tena kho pana samayena āyasmā Mahākassapo pipphalī-guhāyaŋ viharati ābādhiko dukkhito bāḷha-gilāno.' Atha kho Bhagavā sayaṅha-samayaŋ paṭisallānā vuṭṭhito .yen' āyasmā Mahākassapo ten' upasaṅkami. Upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā—pe—āmantesi[5]: "Kacci te, Kassapa, khamanīyaŋ, kacci yāpanīyaŋ? Kacci dukkhā

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[1] PJ. dammi. [2] PJ. kāḷaka-. [3] C. ghosañ ca.
[4] *So* A, C, *but* B, C. *read* byādhiko; *cf.* DA. 212.
[5] S. v, 79 (*Gilāna-vagga*).

vedanā paṭikkamanti no abhikkamanti? Paṭikkamosānaŋ paññāyati no abhikkamo?" ti. "Na me, bhante—pe—no paṭikkamo" ti. "Satt' ime, Kassapa, bojjhangā mayā samma-d-akkhātā, bhāvitā, bahulīkatā, abhiññāya, sambodhāya, nibbānāya saŋvattanti. Katame satta? Sati-sambojjhango kho, Kassapa, mayā samma-d-akkhāto, bhāvito, bahulīkato, abhiññāya, sambodhāya, nibbānāya saŋvattati —pe—: upekkhā-sambojjhango kho, Kassapa, mayā samma-d-akkhāto, bhāvito, bahulī-kato, abhiññāya, sambodhāya, nibbānāya saŋvattati. Ime kho, Kassapa, satta sambojjhange mayā samma-d-akkhātā, bhāvitā, bahulīkatā, abiññāya, sambodhāya, nibbānāya saŋvattanti." "Taggha, Bhagava, bojjhangā: taggha, Sugata, bojjhangā" ti. Idam[1] avoca Bhagavā: attamano āyasmā Mahākassapo Bhagavato bhāsitaŋ abhinandi. Vuṭṭhāhi c' āyasmā Mahākassapo tamhā ābādhā. Tathā pahīno ca āyasmato Mahākassapassa so ābādho ahosī' ti [S. v, 79]. Tena vuttaŋ: 'Atha kho āyasmā Mahākassapo aparena samayena tamhā ābādhā vuṭṭhāsī' ti.

Etad ahosī ti, pubbe gelañña-divasesu saddhi-vihārikehi upanītaŋ piṇḍa-pātaŋ paribhuñjitvā vihāre eva ahosi. Ath' assa tamhā ābādhā vuṭṭhitassa etaŋ *yannūn' āhaŋ Rājagahaŋ piṇḍāya paviseyyan* ti parivitakkitaŋ ahosi. *Pañca-mattāni devatā satānī* ti, Sakkassa devaraññо paricārikā pañca-satā kakuṭa-pādiniyo accharāyo. *Ussukaŋ āpannāni hontī* ti, "therassa piṇḍa-pātaŋ dassāmā" ti pañca piṇḍa-pāta-satāni sajjetvā suvaṇṇa-bhājanehi ādāya antarā magge ṭhatvā, "bhante, imaŋ piṇḍa-pātaŋ gaṇhatha, sangahaŋ no karothā" ti vadamānā piṇḍapāta[2]-dāne yutta-payuttā honti. Tena vuttaŋ: *āyasmato Mahākassapassa piṇḍapāta-paṭilābhāyā* ti; Sakko kira devarājā therassa citta-ppavattiŋ ñatvā tā accharāyo uyyojesi: "gacchatha tumhe ayyassa Mahākassapattherassa piṇḍapātaŋ datvā, attano patiṭṭhaŋ[3] karothā" ti. Evaŋ hi 'ssa ahosi: "imāsu sabbāsu gatāsu kadāci ekissā pi hatthato piṇḍapātaŋ thero paṭiggaṇheyya. Taŋ tassā bhavissati dīgharattaŋ hitāya sukhāyā" ti. Paṭikkhipi thero.

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[1] *Texts have* etad avoca. [2] A. -pātena. [3] C. patiṭṭhā.

"Bhante, mayhaŋ piṇḍapātaŋ gaṇhatha, mayhaŋ piṇḍapātaŋ gaṇhatha" ti vadantiyo, "gacchatha tumhe, katapuññā mohābhogā: ahaŋ duggatānaŋ sangahaŋ karissāmī" ti. "Bhante, mā no nāsetha, sangahaŋ no karothā" ti vadantiyo, puna pi paṭikkhipitvā puna pi apagantuŋ anicchamānā yācantiyo, "na attano pamāṇaŋ jānātha, apagacchathā" ti vatvā, accharaŋ pahari. Tā therassa accharā-saddaŋ sutvā santajjitā ṭhātuŋ asakkontiyo palāyitvā devalokam eva gatā.

Tena vuttaŋ: *pañcamattāni devatā-satāni paṭikkhipitvā* ti. *Pubbaṇha-samayan* ti, pubbaṇhe ekaŋ samayaŋ, ekasmiŋ kāle. *Nivāsetvā*[1] ti, vihāra-nivāsana-parivattana-vasena nivāsanaŋ daḷhaŋ nivāsetvā. *Pattacīvaraŋ ādāyā* ti, cīvaraŋ pārupitvā, pattaŋ hatthena gahetvā. *Piṇḍāya pāvisī* ti, piṇḍapāt' atthāya pāvisi. *Daḷidda-visikhā* ti, duggata-manussānaŋ vasana-vāṭo. *Kapaṇa-visikhā* ti, bhoga-pārijuññappattiyā[2] dīna-manussānaŋ vāṭo. *Pesakāra-visikhā* ti, tantavāya vāṭo. *Addasā kho Bhagavā* ti, kathaŋ addasā? "Ābādhā vuṭṭhito mama putto Kassapo. Kinnu kho karotī" ti āvajjento[3] Veḷuvane nisinno evam Bhagavā dibba-cakkhunā addasā. *Etam atthaŋ viditvā* ti, yā 'yaŋ āyasmato Mahākassapassa pañcahi accharā-satehi upanītaŋ aneka-sūpaŋ anekabyañjanaŋ dibba-piṇḍapātaŋ paṭikkhipitvā kapaṇa-jan' ānuggaha-paṭipatti vuttā etam atthaŋ jānitvā. *Imaŋ udānan* ti, imaŋ param' appicchatā-dassana-mukhena khīṇâsavâdibhāvânubhāva-dīpakaŋ udānaŋ udānesi.

Tattha *anañña-posin*[4] ti, aññaŋ posetī ti, aññaposī. Na-aññaposī, anaññaposī. Attanā posetabbassa aññassa abhāvena adutiyo; ekaposī ti attho. Tena therassa svâcārataŋ dasseti. Thero hi kāya-parihārikena cīvarena kucchi-parihārikena ca piṇḍapātena attānam eva posento param' appiccho hutvā viharati. Aññaŋ ñātimittâdisu kañci na poseti, katthaci alaggabhāvā.[5] Athavā aññena aññatarena posetabbatāya abhāvato anaññaposī. Yo hi ekasmiŋ yeva paccayadāyake paṭibaddha-catupaccayo, so anaññaposī nāma na hoti

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[1] *Cf.* PJ. ii, 139. [2] A. -âdi-manussānaŋ vāso.
[3] A. -anto. [4] *Cf.* Sn. 65; PJ. ii, 118. [5] A. -bhāvato.

ekāyatta-vuttito. Thero pana "yathā pi bhamaro pupphan" ti (Dhp. 49) gāthāya vutta-nayena janghā-balaŋ nissāya piṇḍāya caranto kulesu niccanavo[1] hutvā missaka-bhattena[2] yāpeti. Tathā hi naŋ Bhagavā cand' ūpama-paṭipadāya thomesi.[3] *Aññātan* ti, abhiññātaŋ, yathā-vutta-guṇehi saṇhatāya santen' eva vā[4] anaññaposī-bhāvena appicchatāya santuṭṭhitāya abhiññātaŋ. Athavā *aññātan* ti, sabbaso pahīṇa-taṇhatāya lābha-sakkāra-siloka-nikāmana-hetu attānaŋ jānāpana-vasena na ñātaŋ. Avīta-taṇho hi pāpiccho kuhakatāya sambhāvan' ādhippāyena attānaŋ jānāpeti. *Dantan* ti, chaḷang' upekkhā-vasena indriyesu uttama-damanena dantaŋ. *Sāre patiṭṭhitan* ti, vimutti-sāre avaṭṭhitaŋ, asekkha-sīlakkhandhâdike vā sīlâdi-sāre patiṭṭhitaŋ. *Khīṇâsavaŋ vantadosan* ti, kāmâsavâdīnaŋ catunnaŋ āsavānaŋ anavasesaŋ pahīṇattā khīṇâsavaŋ. Tato eva rāgâdidosānaŋ sabbaso vantattā vanta-dosaŋ. *Tam ahaŋ brūmi brāhmaṇan* ti, taŋ yathāvutta-guṇaŋ paramatthaŋ brāhmaṇaŋ ahaŋ brāhmaṇan ti vadāmī ti. Idhā pi hettha vuttanāyen' eva desanā nānattaŋ veditabbaŋ.

Chaṭṭhama Sutta-Vaṇṇanā niṭṭhitā.

7.

Sattame: *Pāvāyan*[5] ti, evannāmake Malla-rājūnaŋ nagare. *Ajakalāpake cetiye* ti, Ajakalāpakena nāma yakkhena pariggahitattā Ajakalāpakan ti laddha-nāme manussānaŋ cittī-

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[1] B. aniccato. [2] A. pi yathābhattena; B. attena.

[3] A. desesi; *cf.* S. ii, 198.

[4] *So* C: A. pattayañ ca ten' eva vā; C_{1-4} pasanten' eva vā.

[5] *The whole of this chapter is given in Pāli by Dr. Morris, J.P.T.S.* 1886, pp. 94-9, *to elucidate the meaning of* akkula, pakkula, vakkula, bakkula. *The story is a mixture of two, concerning a* Yakkha, *this and* Āḷavaka-sutta *at* PJ. ii, 217-40. *A comparison of the two is useful for deciding readings* (M. *stands for* Morris *here*). Pāvāyaŋ.—*So* A, C, M, *but* C_2 Pāvāriyaŋ; C_3 *and* St. Pāṭaliyaŋ.

kata-ṭṭhāne. So kira yakkho aje kalāpetvā bandhanena aja-koṭṭhāsena saddhiŋ baliŋ paṭicchati no aññathā. Tasmā Ajakalāpako ti paññāyittha. Keci pana "ajake viya satte lāpetī" ti, Ajaka-lāpako ti. Tassa kira sattā baliŋ upanetvā yadā aja-saddaŋ katvā baliŋ upaharanti. Tadā so tussati Tasmā Ajaka-lāpako ti vuccatī ti.

So pana yakkho ānubhāva-sampanno kakkhalo pharuso tattha ca sannihito. Tasmā taŋ ṭhānaŋ manussā cāyitaŋ[1] karonti: kālena kālaŋ baliñ ca upaharanti. Tena vuttaŋ: *Ajaka-lāpake cetiye* ti. *Ajakalāpakassa yakkhassa bhavane* ti, tassa yakkhassa vimāne. Tadā kira Satthā taŋ yakkhaŋ dametu-kāmo sāyaṇha-samaye eko adutiyo patta-cīvaraŋ ādāya, Ajakalāpakassa bhavana-dvāraŋ gantvā, tassa dovārikaŋ bhavanaŋ pavisan' atthāya yāci. "So kakkhulo, bhante, Ajakalāpako yakkho: samaṇo ti brāhmaṇo ti vā gāravaŋ na karoti. Tasmā tumhe evaŋ jānātha. Mayhaŋ pana tassa ca anārocanaŋ ayuttan" ti tāva-d-eva yakkha-samāgamaŋ gatassa Ajakalāpakassa santikaŋ vāta-vegena agamāsi.

Satthā anto-bhavanaŋ pavisitvā Ajakalāpakassa nisīdana-maṇḍape paññattâsane nisīdi. Yakkhassa orodhā Satthāraŋ upasaṅkamitvā vanditvā[2] ekamantaŋ aṭṭhaŋsu. Satthā tāsaŋ kāla-yuttaŋ dhammiŋ kathaŋ kathesi. Tena vuttaŋ: *Pāvāyaŋ viharati Ajakalāpake cetiye Ajakalāpakassa yakkhassa bhavane* ti.

Tasmiŋ samaye Sātāgira-Hemavatā[3] Ajakalāpakassa bhavana-matthakena yakkha-samāgamaŋ gacchantā, attano gamane asampajjamāne, "Kin nu kho kāraṇan" ti āvajjentā Satthāraŋ Ajakalāpakassa bhavane nisinnaŋ disvā, tattha gantvā, Bhagavantaŋ vanditvā, "bhante, mayaŋ yakkha-samāgamaŋ gamissamā" ti āpucchitvā, padakkhiṇaŋ katvā gatā, yakkha-sannipāte Ajakalāpakaŋ disvā, tuṭṭhiŋ pave-dayiŋsu: "lābhā te, āvuso Ajakalāpaka, yassa[4] te bhavane sadevake loke agga-puggalo Bhagavā 'va[5] nisinno. Upa-

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[1] A. citta-karonti; M. y-avitaŋ karonti. *We might read* cittī-karonti.

[2] M. *omits*.

[3] *So* PJ. ii, 221; M. Sānāgira-Hemāvatā.

[4] C, M. *omit*.

[5] A, C. ca.

sañkamitvā Bhagavantaŋ payirupāsassu[1] dhammañ ca suṇāhī" ti.

So tesaŋ kathaŋ sutvā, "ime ekassa[2] muṇḍakassa samaṇassa mama bhavane nisinna-bhāvaŋ kathentī" ti kodhâbhibhuto hutvā, "ajja mayhaŋ tena samaṇena saddhiŋ sangamo bhavissatī" ti cintetvā, yakkha-sannipātato[3] vuṭṭhahitvā, dakkhiṇaŋ pādaŋ ukkhipitvā saṭṭhi-yojana-mattaŋ kūtaŋ akkami.[4] Tan bhijjitvā dvidhā ahosi. Sesaŋ ettha yaŋ vattabbaŋ taŋ *Ālavaka-sutta-vaṇṇanāyaŋ* Ālavaka-samāgama-sadiso 'va.[5] Taŋ sadisaŋ pañha-karaṇaŋ vissajjanaŋ bhavanato[6] tikkhattuŋ nikkhamaṇaŋ pavesanañ ca. Ajakalāpako hi āgacchanto yeva, "etehi yeva taŋ samaṇaŋ palāpessāmī" ti vāta-maṇḍalâdike nava vasse ca[7] samuṭṭhāpetvā, tehi Bhagavato calana-mattam[8] pi kātuŋ asakkonto nānā-vidha-paharaṇa-hatthe ativiya bhayānaka-rupe bhūta-gaṇe nimminitvā, tehi saddhiŋ Bhagavantaŋ upasankamitvā, antanten' eva caranto sabba-rattiŋ nānappakāraŋ vippakāraŋ[9] katvā pi Bhagavato kiñci kesagga-mattam pi nisinna-ṭṭhānato calana-kātuŋ na sakkhi. Kevalam pana "ayaŋ samaṇo maŋ anāpucchā mayhaŋ bhavanaŋ pavisitvā nisīdatī" ti kodha-vasena pajjalī ti. Ath' assa Bhagavā citt' uppattiŋ ñatvā, '"seyyathā pi (nāma) caṇḍassa kukkurassa nāsāya pittaŋ bhindeyyuŋ, evaŋ hi so (kukkuro) bhiyyoso-mattāya caṇḍataro assa" (S. ii, 242),[10] evam ev' āyaŋ yakkho mayi idha nisinne cittaŋ padūseti. Yan nūn' āhaŋ bahi nikkhameyyan' ti, sayam eva bhavanato nikkhamitvā abbhokāse nisīdi.

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[1] *So* C, PJ, *but* M. āsatu; A. nipāsatha tassa.

[2] *So* A, M, *but* C. tassa.

[3] A. -pāte vigate.

[4] M. kutaŋ akkamitaŋ dvidhā ahosi; A, B. bhijjitvā dvidhā; PJ. *inserts* kelāsa-pabbata *before* kūtam akkami; C. *omits* bhijjitvā.

[5] *Cf.* PJ. ii, 122-3.

[6] A. ṭhapetvā parigāra hoti visajjana Bhagavato ti; M. taŋ sutvā paṭikaraṇe ti (*MSS.* padikaraṇe ti) vissajjanaŋ bhavanato ti. *The readings are so corrupt that I follow the reading of* C. *here.*

[7] A. ādikena vasena; M. ādikena vasse ca; *but* nava vasse ca (C.) *is doubtless right, for* PJ. *describes nine sorts of rains.*

[8] M. kesaggamattam pi.

[9] M. *omits.*

[10] M. caṇḍa-kukkuṭassa . . . cittaŋ; *cf.* *J.P.T.S.* 1891-3, p. 4 (*Morris*).

Tena vuttaŋ: *tena kho pana samayena Bhagavā ratt' andhakāra-timisāyaŋ abbhokāse nisinno hoti* ti. Tattha *ratt' andhakāra-timisāyan* ti, rattiyaŋ andhakāre tamasi.[1] Cakkhuviññāṇ' uppatti-virahite bahal' andhakāre ti attho. Caturanga-samannāgato kira tadā andhakāro pavattī ti.[2] *Devo* ti, megho: ekamekaŋ phusitakaŋ udaka-binduŋ pāteti. Atha yakkho, "iminā saddena tāsetvā imaŋ samaṇaŋ palāpessamī" ti, Bhagavato samīpaŋ gantvā "akkulo" ti ādinā ca bhiŋsanaŋ[3] akāsi.

Tena vuttaŋ: *atha kho Ajakalāpako*[4] ti ādi. Tattha *bhayan* ti, citt' utrāsaŋ. *Chambhitattan* ti, ūru-tthambhaka[5]-sarīrassa chambhita-bhāvaŋ. *Loma-haŋsanan* ti, lomānaŋ pahaṭṭhabhāvaŋ. Tīhi padehi bhay' uppattim eva dasseti. *Upasankamī* ti: kasmā pan' āyaŋ evam-adhippāyo upasankami? Nanu pubbe attanā kātabbaŋ vippakāraŋ akāsi? Saccam akāsi. Taŋ pan' esa anto-bhavane khema-ṭṭhāne thirabhūmiyaŋ[6] ṭhitassa na kiñci kātuŋ sakkhi. 'Idāni bahi ṭhitaŋ evaŋ bhiŋsāpetvā pālāpetuŋ sakkā' ti maññamāno upasankami. 'Ayam hi yakkho attano bhavanaŋ thirabhūmī' ti maññati. Tattha ṭhitattā 'ayam hi samaṇo na bhāyatī' ti ca. *Tikkhattuŋ akkulo pakkulo ti akkula-pakkulikaŋ akāsī*[7] ti, tāyo vāre "akkulo pakkulo" ti bhiŋsāpetukāmatāya evarūpaŋ saddaŋ akāsi. Anukāraṇa[8]-saddo hi ayaŋ.

Tadā hi so yakkho, Sineruŋ ukkhipanto viya, mahā-paṭhaviŋ parivattento viya ca, mahatā ussāhena asani-sata-saddassa sanghātaŋ viya, ekasmiŋ ṭhāne puñjakataŋ hutvā, viniccharantaŋ[9] disā-gajānaŋ-hatthi-gajjitaŋ,[10] kesara-sīhānaŋ sīha-

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[1] A. kāraṇa-tamaŋ; M. karaṇa-tamasi.

[2] M. pavattati; *cf.* PJ. ii, 224.

[3] A. tabhiyanaŋ; M. bhīsanaŋ.

[4] M. -pālako.

[5] *So* C. *and* M. *Perhaps we should read* ūru-kkhambhaka (*cf.* M. i, 237).

[6] *So* A, M, C. vira-.

[7] *See Morris, J.P.T.S.* 1886, p. 94. *The new Pāli Dict. prefers* ākulapākula. PJ. ii, 225 *has* vyākulam akaŋsu.

[8] A, C. anukaraṇa-.

[9] A. -chaddanti; M. chayantaŋ.

[10] A. dahata dānaŋ kaṇḍatajjitā; B, C_{1-4} *and* M. disa-vajānaŋ kappagajjitā.

ninnādaŋ, yakkhānaŋ huṅkāra-saddaŋ, bhūtānaŋ aṭṭassaraŋ,[1] asurānaŋ apphoṭana-ghosaŋ,[2] Indassa devaraññno vajira-nighāta-nigghosaŋ[3] attano gambhīratāya vipphāritatāya[4] bhayānakatāya ca avasesa-saddaŋ abhibhavantam iva ca, kappa-vuṭṭhāna-mahāvāta-maṇḍalikāya vinigghosaŋ, puthujjanānaŋ hadayaŋ phālentaŋ viya, mahantaŋ paṭibhaya-nigghosaŋ[5] abyatt' akkharaŋ[6] tikkhattuŋ attano yakkha-gajjitaŋ gajji, 'etena imaŋ samaṇaŋ bhiŋsāpetvā palāpessamī' ti. Yassa niccharaṇena pabbatā papaṭikaŋ muñciŋsu, vanappati-jeṭṭhake upādāya sabbesu rukkha-latā-gumbesu patta-phala-pupphāni sīdīyiŋsu, tiyojana-sahassa-vitthatāyato pi Himavanta-ppabbata-rājā ca kampi, sampakampi, sampavedhi: bhumma-devatā ādiŋ katvā yebhuyyena devatānam pi ahu-d-eva bhayaŋ chambhitattaŋ lomahaŋsaŋ, pageva manussānaŋ aññesañ ca apada-dipada-catuppadānaŋ, mahāpaṭhaviyā udrīyana-kāle[7] viya mahatī vibhiŋsikā[8] ahosi: sakalasmiŋ Jambudīpatale mahantaŋ kolāhalaŋ udapādi. Bhagavā pana taŋ saddaŋ 'kismin' ti[9] amaññamāno niccalo nisīdi. "Mā kassaci iminā antarāyo hotu" ti adhiṭṭhāsi.

Yasmā pana so saddo 'akkula-pakkula' iti iminā ākārena sattānaŋ sota-patham agamāsi, taŋ tasmā tassa anukāraṇa-vasena 'akkulo' ti yakkhassa ca tassaŋ "nigghosa-niccharaṇ' āyaŋ akkula-pakkula-karaṇaŋ atthī" ti katvā 'akula-pakkulikaŋ akāsī' ti saṅgahaŋ āropayiŋsu. Keci pana ākula-byākula iti pada-dvayassa pariyāy' ābhidhāna-vasena 'akkulo-bakkulo' ti[10] ayaŋ saddo[11] vutto ti vadanti. Yathā 'ekaŋ ekanganan' ti[12] yasmā ekavāraŋ jātako paṭham' uppatti[13]-vasen' eva nibbattattā 'ākulo' ti ādi-atthe ākāro tassa

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[1] A. atthaharasarava; C. aṭṭahāsaŋ; M. atthahāsavaŋ.
[2] A, M. appoṭana; C. apphoṭa-.
[3] A. nipposati-ghosaŋ; C. nigghāta-nigghosaŋ; M. nigghosa-nigghosa.
[4] A. vippāṭikattāya. [5] *So* A, M, *but* C. paṭigha-niggha-.
[6] A. byantara-padakkharaŋ.
[7] C, M. -kālo viya.
[8] A. vibhiŋsika; C. vibhiŋsanā; M. vibhiŋsakā. [9] C. kim iti.
[10] M. pakkulo. [11] A. abhisā-saddo; M. āsāsa saddo.
[12] C. ekaṅkanaŋ; C_{2-3} ekanganan ti.
[13] B. paṭhamapatti-; M. patham uppatti-.

ca *ka*-kārâgamaŋ[1] katvā rassattaŋ[2] katan ti: dve vāre pana jāto bakkulo, *kula*-saddo c' ettha jāti-pariyāyo 'kolaṅkolo' ti ādisu viya, vutta-adhippāyam anuvidhāya ca sadda-ppayoga-vigame paṭhama[3]-padena jalābuja-sīha-byagghâdayo, dutiyena aṇḍaj' āsīvisa-kaṇha-sappâdayo vuccanti; tasmā sīhâdiko viya āsīvisâdiko viya ca, "ahan te jīvita-hārako" ti imaŋ atthaŋ yakkho pada-dvayena[4] dassetī ti aññe.[5] Apare pana 'akkhulo bhakkhulo[6]' ti pāliŋ vatvā, akkhetuŋ khepetuŋ·vināsetuŋ ulati pavattatī ti,[7] akkhulo. Bhakkhituŋ,[8] khāditun ulatī ti, bhakkhulo. Ko pana so? Yakkha-rakkhasa-pisāca-sīha-byagghâdisu aññataro yo koci manussānaŋ anatthâvaho ti tassa atthaŋ vadanti. Idhā pi pubbe vuttanayen' eva adhippāya-yojanā veditabbā.

Eso te samaṇa pisāco ti, ambho samaṇa tava pīlit' āsano[9] pisāco upaṭṭhito ti mahantaŋ bherava-rūpaŋ abhinimminitvā Bhagavato purato ṭhatvā attānaŋ sandhāya yakkho vadati. *Etam atthaŋ viditvā* ti, etaŋ etena yakkhena kāya-vācāhi pavattiyamānaŋ vippakāraŋ tena ca attano anabhibhavanīya[10]-hetu-bhūtaŋ loka-dhammesu nirupakkilesataŋ sabbâkārato viditvā. *Tayaŋ velāyan* ti, tassa vippakāra-karaṇa-velāyaŋ. *Imaŋ udānan* ti, taŋ vippakāraŋ agaṇetvā tassa[9] agaṇana-hetubhūta-dhamm' ānubhāva-dīpakaŋ imaŋ udānaŋ udānesi.

Tattha *yadā sakesu dhammesu* ti, yasmiŋ kāle saka-atta-bhāva-saṅkhātesu pañcasu upādāna-kkhandha-dhammesu. *Pāragū* ti, pariññ' ābhisamaya-pāripūri-vasena pārangato[11] hoti. Tato yeva tesaŋ hetubhūte samudaye tad-appavatti-lakkhaṇe nirodhe nirodha-gāminiyā paṭipadāya ca pahāṇa-sacchikiriyā-bhāvan' ābhisamaya-pāripūri-vasena pāragato.[12] *Hoti brahmaṇo* ti, evaŋ sabbaso bāhita-pāpattā brāhmaṇo nāma hoti. Sabbaso hi saka-attabhāv' āvabodhena pi catu-sacc' ābhisa-

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[1] A. cakkāra-; M. ākārāgam-; C_{1-4} akārāgamaŋ. [2] A. rassaŋ.
[3] A. pathamena; M. *omits*. [4] M. padaŋ ca yena.
[5] M. añño. [6] *So* M, *but* C. akkulo pakkulo.
[7] C. pavattetī ti.
[8] *So* A. (*with* . . . bhakkhaṇo). M. *has* bhakkhituŋ *only*, C. pakkhetuŋ *only* (*and* pakkulo). [9] C. *omits*.
[10] C. bhavanassa. [11] A. pāragato.
[12] *Cf*. PJ. ii, 210.

mayo hoti. Vuttañ c' etaŋ: "Imasmiŋ yeva byāma-matte kaḷebare sasaññimhi samanake[1] lokañ ca paññāpemi loka-samudayañ ca . . . paññāpemī" ti (S. i, 62; A. ii, 48) ādi: Athavā *sakesu dhammesu* ti, attano dhammesu. Attano dhammā nāma attha-kāmassa[2] puggalassa sīlâdi-dhammā: sīlasamādhi-paññā-vimutti-ādayo hi vodāna-dhammā: ekanta-hita-sukha-sampādanena purisassa attano dhammā nāma: na anatth' āvahā[3] saṅkilesa-dhammā.[4] *Pāragū* ti, tesaŋ sīlâdīnaŋ pāripūriyā pāraŋ pariyantaŋ gato. Tattha sīlaŋ tāva lokiya-lokuttara-vasena duvidhaŋ. Tesu lokiyaŋ pubba-bhāga-sīlaŋ. Taŋ sankhepato pāṭimokkha-saŋvarâdi-vasena catubbidhaŋ. Vitthārato pana aneka-ppakāra[5]-bhedaŋ: lokuttaraŋ magga-phala-vasena duvidhaŋ: atthato sammā-vācā, sammā-kammantā, sammā-ājīvā: yathā ca sīlaŋ tathā samādhi-paññā ca lokiya-lokuttara-vasena duvidhā. Tattha lokiya-samādhi sa-upacārena aṭṭha-samāpattiyo. Lokuttara-samādhi magga-pariyāpanno: paññā pi lokiyā suta-mayā, cintā-mayā, bhāvanā-mayā, sâsavā: lokuttarā pana magga-sampayuttā phala-sampayuttā ca: vimutti nāma phala-vimutti nibbānañ ca. Tasmā sā lokuttarā 'va vimutti: ñāṇa-dassanaŋ lokiyam eva. Tan ekūna-visati-vidhaŋ pacca-vekkhana-ñāṇa-bhāvato. Evaŋ etesaŋ sīlâdi-dhammānaŋ attano santāne arahatta-samadhigamena anavasesato nibbatta-pāripūriyā pāraŋ pariyantaŋ gato ti, *sakesu dhammesu pāragū*. Athavā sotâpatti-phalâdhigamena sīlasmiŋ pāragu. So hi sīlesu paripūrakārī ti vutto. Sotâpanna-gahaṇen' eva c' ettha sakad-āgāmī pi gahito hoti. Anāgāmi-phalâdhigamena samādhismiŋ pāragū. Athavā sotâpatti-phalâdhigamena[6] so hi samādhismiŋ paripūrakārī ti vutto. Arahatta-phalâdhigamena itaresu pāragū hoti. Arahā hi paññā-vepulla-ppattiyā agga-bhūtāya akuppāya ceto-vimuttiyā adhigatattā pacca-vekkhana-ñāṇassa ca pariyosāna-gamanato paññā-vimuttiyā vimutti-ñāṇa-dassanena ca su-pāragū nāma hoti. Evaŋ sabbathā pi catusu ariya-saccesu catu-magga-vasena pariññâdi-

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[1] *Text of* A. ii, 48 *reads* samaṇ-. [2] A. atta-.
[3] A. anatta ca bhāsaŋ. [4] A. *adds* viya paradhammā.
[5] C. *omits* -ppakāra-.
[6] A. *omits* athavā . . . gamena.

solasa-vidhāya kicca nipphattiyā yathā vuttesu tasmiŋ tasmiŋ kāle *sakesu dhammesu* pāragato. *Hoti brāhmaṇo* ti, tadā so bāhita-pāpa-dhammatāya paramatthatāya paramattha-brāhmaṇo hoti.

Atha etaŋ pisācañ ca pākulaŋ[1] *câtivattatī* ti, tato yathā vutta-pārangamanato, atha pacchā, Ajakalāpaka, etaŋ tayā dassitaŋ tāpan' attham-āgataŋ pisācaŋ bhaya-janan' atthaŋ samuṭṭhāpitaŋ ākula-pākulitañ[2] ca. *Ativattati* atikkamati, abhibhavati. Taŋ hāyatī[3] ti attho. Ayam pi yathā arahattam eva ullapitā ṭhito.[4] Atha Ajakalāpo attanā katena tathārūpena pi paṭibhaya-rūpena bhiŋsanena akampiya[5]-bhāvato taŋ tādibhāvaŋ disvā, 'aho acchariyo amanusso[6] vat' āyan' ti pasanna-mānaso pothujjanikāya saddhāya attani niviṭṭha-bhāvaŋ vibhāvento Satthu sammukhā upāsakattaŋ pavedesi.

Sattama Sutta-Vaṇṇanā niṭṭhitā.

8.

Aṭṭhame: *Sangāmaji*[7] ti, evaŋ nāmo. Ayaŋ hi āyasmā Sāvatthiyaŋ aññatarassa mahāvibhavassa seṭṭhino putto. Vaya-ppatta-kāle mātā-pitūhi paṭirūpena dārena niyojetvā, sāpateyyaŋ nīyādetvā, ghara-bandhanena baddho hoti. So ekadivasaŋ Sāvatthi-vāsino upāsake pubbaṇha-samayaŋ dānaŋ datvā, sīlaŋ samādiyitvā, sāyaṇha-samayaŋ suddha-vatthe suddh' uttar'ās-ange gandha-mālâdīhi hatthe dhamma-savan' atthaŋ Jetavan' ābhimukhe gacchante disvā "Kattha tumhe gacchathā" ti pucchitvā, "dhamma-savan' atthaŋ Jetavane Satthu santikan" ti vutte, "tena hi aham pi āgamissāmī" ti tehi saddhiŋ Jetavanaŋ agamāsi. Tena ca samayena

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[1] A. bakkalaŋ; C. pakkulaŋ; St. bakkulaŋ.
[2] A. akkala-bakkalakañ ca; C. akkula-pakkulitañ ca.
[3] A. na hāyatī; C. taŋ na āyātī ti.
[4] C. kathā . . . ṭhitā; A. yathā . . . ullingitvā.
[5] C. akammanīya. [6] C. *omits.* [7] C_{1-2} -jīvi.

Bhagavā kañcana-guhāyaŋ sīha-nādaŋ nadanto kesara-sīho viya saddhamma-maṇḍape paññatta-vara-buddhâsane nisīditvā catu-parisa-majjhe dhammaŋ deseti.

Atha kho upāsakā Bhagavantaŋ vanditvā ekamantaŋ nisīdiŋsu. Sangāmajī pi kulaputto tassā pariyāya pariyante dhammaŋ suṇanto nisīdi. Bhagavā ānupubbi-kathaŋ kathetvā cattāri saccāni pakāsesi. Sacca-pariyosāne anekesaŋ pāṇa-sahassānaŋ dhamm' ābhisamayo ahosi. Sangāmaji kulaputto sotâpatti-phalaŋ patvā parisāya vuṭṭhitāya Bhagavantaŋ upasañkamitvā vanditvā pabbajjaŋ yāci, "pabbājetha maŋ, Bhagavā" ti. "Anuññāto 'si pana tvaŋ mātāpitūhi pabbajjāyā" ti? "N' āhaŋ, bhante, anuññāto." "Na kho, Sangāmaji, Tathāgatā mātāpitūhi ananuññātaŋ puttaŋ pabbājentī" ti. "So 'haŋ, bhante, tathā karissāmi yathā maŋ mātāpitaro pabbajitum hi anujānantī" ti, Bhagavantaŋ vanditvā, padakkhiṇaŋ katvā, mātāpitaro upasañkamitvā, "amma tātā anujānātha maŋ pabbajitun" ti āha. Tato paraŋ *Raṭṭhapāla-sutte*[1] āgata-nayena veditabbaŋ.

Atha kho so pabbajitvā "attānaŋ dassessāmī" ti paṭiññaŋ datvā, anuññāto mātāpitūhi Bhagavantaŋ upasañkamitvā pabbajjaŋ yāci. Alattha kho[2] Bhagavato santike pabbajjaŋ upasampadañ ca. Acir' ūpasampanno ca pana so uparimagga atthāya ghaṭanto vāyamanto aññatarasmiŋ araññavāse vassaŋ vasitvā chalabhiñño hutvā, vuttha-vasso Bhagavantaŋ dassanāya mātāpitunnañ ca paṭiññā pamocan' atthaŋ Sāvatthiŋ agamāsi.[3] Tena vuttaŋ: *tena kho pana samayena āyasmā Sangāmaji Sāvatthiŋ anuppatto hotī* ti.

So hi āyasmā dūragāme piṇḍāya caritvā pacchā-bhattaŋ piṇḍa-pāta-paṭikkanto Jetavanaŋ pavisitvā, Bhagavantaŋ upasankamitvā, Bhagavatā saddhiŋ katapaṭisanthāro aññaŋ byākaritvā, puna Bhagavantaŋ vanditvā, padakkhiṇaŋ katvā, nikkhamitvā, aññatarasmiŋ rukkha-mūle divāvihāraŋ nisīdi. Ath' assa mātāpitaro ñātimittā c' assa āgamanaŋ sutvā, "Sangāmaji kira idh' āgato" ti haṭṭha-tuṭṭhā turita-turitā vihāraŋ gantvā, pariyesantā naŋ tattha nisinnaŋ disvā, upa-

[1] M. ii, 54. [2] C. *omits.*
[3] A. *omits from* acir . . . *to* agamāsi.

sankamitvā, paṭisanthāraŋ katvā, "mā aputtakaŋ sāpateyyaŋ rājāno hareyyuŋ, dāyādā vā gaṇheyyuŋ: alaŋ[1] pabbajjāya. Ehi tāta vibbhamā" ti yāciŋsu. Taŋ sutvā thero, "ime mayhaŋ kāmehi anatthika-bhāvaŋ na jānanti: gūtha-dhārī viya gūtha-piṇḍe kāmesu yeva allīyanaŋ icchanti. Na-y-ime sakkā dhamma-kathāya saññāpetun" ti asuṇanto viya nisīdi. Te nāna-ppakāraŋ yācitvā, attano vacanaŋ agaṇhantaŋ disvā, gharaŋ pavisitvā, puttena saddhiŋ tassa bhariyaŋ sa-parivāraŋ uyyojesuŋ, "mayaŋ nāna-ppakāraŋ yācantā pi tassa manaŋ[2] alabhitvā āgatā[3]: gaccha tvaŋ,[4] bhadde, tava bhattāraŋ puttassa[5] sandassanena yācitvā saññāpehī" ti. Tāya kira āpanna-sattāya[6] ayam āyasmā pabbajito. Sā sadhu ti sampaṭicchitvā 'va dārakam ādāya mahatā parivārena Jetavanaŋ agamāsi.

Taŋ sandhāya vuttaŋ: *assosi kho āyasmato Sangāmajissā* ti ādi. Tattha *purāṇa-dutiyikā* ti, pubbe gihī-kāle pāda-paricārikā-vasena dutiyā, bhariyā ti attho. *Ayyo* ti, ayya-putto ti vattabbe pabbajitānaŋ anucchavika-vohārena vadati. *Kirā* ti,[7] anussav' atthe nipāto. Tassa anuppatto kirā ti sambandho veditabbo. *Khudda-putt' āmhi,*[8] *samaṇa: posa man* ti, 'āpanna-sattam eva maŋ chaḍḍetvā pabbajito: sā 'haŋ etarahi khudda-puttā dahara-puttā[9]: tādisaŋ maŋ chaḍḍetvā 'va samaṇa-dhamma-karaṇaŋ[10] ayuttaŋ. Tasmā, samaṇa, putta-dutiyaŋ[11] maŋ ghāsa-cchādanâdīhi bharassū[12]' ti. Āyasmā pana Sangāmaji indriyāni ukkhipitvā taŋ n' eva olokesi n' āpi ālapi.[13]

Tena vuttaŋ: *evaŋ vutte āyasmā Sangāmaji tuṇhī ahosī* ti. Sā tikkhattuŋ tatth' eva vatvā tuṇhī-bhūtam eva taŋ disvā "purisā nāma bhariyāsu nirapekkhā pi puttesu sāpekkhā 'va honti; putta-sineho pitu-aṭṭhimiñjaŋ ahacca tiṭṭhati. Tasmā putta-pemenā pi mayhaŋ vase-pavatteyyā[14]" ti maññamānā

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[1] C. n' ālaŋ.
[2] A. gamanaŋ.
[3] A. āgacchantā.
[4] C. taŋ.
[5] C. putta-.
[6] A. pattāya; B, C_{1-4} saddhāya.
[7] *So* W, *but* St. *omits*.
[8] St. puttaŋ hi.
[9] C. *omits*.
[10] A. *omits* dhamma-; B. sampannam pana.
[11] B, C_{1-4} puttaŋ dutiyaŋ.
[12] A. harassa.
[13] C. (*and below*) -keti . . . ālapati.
[14] A. vasevatt-.

puttaŋ therassa anke nikkhipitvā ekamantaŋ apakkamma, *eso te, samaṇa, putto, posa nan* ti vatvā thokaŋ agamāsi. Sā kira samaṇa-tejen' assa pamukhe ṭhātuŋ n' āsakkhi. Thero dārakam pi n' eva olokesi n' āpi ālapi. Atha sā itthī pi avidūre ṭhatvā mukhaŋ parivattetvā olokentī therassa ākāraŋ ñatvā paṭinivattitvā puttenā pi "ayaŋ samaṇo anatthiko" ti dārakaŋ gahetvā pakkāmi.

Tena vuttaŋ: *atha kho āyasmato Sangāmajissa purāṇa-dutiyikā* ti ādi. Tattha *puttena* pī ti, ayaŋ samaṇo attano orasa-puttena pi anatthiko pageva aññehī ti adhippāyo. *Dibbenā* ti, ettha dibbe bhavaŋ dibbaŋ. Devatānaŋ hi sucarita-kamma-nibbattaŋ pitta-semha-ruhirâdīhi apalibuddhaŋ dūre pi ālokana[1]-samatthaŋ dibba-pasāda-cakkhu hoti.[2] Idam pi catuttha-jjhāna-samādhi nibbattaŋ abhiñña-cakkhuŋ tādisan ti dibbaŋ viyā ti, dibbaŋ. Dibba-vihāra-sannissayena laddhattā vā dibbaŋ. Mahājutikattā mahāgatikattā vā dibbaŋ. Tena dibbena. *Visuddhenā* ti, nīvaraṇâdi-saṅkilesa-vigamena suparisuddhena. *Atikkanta-mānusakenā* ti, manussānaŋ visay' ātikkamena. *Imaŋ evarūpaŋ vippakāran* ti, imaŋ vippakāraŋ yathā vuttaŋ pabbajitesu asāruppaŋ anke putta-ṭṭhapana-saṅkhātaŋ virūpa-kiriyaŋ. *Etam atthan* ti, etaŋ āyasmato Sangāmajissa putta-dārâdisu sabbattha nirapekkha-bhāva-saṅkhataŋ atthaŋ sabbâkārato viditvā. *Imaŋ udānan* ti, imaŋ tassa iṭṭhâniṭṭhâdisu tādi-bhāva-dīpakaŋ udānaŋ udānesi.

Tattha *āyantin* ti, āgacchantiŋ: purāṇa-dutiyikan ti adhippāyo. *N' ābhinandatī* ti, 'daṭṭhuŋ maŋ āgatā' ti na nandati, na tussati. *Pakkamantin* ti disvā 'ayaŋ mayā asammoditā 'va gacchatī' ti, gacchantiŋ. *Na socatī* ti, na citta-santāpam āpajjati. Yena pana kāraṇena thero evaŋ n' ābhinandati, na socati, taŋ dassetuŋ *sangā Sangāmajiŋ muttan* ti vuttaŋ. Tattha *sangā* ti, rāga-sango dosa-moha-māna-diṭṭhi-sango ti pañca-vidho pi sango. Samuccheda-paṭippassaddhi-vimuttīhi vimuttaŋ Sangāmajiŋ bhikkhuŋ.

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[1] A. ālopana-; C. (*corr.*) ālocana-.
[2] *From* VM. 423.

Tam ahaŋ brūmi brāhmaṇan ti, taŋ tādisaŋ[1] tādibhāva-ppattaŋ khīṇâsavaŋ ahaŋ sabbaso bāhita-pāpattā brāhmaṇan ti vadāmī ti.

Aṭṭhama Sutta-Vaṇṇanā niṭṭhitā.

9.

Navame: *Gayāyan*[2] ti, ettha Gayā ti gāmo pi tittham pi vuccati. Gayā-gāmassa hi avidūre viharanto Bhagavā Gayāyaŋ viharatī ti vuccati.[1] Tathā Gayā titthan ti hi Gayāgāmassa avidūre ekā pokkharaṇī atthi nadī pi, tad-ubhayaŋ pāpa-ppavāhanan ti lokiya-mahājano samudācarati. *Gayāsīse* ti, gaja-sīsa-sadisa-sikhare. Tattha eko pabbato gayāsīsa-nāmako, yattha hatthi-kumbha-sadise piṭṭhi-pāsāṇe bhikkhu-sahassassa okāso padeso[1] hoti. Tatra Bhagavā viharati. Tena vuttaŋ: *Gayāyaŋ viharati Gayā-sīse* ti.

Jaṭilā ti, tāpasā: te hi jaṭā-dhāritāya[3] idha jaṭilā ti vuttā. *Antar' aṭṭhake hima-pāta-samaye*[4] ti, hemantassa utuno abbhantara-bhūte Māgha-māsassa avasāne cattāro Phagguṇamāsassa[5] ādimhi cattāro ti, aṭṭha-divasa-parimāṇe himassa patana-kāle, Gayāyaŋ *ummujjantī* ti. Keci tasmiŋ titthasammate udake paṭhamaŋ nimugga-sakala-sarīrā tato ummujjanti, vuṭṭhahanti, pilavanti. *Nimujjantī* ti, sasīsaŋ udake osīdanti. *Ummujja-nimujjam pi karontī* ti, punappunaŋ ummajja-nimujjanāni pi karonti.[6]

Tattha hi keci "ek' ummujjanen' eva pāpa-suddhi hotī" ti evaŋ diṭṭhikā te ummujjanam eva katvā gacchanti. "Ummujjanam pana nimujjanaŋ antarena n' atthī" ti avinābhāvato nimujjanam pi te karonti. Ye pi "eka-nimujjanen' eva pāpasuddhi hotī" ti evaŋ diṭṭhikā, te pi ekavāram eva nimujjitvā vutta-nayena avinābhāvato ummujjanam pi katvā pakkamanti. Ye pana "tasmiŋ titthe nimujjanen' eva pāpa-suddhi

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[1] C. *omits.*
[2] *Cf.* PJ. ii, 301.
[3] A. haritāya.
[4] Vin. i, 31, 288.
[5] MA. 179.
[6] *Cf.* VM. 195.

hotī" ti evaŋ diṭṭhikā, te tattha nimujjitvā assāsa-passāse sannirumbhitvā[1] pabbata-papāta-patitā viya tatth' eva jīvitakkhayaŋ pāpuṇanti. Apare "punappunaŋ ummujjanāni katvā nahāte pāpa-suddhī" ti evaŋ diṭṭhikā, te kālena kālaŋ ummujjana-nimujjanāni karonti. Te sabbe pi sandhāya vuttaŋ: "ummujjanti pi nimujjanti pi ummujja-nimujjam pi karontī" ti. Ettha ca kiñcâpi nimujjana-pubbakaŋ ummujjanam eva pana karontā,[2] katipayā ummujjanaŋ tad-ubhayañ ca karonti. *Bahū*[3] ti, tesaŋ yebhuyya-bhāva-dassan' atthaŋ ummujjanaŋ paṭhamaŋ vuttaŋ. Tathā *sambahulā jaṭilā* ti ca jaṭilānaŋ yebhuyyatāya vuttaŋ. Muñca-sikhaṇḍino pi[4] ca brāhmaṇā udaka-suddhikā tasmiŋ kāle tattha tathā karonti.[5] *Osiñcantī* ti, keci Gayāya udakaŋ hatthena gahetvā attano sīse ca sarīre ca osiñcanti. Apare ghaṭehi udakaŋ gahetvā, tīre ṭhatvā tathā karonti. *Aggiŋ juhantī* ti, keci pi Gayātīre ved' indhanaŋ[6] sajjetvā, idhuma-dabba[7]-pūjâdike upakaraṇe upanetvā aggi-hutaŋ juhanti, aggi-hutaŋ paricaranti.[8] 'Iminā suddhi,[9] iminā Gayāyaŋ ummujjanâdinā aggi-paricaraṇena ca pāpa-malato suddhi pāpa-pavāhanā saŋsāra-suddhi eva vā hotī' ti, evaŋ diṭṭhikā hutvā ti attho.

Ummujjanâdi c' ettha nidassana-mattaŋ vuttan ti daṭṭhabbaŋ. Tesu hi keci udaka-vāsaŋ vasanti, keci udak'-añjalī denti, keci tasmiŋ udake ṭhatvā candima-suriye anuparivattenti[10] aneka-sahassa-vāraŋ suvatthi[11]-ādike japanti. Keci "Inda āgacchā" ti ādinā Viḍoja-samavhayan ti,[12] keci mahant' upaṭṭhānaŋ karonti. Evañ ca karontā keci taranti, keci uttaritvā suddhik' ācamanaŋ[13] karonti, keci anto udake ṭhitā gāyanti vādayanti[14] vīṇā vādentī ti evamādikā nāna-

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[1] C. rujjhitvā (VM. 116, rundhitvā, *vl.* rumbhitvā).
[2] C. karonti.
[3] C. bahum pi.
[4] A. muñca-sikaṇḍino; C. muṇḍa-sikhaṇḍino.
[5] A. pakaronti.
[6] A. vedindhaŋ; C. vedi.
[7] C. rambha.
[8] C. parijuhanti.
[9] C. *omits*.
[10] *Cf.* PvA. 97.
[11] A. viti-ādike-pajjanti; C. svatthi-.
[12] A. vicooja-samāhvayan ti; C. visam-uocha-japaŋ avhāyanti; *but* Viḍoja, *an epithet of* Indra, *seems the correct reading.*
[13] *So* A. (*cf.* DA. 98); C. pacchā āgamanaŋ.
[14] A. sītaŋ ṭhitā anadata; C. tantī vādenti (*cf.* Sn. 682).

ppakāra-kiriyā dassenti, yasmā vā te evarūpā vikāra-kiriyā karontā pi tasmiŋ udake nimujjan' ummujjana-pubbakam eva karonti. Tasmā taŋ sabbaŋ nimujjan' ummujjan' antogadham eva katvā ummujjantī ti pi ādi vuttaŋ.

Evaŋ tattha ākula-byākule vattamāne upari pabbate ṭhito Bhagavā tesaŋ taŋ kolāhalaŋ sutvā, "kin nu kho etan" ti olokento taŋ kiriyā-vikāram addasā. Taŋ sandhāya vuttaŋ: *addasā kho Bhagavā*—pe—*iminā suddhī*[1] ti, taŋ vutt' attham eva. *Etam atthaŋ viditvā* ti, etaŋ atthaŋ udak' orohaṇâdi asuddhi-maggo tesaŋ suddhi-maggo ti, parāmasanaŋ, saccâdike ca suddhi-magge attano aviparīt' āvabodhaŋ sabbâkārato viditvā. *Imaŋ udānan* ti, imaŋ udaka-suddhiyā asuddhi-magga-bhāva-dīpakaŋ saccâdi-dhammānañ ca yathāvato[2] suddhi-magga-bhāva-dīpakaŋ imaŋ udānaŋ udānesi.

Tattha *na udakena suci hotī* ti, ettha *udakenā* ti, udak' ummujjanâdīhi.[3] Idha uttara-pada-lopena udakan ti vuttaŋ: yathā 'rūpa-bhavo rūpan' ti. Athavā *udakenā* ti, ummujjanâdi-kiriyāya sādhana-bhūtena udakena: sucī pi tassa[4] sattassa suddhi nāma *na hoti*, n' atthī ti attho. Athavā *sucī* ti, tena yathā-vuttena udakena suci pāpa-malato suddho nāma satto na hoti. Kasma? *Bahv' ettha nhāyatī jano* ti, yadi hi udak' orohanâdinā yathā-vuttena pāpa-suddhi nāma siyā, bahu ettha udake-nahānena[5] jano nahāyati, mātughātâdi-pāpa-dhammakâdi añño ca go-mahisâdiko antamaso maccha-kacchape upādāya, tassa sabbassā pi pāpa-suddhi siyā. Na pan' etaŋ hoti. Kasma? Nahānassa pāpa-hetūnaŋ apaṭipakkha-bhāvato. Yaŋ hi[6] vināseti so tassa paṭipakkho. Yathā āloko andhakārassa[7] vijjā ca avijjāya, na evaŋ nahānaŋ pāpassa[8]: tasmā niṭṭham ettha gantabbaŋ, "'na udakena suci hotī" ti. Yena[9] pana suci hoti, taŋ dassetuŋ, *yamhi saccañ cā*[10] ti ādim āha. Tattha *yamhī* ti, yasmiŋ

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[1] B. saddhiŋ.
[2] A. yāthāvato (*see* PvA. 302), *often written* yathā vato.
[3] C. udak' ummujjanâdinā: udak' ummujjanâdīhi.
[4] C. *omits* pi tassa.
[5] C. *omits* nahānena.
[6] C. *inserts* yaŋ *here*.
[7] A. -karāya.
[8] A. tass' evaŋ nahāna-pāpassa.
[9] A. ye pana.
[10] Dhp. 261, 393.

puggale. *Saccan* ti, vacī-saccaŋ virati-saccaŋ vā.[1] Athavā *saccan* ti, ñāṇa-saccañ c' eva paramattha-saccañ ca. *Dhammo* ti, ariya-magga-dhammo phala-dhammo ca. So sabbo pi yasmiŋ puggale upalabbhati, *so suci so ca brāhmaṇo* ti. So ariya-puggalo visesato khīṇâsavo, accanta-suddhiyā[2] so suci so brāhmaṇo cā ti. Kasmā pan' ettha saccaŋ dhammato visuŋ katvā gahitaŋ? Saccassa bahûpakārattā. Tathā hi, "saccaŋ h' eva sādutaraŋ"[3] (Sn. 182): "sacce[4] atthe ca dhamme ca, āhu, santo patiṭṭhitā" (Sn. 453): "sacce ṭhitā samaṇa-brāhmaṇā cā" ti (J. v, 491) ādinā anekesu sutta-padesu sacca-guṇā pakāsitā: sacca-vipariyāyassa ca, "ekaŋ dhammaŋ atītassa musāvādissa jantuno" (Dhp. 176): "abhūta-vādī nirayaŋ upetī" ti (Dhp. 306) ca ādinā pakāsitā ti.

Navama-Sutta-Vaṇṇanā niṭṭhitā.

10.

Dasame: *Bāhiyo* ti, tassa nāmaŋ. *Dārucīriyo*[5] ti, dāru-maya-cīro. *Suppārake*[6] ti, evaŋ nāmake paṭṭane vasati. Ko pan' āyaŋ Bāhiyo? Kathañ ca Dārucīriyo[7] ahosi? Kathaŋ Suppārake paṭṭane paṭivasatī ti? Tatr' āyaŋ anu-pubbi[8]-kathā.

Ito kira kappa-satasahassa matthake Padumuttara-sammā[9]-sambuddha-kāle eko kula-putto Haŋsavatī-nagare Dasa-balassa dhamma-desanaŋ suṇanto Satthāraŋ ekaŋ bhikkhuŋ khipp' ābhiññātaŋ[10] etadagge ṭhapentaŋ disvā, "uḷāro vat'

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[1] C. *omits* vā. [2] C. suddhi.

[3] Sn. 182 *has* have *for* h' eva (*see* PJ. ii, 232 *for quotations*). A. (*confusing the original, viz.* sādutaraŋ rasānaŋ) *reads* sādhu-rasānaŋ.

[4] *So* A, *but* C. saccena atthe dhamme ca. [5] A. cīriyo.

[6] B. suppāduke; C_{1-4} *also*. *The story is told with variations at* DhpA. 209 (*s.v.* 101) *and at* AngA. 279 *ff*.

[7] B. -Cīradharo. [8] C. -pubba-. [9] A. *omits* sammā.

[10] C. -ñāṇaŋ. (*See* A. i, 24 *for list of names.*)

āyaŋ bhikkhu yo Satthārā evaŋ etadagge ṭhapīyati. Aho vat' āham pi anāgate evarūpassa Sammā-sambuddhassa-sāsane pabbajitvā Satthārā īdise[1] ṭhāne etadagge ṭhapetabbo. Bhaveyyaŋ yath' āyaŋ bhikkhū" ti, taŋ ṭhānantaraŋ patthetvā tad-anurūpaŋ bodh' ādhikārika[2]-kammaŋ katvā, yāvajīvaŋ puññaŋ katvā, sagga-parāyano hutvā, deva-manussesu saŋsaranto Kassapa-dasa-balassa sāsane pabbajitvā, paripuṇṇa-sīlo samaṇa-dhammaŋ karonto 'va jīvita-kkhayaŋ patvā, devaloke nibbatti. So ekaŋ Buddhantaraŋ devaloke vasitvā, imasmiŋ Buddhuppāde Bāhiya-raṭṭhe kula-gehe paṭisandhiŋ gaṇhi. Bāhiya-raṭṭhe jātattā Bāhiyo ti taŋ sañjāniŋsu. So vayappatto ghara-vāse vasanto vāṇijj' atthāya bahunnaŋ[3] bhaṇḍānaŋ nāvaŋ pūretvā, samuddaŋ pavisitvā, aparâparaŋ sañcaranto[4] satta-vāre Sindhu-yātrāya[5] attano nagaraŋ upagañchi.

Aṭṭhame vāre pana "Suvaṇṇa-bhūmiŋ gamissāmī" ti āropita-bhaṇḍo nāvaŋ abhirūhi: nāvā mahā-samuddaŋ ajjhogahetvā icchita-desaŋ apatvā 'va samudda-majjhe vipannā[6] mahājano maccha-kacchapa-bhatto[7] ahosi. Bāhiyo pana ekaŋ nāvā-phalakaŋ gahetvā, taranto ūmi-vegena mandamandaŋ khippamāno sattame divase Suppāraka-paṭṭanapadesa-tīraŋ pāpuṇi. So vatthānaŋ bhassitvā[8] samudde patitattā jāta-rūpen' eva samudda-tīre nipanno parissamaŋ vinodetvā, assāsamattaŋ labhitvā, uṭṭhāya lajjāya gumb' antaraŋ pavisitvā, acchādanaŋ aññaŋ kiñci[9] apassanto akka[10]-nālāni chinditvā, vākehi paḷiveṭhetvā,[11] nivāsana-pārupanaŋ katvā acchādesi. Keci pana dāru-phalakāni vijjhitvā, vākena āvuṇitvā, nivāsana-pārupanaŋ[12] katvā, acchādesī ti vadanti.

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[1] C. edise.
[2] A. adhikāraka; C. bodhi-kāraka.
[3] C. sambahulānaŋ.
[4] C. *omits.*
[5] A. sindhu-yatra ca; C. siddattho va. *I take the reading to mean "ocean-faring life."*
[6] A. pipannā; B. majjha-vipannā; C. pabhinnā.
[7] C. bakkho.
[8] C. alabhitvā.
[9] A. ko pi cchādanaŋ.
[10] B. agga-; *cf.* Vin. i, 306.
[11] A. vā tehi paḷiveṭhetvā; C. phalaŋ veṭhetvā. *But cf.* DhpA. 210, *as above.*
[12] A. nivesanaŋ pārupetvā nikatvā; C. pāpuranāni katvā. DhpA. *as above.*

Evaŋ sabbadā[1] pi dārumaya-cīradhāritāya *Dārucīriyo* ti purima-vohārena *Bāhiyo* ti ca paññāyittha.

Taŋ ekaŋ kapālaŋ gahetvā vutta-niyāmena Suppārakappaṭṭane piṇḍāya carantaŋ disvā, manussā cintesuŋ: "sace[2] loke arahanto nāma honti evaŋ vidhehi bhavitabbaŋ. Kin nu kho ayaŋ ayyo vatthaŋ dīyamānaŋ gaṇheyya, udāhu appicchatāya na gaṇheyyā?" ti vīmaŋsantā nānā-disāhi vatthāni upanesuŋ. So cintesi: "sac' āhaŋ iminā niyāmena nâgamissaŋ, na-y-ime evaŋ pasīdeyyuŋ. Yan nūn' āhaŋ imāni paṭikkhipitvā iminā 'va nīhārena vihareyyaŋ? Evaŋ me lābha-sakkāro uppajjissatī" ti. So evaŋ cintetvā kohaññe ṭhatvā vatthāni na paṭigaṇhi. Manussā, "aho appiccho vat' āyaŋ ayyo" ti, bhiyoso-mattāya pasanna-mānasā mahantaŋ sakkāra-sammānaŋ kariŋsu. So pi bhatta-kiccaŋ katvā avidūra-ṭṭhāne ekaŋ devâyatanaŋ[3] agamāsi. Mahājano tena saddhiŋ eva gantvā tan devâyatanaŋ paṭijaggitvā adāsi. So "ime mayhaŋ cīra-dhāraṇa-matte pasīditvā evaŋ-vidha-sakkāra-sammānaŋ karonti. Etesaŋ mayā ukkaṭṭha-vuttinā[4] bhavituŋ vaṭṭatī" ti, sallahuka-parikkhāro appiccho 'va hutvā vihāsi.[5] Arahā ti pana tehi sambhāviyamāno[6] arahā ti attānaŋ amaññi. Upar' ūpari[7] c' assa uppanna-sakkāro garukāro ca vaḍḍhi,[8] lābhī ca ahosi uḷārānaŋ paccayānaŋ.

Tena vuttaŋ: *tena kho pana samayena Bāhiyo Dārucīriyo Suppārake paṭivasati samudda-tire sakkato garukato* ti ādi. Tattha *sakkato* ti, sakkaccaŋ ādarena upaṭṭhāna-vasena sakkato. *Garukato* ti, guṇa-visesa-yutto[9] ti adhippāyo, pāsāṇa-cchattaṃ[10] viya garukaraṇa-vasena garukato. *Mānito* ti, manasā sambhāvana[11]-vasena mānito. *Pūjito* ti, puppha-gandhâdīhi pūjita-vasena pūjito. *Apacito* ti, abhippasanna-cittehi agga-dān' āsan' ābhiharaṇâdi-vasena apacito. *Lābhī-cīvara—pe—parikkhārānan* ti, paṇīta-paṇītānaŋ[12] upar'

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[1] *So* A, *but* C. pāpuranaŋ. [2] C. sadevake . . . nāma atthi ce.

[3] AngA. devakulaŋ ('*god's house*').

[4] A. vuttiya. [5] A. ahosi.

[6] C. saddhayamāno. [7] A. uparimassa; C_{1-4} uparupari ca.

[8] C. -kāro abhivaddhi. [9] C. visesena vutto.

[10] *Cf.* ThigA. 251. [11] B. saccāpana; C. saddhāpana.

[12] C. *omits first half of word.*

ūpari upanīyamānānaŋ cīvarâdīnaŋ catunnaŋ paccayānaŋ labhana-vasena lābhī.

Aparo nayo: *sakkato* ti, sakkāra-ppatto. *Garukato* ti, garukāra-ppatto. *Mānito* ti, bahu-mānito, manasā piyāyito ca. *Pūjito* ti, catu-ppaccay' ābhipūjāya pūjito. *Apacito* ti, apacāyana-ppatto: yassa hi cattāro paccaye sakkatvā abhisaṅkate paṇīte-paṇīte denti, so *sakkato*. Yasmiŋ garu-bhāvaŋ paccupaṭṭhapetvā denti, so *garukato*. Yaŋ manasā piyāyanti bahu-maññanti ca, so *mānito*. Yassa sabbam p' etaŋ pūjana-vasena karonti, so *pūjito*. Yassa abhivādana-paccuṭṭhāna-añjalikammâdi-vasena parama-nipaccâkāraŋ karonti, so *apacito*. Bāhiyassa pana te sabbam p' etaŋ akāsuŋ. Tena vuttaŋ: "Bāhiyo Dārucīriyo Suppārake paṭivasati sakkato" ti ādi. Tattha ca cīvaraŋ so agaṇhanto pi, "ehi, bhante, imaŋ vatthaŋ paṭigaṇhāhī" ti upanāma-vasena cīvarassā pi *lābhī* ti vutto. *Rahogatassā* ti, rahasi-gatassa. *Paṭisallīnassā*[1] ti, ekī-bhūtassa. Bahūhi manussehi arahā ti vuccamānassa tassa idāni vuccamānâkārena *cetaso parivitakko udapādī* ti, cittassa micchā-saṅkappo uppajji.[2]

Kathaŋ? *Ye*[3] *kho keci loke arahanto vā arahatta-maggaŋ vā samāpannā, ahaŋ tesaŋ aññataro* ti. Tass' attho: "ye imasmiŋ satta-loke kilesâdīnaŋ hatattā pūjā-sakkārâdīnañ ca arahanto vā, tesaŋ vā kilesâdīnaŋ hananena arahatta-maggaŋ samāpannā, tesaŋ ahaŋ eko" ti. *Purāṇa-sālohitā* ti, purimasmiŋ bhave lohita-bandhu[4]-parisā ekato kata-samaṇa-dhammā devatā. Keci pana purāṇa-sālohitā ti purāṇa-kāle bhav' antare sālohitā mātubhūtā ekā devatā ti vadanti. Taŋ *Aṭṭha-kathāya* paṭikkhipitvā purimo yev' attho gahito.

Pubbe kira Kassapa-dasabalassa sāsane osakkamāne sāmaṇerâdīnaŋ vippakāraŋ disvā satta bhikkhū saŋvega-ppattā, "yāva sāsanaŋ na antaradhāyati[5] tāv' attano patiṭṭhaŋ karissāmā" ti suvaṇṇa-cetiyaŋ vanditvā araññaŋ paviṭṭhā ekaŋ pabbataŋ disvā, "jīvite sa-ālayā nivattantu, nirālayā imaŋ pabbataŋ abhiruhantū" ti vatvā, nisseṇiŋ bandhitvā, sabbe pi taŋ pabbataŋ abhiruyha,[6] nisseṇiŋ pātetvā, samaṇa-

[1] St. *omits* raho . . . paṭisallīnassa, *but* W. *inserts as here*.
[2] *Cf.* DhpA. 210.
[3] A. ye ca; C. ye ce; St. ye nu.
[4] C. baddha.
[5] DhpA. 210 *reads* antaradhānaŋ na hoti.
[6] A. -ruhitvā.

dhammaŋ kariŋsu. Tesu sangha-tthero ekaratt' ātikkamen' eva arahattaŋ pāpuṇi. So Uttaro-kuruto piṇḍapātaŋ āharitvā[1] te bhikkhū "āvuso, ito piṇḍapātaŋ paribhuñjathā" ti āha. Te "tumhe, bhante, attano ānubhāvena evaŋ akattha. Mayam pi sace tumhe viya visesaŋ nibbattessāma sayam eva āharitvā bhuñjissāmā" ti bhuñjituŋ na icchiŋsu.

Tato dutiya-divase dutiya-tthero anāgāmi-phalaŋ pāpuṇi. So pi tath' eva piṇḍapātaŋ ādāya, tattha gantvā, itare nimantesi. Te pi tath' eva patikkhipiŋsu. Tesu arahatta-ppatto bhikkhu[2] parinibbāyi, anāgāmī Suddh' āvāsa-bhūmiyaŋ nibbatti. Itare pana pañca janā ghaṭantā[3] vāyamantā pi visesaŋ nibbattetuŋ nâsakkiŋsu. Te asakkontā tatth' eva parisussitvā devaloke nibbattā ekaŋ Buddhantaraŋ devesu yeva saŋsaritvā, imasmiŋ Buddh' uppāde devalokato cavitvā, tattha tattha kula-gharesu nibbattiŋsu. Tesu hi eko Pukkusāti rājā ahosi, eko Kumāra-kassapo, eko Dabbo Mallaputto, eko Sabhiyo paribbājako,[4] eko Bāhiyo Dārucīriyo. Tattha yo so anāgāmī brahma-loke nibbatto. Taŋ sandhāya etaŋ vuttaŋ: *purāṇa-sālohitā devatā* ti: Deva-putto pi hi devadhītā viya devo eva devatā ti katvā devatā ti vuccati, "atha kho aññatarā devatā" ti ādisu viya. Idha pana brahmadevatā adhippetā.

Addasa hi so Brahmā[5] tattha nibbatta-samanantaram eva attano brahma-sampattiŋ oloketvā, āgata-ṭṭhānaŋ āvajjentassa sattannaŋ janānaŋ pabbataŋ āruyha-samaṇa-dhammakaraṇaŋ. Tatth' ekassa parinibbuta-bhāvo anāgāmi-phalaŋ patvā attano ca tattha nibbatta-bhāvo upaṭṭhāsi. So "kathaŋ nu kho itare pañca janā" ti āvajjento, kāmâvacaradevaloke tesaŋ nibbatta-bhāvaŋ ñatvā, aparabhāge kālânukālaŋ "kin nu kho karontī" ti tesaŋ pavattiŋ oloketi yeva. Imasmiŋ pana kāle "Kathaŋ nu kho" ti āvajjento Bāhiyaŋ Suppāraka-paṭṭanaŋ upanissāya dārucīra-dhāriŋ kohaññena jīvitaŋ kappentaŋ disvā, "ayaŋ mayā saddhiŋ pubbe nisseṇiŋ bandhitvā, pabbataŋ abhirūhitvā, samaṇa-dhammaŋ karonto atisallekha-vuttiyā jīvite anapekkho arahatā pi

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[1] A, C. ānetvā. [2] A, C. *omit; cf.* PJ. ii, 420 *for the whole passage.* [3] C. ghaṭentā. [4] *Cf.* PJ. ii, 420-1. [5] B, C_{1-4} brahmaṇā.

ābhataŋ piṇḍapātaŋ aparibhuñjitvā, idāni sambhāvan' adhippāyo anarahā 'va arahattaŋ paṭijānitvā vicarati lābhasakkāra-silokaŋ nikāmayamāno Dasabalassa nibbatta-bhāvaŋ na jānāti. Handa naŋ saŋvejetvā Buddh' uppādaŋ jānāpessāmī" ti. Tāva-d-eva Brahma-lokato otaritvā rattibhāge Suppāraka-paṭṭane Dārucīrakassa sammukhe pāturahosi. Bāhiyo attano vasana-ṭṭhāne uḷāraŋ obhāsaŋ disvā, "kin nu kho etan?" ti bahi nikkhamitvā, olokento ākāse ṭhitaŋ mahā-brahmāṇaŋ disvā, añjaliŋ paggayha, "ke tumhe?" ti pucchi. Ath' assa so Brahmā, "ahaŋ te porāṇaka-sahāyo. Tadā anāgāmi-phalaŋ patvā Brahma-loke nibbatto. 'Tvaŋ pana kiñci visesaŋ nibbattetuŋ asakkonto tadā[1] puthujjana-kālakiriyaŋ katvā, saŋsaranto idāni titthiya[2]-vesa-dhārī anarahā 'va samāno "arah' amhī" ti[3] imaŋ laddhiŋ gahetvā vicarasī[4]' ti ñatvā āgato? N' eva kho tvaŋ, Bāhiya, arahā. Paṭinissajjetha[5] pāpakaŋ diṭṭhigataŋ. Māno te[6] ahosi dīgha-rattaŋ ahitāya dukkhāya. Sammā-sambuddho loke upanno. So hi Bhagavā arahā. Gaccha naŋ payirupāsassū" ti āha.

Tena vuttaŋ: *atha kho Bāhiyassa Dārucīriyassa purāṇa-sālohitā devatā* ti ādi. Tattha *anukampakā* ti, anuggaha-sīlā karuṇâdhikā. *Attha-kāmā*[7] ti, hita-kāmā, mettâdhikā. Purima-padena c' ettha Bāhiyassa dukkh' āpanayana-kāmataŋ tassa devatāya dasseti: pacchimena hit' ūpasaŋhāraŋ. *Cetasā* ti, attano cittena. Ceto-sīsena c' ettha ceto. Bāhiyassa[8] ceto-pariya-ñāṇaŋ gahitan ti veditabbaŋ. *Ceto-parivitakkan* ti, tassa citta-ppavattiŋ.[9] *Aññāyā* ti, jānitvā. *Ten' upasaṅkamī* ti, seyyathā pi nāma balavā puriso sammiñjitaŋ vā bāhaŋ pasāreyya, pasāritaŋ vā bāhaŋ sammiñjeyya, evam eva Brahma-lokā[10] antarahito Bāhiyassa purato pātubhāvana-vasena upasaṅkami. *Etad avocā* ti, *ye kho keci loke arahanto vā* ti ādi, pavatta-micchā-parivitakkaŋ Bāhiyaŋ sa-bhaṇḍa-coraŋ gaṇhanto viya, *n' eva kho tvaŋ, Bāhiya, arahā* ti ādikaŋ

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[1] *So* A, B, *but* C. tattha.
[2] A. itthiya.
[3] *So* A, DhpA. 212, *but* C. arahan ti.
[4] A. viharasi.
[5] C. jetu.
[6] A. mano te; C. mā te.
[7] A. atta-.
[8] C. Brahmuṇo pana; A. *omits.*
[9] B, C. -ppavattaŋ.
[10] C. loke.

etaŋ idāni vuccamānaŋ vacanaŋ[1] Brahmā avoca. *Arahā*[2] ti, etena tadā Bāhiyassa asekkha-bhāvaŋ paṭikkhipati. *Na pi arahatta-maggaŋ vā samāpanno* ti, etena sekkha-bhāvaŋ, ubhayena[3] pi 'ssa anariya-bhāvam eva dīpeti. *Sā pi te paṭipadā n' atthi yāya tvaŋ arahā vā assa*[4] *arahatta-maggaŋ vā samāpanno* ti, iminā pan' assa kalyāṇa-puthujjana-bhāvam pi paṭikkhipati.

Tattha *paṭipadā* ti, sīla-visuddhi-ādayo cha-visuddhiyo. Paṭipajjati etasmiŋ ariya-magge[5] ti, paṭipadā. *Assā*[6] ti, bhaveyyāsi. Ayañ c' assa arahatta-maggaŋ vā samāpanno ti kira.[7] Kiŋ nissāya uppanno ti? Appicchatāya santuṭṭhitāya sallekhatāya ca dīgharattaŋ katâdhikārattā, tad-anga-ppahāna-vasena kilesānaŋ vihatattā adhimāno[8] uppanno ti keci vadanti. Apare pan' āhū Bāhiyo paṭhamâdi-jjhāna-catukkalābhī,[9] tasmā 'ssa vikkhambana-ppahānena[10] kilesānaŋ asamudācārato arahatt' ādhimāno[11] uppajjī ti. Tad-ubhayam pi tesaŋ matimattam[12] eva. Sambhāvan' ādhippāyo lābhasakkāra-silokaŋ nikāmayamāno ti ca *Aṭṭhakathāyaŋ* āgatattā: tasmā vutta-nayen' ev' ettha attho veditabbo.

Atha Bāhiyo ākāse ṭhatvā kathentaŋ mahā-brahmāṇaŋ oloketvā cintesi: "aho bhāriyaŋ vata[13] kammaŋ, yadā ahaŋ 'arahā' ti[14] cintesiŋ, ayañ ca 'arahatta-gāminī-paṭipadā pi te n'[15] atthī' ti vadati. Atthi nu kho loke koci arahā" ti. Atha naŋ pucchi. Tena vuttaŋ: *atha ke carahi sadevake*[16] *loke arahanto vā arahatta-maggaŋ vā samāpannā* ti. Tattha *athā* ti pucch' ārambhe[17] nipāto. *Ke carahī* ti, ke etarahi.[18]

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1 C. *omits.*
2 A. *inserts* n' eva kho tvaŋ Bāhiya; C. na kho.
3 A. upayena.
4 *So text;* W. assasi (*so* AngA.).
5 C. etāya-magge; A. etāya-maggā.
6 A. *omits* assa *above, and reads here* assasī ti.
7 A. arahattâdhimāno kiŋ.
8 A. citattā arahattathādimāno.
9 A. paṭhamajjhāna chaguṇa-kalāhi.
10 C. *omits* -ppahānena.
11 A. ādi-māno.
12 A. -maggam.
13 A. vatta.
14 C. yam ahaŋ anarahā ti.
15 A. na tena n' atthi.
16 St. *text* atha kho ke; A. atha kho; C. devate loke.
17 C_{1-4} pacch'-.
18 DhpA. 213, atthi kho etarahi; A. kutarahi; B, C. kena re ti.

Loke ti, okāsa-loke. Ayaŋ h' ettha adhippāyo: bhājana-loka-bhūte sakala-jambu-dīpatale asukasmiŋ ṭhāne arahanto vā arahatta-maggaŋ vā samāpannā etarahi viharanti, yattha[1] mayaŋ te upasankamitvā tesaŋ ovāde ṭhatvā vaṭṭa-dukkhato muñcissāmī ti. *Uttaresu* ti, Suppāraka-paṭṭanato pubbuttara-disā-bhāgaŋ[2] sandhāya vuttaŋ.

Arahan[3] ti, ārakattā arahaŋ: ārakā hi so sabba-kilesehi, suvidūra-vidūre ṭhito maggena savāsanānaŋ kilesānaŋ vid-dhaŋsitattā ti. Arīnaŋ vā hatattā arahaŋ. Bhagavatā hi kiles' ārayo anavasesato ariya-maggena hatā samucchinnā ti, arānaŋ vā hatattā arahaŋ. Yañ c' avijjā-bhava-taṇhā-maya-nābhi puññâdi-abhisañkhār' āraŋ jarā-maraṇa-nemi āsava-samudaya-mayena akkhena vijjhitvā ti-bhava-rathe samāyojitaŋ anādikāla-ppavattaŋ saŋsāra-cakkaŋ. Tassa nena[4] Bodhi-maṇḍe viriya-pādehi sīla-paṭhaviyaŋ patiṭṭhāya saddhā-hatthena kamma-kkhaya-kara-ñāṇa-pharasuŋ gahet-vā sabbe pi arā hatā vihatā viddhaŋsitā ti, arānaŋ hatattā pi vā arahaŋ.[5] Bhagavā hi sadevake-loke agga-dakkhiṇey-yattā uḷāre cīvarâdi-paccaye[6] pūj' āvisesañ ca arahatī ti, arahaŋ. Rahā-bhāvato vā arahaŋ. Tathāgato hi sabbaso samucchinna-rāgâdi-kilesattā pāpa-kilesassā[7] pi asambhavato pāpa-karaṇe rahā-bhāvato pi arahan ti vuccati.

Sammā sāmañ ca sabba-dhammānaŋ Buddhattā *Sammā-sambuddho*.[8] Bhagavā hi abhiññeyye[9] dhamme abhiññeyyato, pariññeyye dhamme pariññeyyato, pahātabbe dhamme pahātabbato, sacchikātabbe dhamme sacchikātabbato, bhā-vetabbe dhamme bhāvetabbato abhisambujjhi. Vuttaŋ h' etaŋ

Abhiññeyyaŋ abhiññātaŋ, bhāvetabbañ ca bhāvitaŋ,
Pahātabbaŋ pahīnam me: tasmā Buddho 'smi brāhmaṇā ti.
(Sn. 558; Thag. 828)

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[1] C. tattha. [2] A. paṭṭane-bhāgāya, *omits* sandhāya.
[3] *Cf.* VinA. 112-5; VM. 198; DA. 146; PJ. ii, 441; AngA. *ad* A. i, 180; MA. 52.
[4] A, C. tassānena.
[5] A. arahan ti vā arahaŋ; B, C_{1-4} arahā tī ti ca.
[6] C. uḷāresu . . . paccayesu. [7] A. kilesahassā.
[8] *Cf.* VM. 201. [9] A, C. -eyya *throughout*.

Api ca "kusale dhamme anavajja-sukha-vipākato, akusale dhamme sāvajja-dukkha-vipākato" ti ādinā sabbâkāra-vasena ayam attho netabbo. Iti aviparītaŋ sayambhu-ñāṇena[1] sabbâkārato sabba-dhammānaŋ abhisambuddhattā Sammā-sambuddho ti. Ayam ettha saṅkhepo: vitthāro pana *Visuddhi-Magge* āgata-nayen' eva veditabbo.

Arahattāyā[2] ti, agga-phala-paṭilābhāya. *Dhammaŋ desetī* ti, ādikalyāṇ' ādiguṇa-visesa-yutta-sīlâdi-paṭipadā-dhammaŋ, samatha-vipassanā dhammam eva vā vineyya' ajjhāsay' ānurūpaŋ upadisati katheti. *Saŋvejito* ti, "dhī-r-atthu vata bho puthujjana-bhāvaŋ,[3] yen' āhaŋ anarahā 'va samāno arahā ti amaññiŋ, Sammā-sambuddhañ ca loke uppajjitvā dhammaŋ desentaŋ na jāniŋ. Dujjānaŋ kho pan' idaŋ jīvitaŋ, dujjānaŋ maraṇan" ti saŋvega-jāto[4] devatā-vacanena yathā vuttenâkārena saŋvigga-mānaso ti attho. *Tāva-d-evā* ti, tasmiŋ yeva khaṇe. *Suppārakā pakkāmī* ti, Buddho ti nāma[5] savaṇena, uppannāya Buddh' ārammaṇāya pītiyā, saŋvega ca codiyamāna-hadayo Suppāraka-paṭṭanato yāva Sāvatthi-udissa[6] pakkanto. *Sabbattha ekaratti-parivāsenā* ti, sabbasmiŋ magge ekaratti-vāsen' eva agamāsi. Suppāraka-paṭṭanato hi vīsaŋ-yojana-sate hoti, tañ c' āyaŋ[7] ettakaŋ addhānaŋ ekaratti-vāsena agamāsi, yadā Suppārakato nikkhanto tad-ahe 'va Sāvatthiŋ sampatto[8] ti.

Katham pan' āyaŋ evam agamāsi? Devat' ānubhāvena: Buddh' ānubhāvenā ti pi vadanti.[9] Sabbattha ekaratti-parivāsenā ti pana vuttattā maggassa ca vīsaŋ-yojana-satikattā antara-magge gāma-nigama-rājadhānisu yattha yattha rattiyaŋ vasati, tattha tattha dutiyaŋ aruṇaŋ anuṭṭhāpetvā sabbattha ekaratti-vāsen' eva Sāvatthiŋ upasaṅkamī ti, ayam attho dīpito hoti. Na-y-idaŋ evaŋ daṭṭhabbaŋ. Sabbasmim[10] pi vīsaŋ-yojana-satike magge ekaratti-vāsenā ti, imassa atthassa adhippetattā ekaratti-mattaŋ so sakalasmiŋ tasmiŋ

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[1] A. -abhaññanena.
[2] A. arahattatāya.
[3] A. -bhāvassa; C. -bhāvavisa.
[4] C. -vegam āpādito.
[5] C. nāmam pi.
[6] C. *omits*.
[7] A. taŋ dūraŋ.
[8] A. paviṭṭho.
[9] A. *omits sentence*.
[10] A. sabbatthaŋ sabbasmiŋ.

magge vasitvā, pacchima-divase pubbaṇha-samaye Sāvatthiŋ anuppatto ti.

Bhagavā hi Bāhiyassa āgamanaŋ ñatvā "na tāv' assa paripākaŋ[1] gatāni, khaṇ' antare pana paripākaŋ gamissantī" (DhpA. 213) ti tass' indriyānaŋ paripākaŋ āgamayamāno mahā-bhikkhu-sangha-parivuto tasmiŋ khaṇe Sāvatthiŋ[2] piṇḍāya pāvisi. So Jetavanaŋ pavisitvā, bhutta-pātarāso kāy' ālasiya-vimocan' atthāya abbhokāse cankamante sambahule bhikkhū passitvā, "kahaŋ etarahi Bhagavā?" ti pucchi. Bhikkhū "Bhagavā Sāvatthiŋ piṇḍāya paviṭṭho" ti vatvā taŋ pucchiŋsu, "tvaŋ pana kuto āgato?" ti. "Suppārakato āgato 'mhī" ti. "Dūrato 'si āgato[3]; nisīda tāva, pāde dhovitvā, telena[4] makkhetvā, thokaŋ vissamāhi. Āgatakāle Satthāraŋ dakkhissasī[5]" ti. "Ahaŋ, bhante, Satthu vā[6] attano vā jīvitantarāyaŋ na jānāmi. Ekaratten' ev' amhi: katthaci pi ciraŋ aṭhatvā[7] anisīditvā, vīsaŋ-yojanasatika-maggaŋ āgato. Satthāraŋ passitvā 'va vissamissāmī" ti vatvā, taramāna-rūpo Sāvatthiŋ pavisitvā, anopamāya buddha-siriyā virocamānaŋ Bhagavantaŋ passi.

Tena vuttaŋ: *tena kho pana samayena sambahulā bhikkhū abbhokāse cankamanti. Atha kho Bāhiyo Dārucīriyo yena te bhikkhū ten' upasankamī* ti ādi. Tattha *kahan*[8] ti, kattha. *Nū* ti, saŋsaye. *Kho* ti, pada-pūraṇe. Kasmiŋ nu kho padese ti attho. *Dassana-kām'*[9] *amhā* ti, daṭṭhu-kāmā amha. Mayaŋ hi taŋ Bhagavantaŋ andho viya cakkhuŋ, badhiro viya sotaŋ, mūgo viya kalyāṇa-vākkaraṇaŋ,[10] hattha-pāda-vikalo viya hattha-pāde, daḷiddo viya dāna[11]-sampadaŋ, kantār' addhānaŋ paṭipanno[12] viya khemanta-bhūmiŋ, rog' ābhibhūto viya ārogyaŋ, mahā-samudde bhinna-nāvo viya mahā-kūlaŋ,

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[1] C. pākaŋ. [2] A. -iyaŋ.

[3] DhpA. *inserts here* kadā nikkhanto 'sī ti. Hīyo sāyaŋ nikkhanto 'mhī ti. C. dūrato pi . . .

[4] C. *omits.* [5] C. dakkhasi (? *for* dakkhisi).

[6] C. *omits* satthu vā, *but see below,* Ud. p. 7 (*bottom*).

[7] A. katipaya-divasehi kattham pi paraŋ akatvā; B, C_2 katipaya divasesu; C. *agrees with* DhpA. [8] C. kvan ti, kahaŋ.

[9] A. -kāmā. [10] A. -karaṇaŋ.

[11] C. ratana-. [12] C_{1-4} paṭibandho.

passituŋ upasaṅkamituñ ca[1] icchāmā ti dasseti. *Taramāna-rūpo* ti, taramān' ākāro pāmojja-vasaŋ-gato[2] vā. *Pāsādikan* ti, battiŋsa mahā-purisa-lakkhaṇ' āsīti-anubyañjana-byāma-ppabhā-ketumāl' ālaṅkatāya samanta-pāsādikāya attano siri[3]-sobhā-sampattiyā rūpa-kāya-dassana-byāvaṭassa janassa sabba-bhāgato ca pasād' āvahaŋ. *Pasādaniyan*[4] ti, Dasa-bala-catuvesārajja-cha-asādhāraṇa-ñāṇa-aṭṭharasa-āveṇika[5]-buddha-dhamma-ppabhuti aparimāṇa-guṇa-gaṇa[6]-samannā-gatāya dhamma-kāya-sampattiyā parikkhaka-janassa pasā-daniyaŋ pasīditabba-yuttaŋ pasād' ārahaŋ vā. *Santindriyan* ti, cakkhâdi pañc' indrilola-bhāvâpagamanena[7] vūpasanta-pañcindriyaŋ. *Santamānasan* ti, chaṭṭhassa man' indriyassa nibbisevana-bhāv' ūpagamena vūpasanta-mānasaŋ. *Uttama-damatha*[8]*-samatham-anuppattan* ti, lokuttara-paññā-vimutti-cetovimutti-saṅkhātaŋ uttamaŋ damathañ ca samathañ ca anuppatvā adhigantvā ṭhitaŋ. *Dantan* ti, suparisuddha-kāya-samācāratāya c' eva hattha-pāda-kukucc' ābhāvato tādi-bhāv' āvahanato[9] ca kāyena dantaŋ. *Guttan* ti, supari-suddha-vacī-samācāratāya c' eva niratthaka-vāc' ābhāvato davā ravā vā abhāvato[10] vācāya guttaŋ. *Yatindriyan*[11] ti, suparisuddha-mano samācāratāya ariyiddhi[12]-yogena abyā-vata[13]-saṅkhār' upekkhā-bhāvato ca manindriya-vasena yat-indriyaŋ. *Nāgan*[14] ti, chandâdi-vasena agamanato nānā-rāgâdi kilesānaŋ pun' ānāgamanato apaccāgamanato kassaci pi āgussa sabbathā pi akaraṇato puna-bhavassa ca agamanato pi imehi kāraṇehi nāgan ti.

Ettha ca *pāsādikan* ti, iminā rūpa-kāyena Bhagavato

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[1] A. passit' upasaṅkamitvā.
[2] A. pasaliya-sangaho; C. pāsanga vasangato. [3] C. sarīra-.
[4] *So* A, C, W, *but* St. (*as at* A. ii, 38) dassanīyaŋ. [5] A. -āveniya.
[6] C. -guṇa. [7] A. lolata-vigamena.
[8] W. -sam- dam-, *but the order is correct acc. to* D. iii, 54. A. *omits* -samatha.
[9] *Cf.* VM. 5; A. tādivâdi-abhāvato; $C_{2,3}$ vādībhāvato; C. tādibhāvato.
[10] A. davā abhāvato; C. davāravâbhāvato.
[11] St. sant-; A. sat-.
[12] A. adhiṭṭhi-; B, C_{1-4} ariyaddhi (*cf.* VM. 381-2).
[13] A, B, C_{1-4} abyāvata; C. abyāvatta.
[14] *Cf.* *Nidd.* ii, 237; PJ. ii, 103 (*n' āgo*), 547.

pamāṇa-bhūtataŋ[1] dīpeti. *Pasādaniyan* ti, iminā dhammakāyena. *Santindriyan* ti ādina sesehi pamāṇa-bhūtataŋ dīpeti. Tena catu-ppamāṇike loka-sannivāse anavasesato sattānaŋ[2] Bhagavato pamāṇa-bhāvo pakāsito ti veditabbo. Evambhūtaŋ Bhagavantaŋ antara-vīthiyaŋ gacchantaŋ disvā, "cirassaŋ vata me Sammā-sambuddho diṭṭho[3]" ti, haṭṭha-tuṭṭho pañcavaṇṇāya pītiyā nirantaraŋ phuṭa-sarīro pīti-vippharita[4] niccala-locano diṭṭha-ṭṭhānato paṭṭhāya oṇata-sarīro Bhagavato sarīra-ppabhāvena majjhaŋ ajjhogahetvā, tattha nimujjanto Bhagavato samīpaŋ upasaṅkamitvā, pañca-patiṭṭhitena vanditvā, Bhagavato pāde sambāhanto cumbanto,[5] "desetu me, bhante, Bhagavā dhamman" ti āha. Tena vuttaŋ: *Bhagavato pāde sirasā nipatitvā*[6] *Bhagavantaŋ etad avoca: desetu me bhante Bhagavā dhammaŋ, desetu Sugato dhammaŋ, yaŋ mam' assa dīgha-rattaŋ hitāya sukhāyā* ti.

Tattha *Sugato* ti:—Sobhaṇa-gamanattā sundaraŋ ṭhānaŋ gatattā sammāgatattā sammā ca gadattā,[7] Sugato. Gamanan pi hi gatan ti vuccati, tañ ca Bhagavato sobhaṇaŋ parisuddham-anavajjaŋ. Kim pana tan ti. Ariya-maggo. Tenahi esa gamanena[8] khema-disaŋ asajjamāno gato ti sobhaṇa gamanattā, Sugato. Sundarañ c' esa ṭhānaŋ gato amataŋ nibbānan ti sundaraŋ ṭhānaŋ gatattā pi Sugato. Sammā ca gato[9] tena tena maggena pahīne kilese puna apaccāgacchanto.[10] Vuttaŋ h' etaŋ: "sotâpatti-maggena ye kilesā pahīṇā, te kilese na pun' eti na paccāgacchatī ti Sugato—pe—arahatta-maggena ye kilesā pahīnā, te kilese—pe—na paccāgacchatī" ti Sugato (M. i, 341; A. ii, 205).

Athavā sammā gatattā ti, Sugato. Tīsu pi avatthāsu sammā paṭipattiyā ca gatattā supaṭipannattā ti attho.

Dīpaṅkara-pāda-mūlato hi paṭṭhāya yāva Mahābodhi-

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[1] A. bhūtattaŋ. [2] A. *omits.*
[3] DhpA. 214 *inserts* Gotama-.
[4] A. vippāraka; B. vipphārikaŋ. [5] A. pariyuñjanto.
[6] A. padesu-nipatetvā.
[7] VinA. 116; VM. 203; PJ. 1 (KhpA.) 183; C. *omits* sammāgat . . . gadattā.
[8] *So* A, VM.; C. *has* tenesu sobhana-gamanena.
[9] C. *omits* sammā ca gato. [10] C. -ti vuttaŋ hoti.

maṇḍā tāva samatiŋsa-pāramī-pūritāya sammā paṭipattiyā ñāt' attha-cariyāya lok' attha-cariyāya Buddh' attha-cariyāya koṭiŋ pāpuṇitvā sabba-lokassa hita-sukham eva paribrūhanto sassataŋ ucchedaŋ kāma-sukhaŋ atta-kilamathan ti ime ante anupagacchantiyā anuttarāya bojjhanga-bhāvanā-saṅkhātāya majjhimāya paṭipadāya ariya-sacchesu, tato paraŋ samadhigata-dhammâdhipaṭeyyāya sabba-sattesu avisayāya sammā-paṭipattiyā 'va gato paṭipanno ti evam pi sammā-gatattā, Sugato. Sammā c' esa gadati yutta-ṭṭhāne yuttam eva vācaŋ bhāsatī ti, Sugato. Vuttam pi c' etaŋ: "kāla-vādī bhūta-vādī attha-vādī dhamma-vādī[1] vinaya-vādī nidhāna-vatiŋ vācaŋ bhāsitā kālena sâpadesaŋ pariyanta-vatiŋ attha-saŋhitan" ti (D. iii, 175; A. ii, 22, *etc.*). Aparam pi vuttaŋ: "yā sā vācā abhūtā atacchā anattha-saŋhitā, yā ca paresaŋ appiyā amanāpā na Tathāgato taŋ vācaŋ bhāsatī"[2] ti (*cf.* D. iii, 134; M. i, 395) ādi, evaŋ sammā gadattā ti pi *Sugato.*

Yaŋ mam' assa dīgharattaŋ hitāya sukhāyā ti: yaŋ mama assa upari pana[3] cira-kālaŋ mama jhāna-vimokkhâdi-hitāya tad-adhigantabba-sukhāyañ ca siyā. *Akālo kho tāva Bāhiyā* ti, dhamma-desanāya na tāva kālo ti attho. Kim pana Bhagavato satta-hita-paṭipattiyā akālo pi nāma atthi? Yato Bhagavā kāla-vādī ti vuccati,[4] kālo ti c' ettha veneyyānaŋ indriya-paripāka-kālo adhippeto. Yasmā pana tadā Bāhiyassa attano indriyānaŋ paripakk' āparipakka-bhāvo dubbiññeyyo, tasmā Bhagavā taŋ avatvā attano antara-vīthiyaŋ ṭhita-bhāvam assa kāraṇaŋ apadisanto *antaragharaŋ paviṭṭh' amhā* ti āha. *Dujjānan* ti, dubbiññeyyaŋ. *Jīvit' antarāyānan* ti, jīvitassa antarāya-kara-dhammānaŋ vattanaŋ avattanaŋ vā[5] ti vattukāmo sambhama-vasena jīvit' antarāyānan ti āha. Tathā hi aneka-paccaya-paṭibaddha-vutti-jīvitaŋ anekarūpā ca bādhak' antarāyā. Vuttaŋ hi:

> Ajj' eva kiccaŋ ātappaŋ[6]: ko jaññā maraṇaŋ suve?
> Na hi no sangaran tena mahā-senena maccunā ti.
> (M. iii, 187; DhpA. 430)

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[1] C. *omits* attha-v. dhamma-v.
[2] VinA. 117 *quotes as* '*Sādhaka-suttaŋ.*'
[3] C. sanaŋ.
[4] C. vuccate.
[5] C_{1-4} anavatvā.
[6] A. kātappaŋ; C. kātabbaŋ; M, DhpA. ātappaŋ.

Kasmā pan' āyaŋ jīvit' antarāyam eva tāva purakkharoti[1]? Nimitt' aññāṇāya adiṭṭh' akosallena[2] cā ti. Keci apare[3] devatāya santike jīvit' antarāyassa sutattā[4] ti vadanti. Antima-bhāvikattā pana upanissaya[5]-sampattiyā codiyamāno evam āha. Na hi tesaŋ appatta-arahattānaŋ jīvita-kkhayo hoti. Kim pana kāraṇā Bhagavā tassa dhammaŋ desetukāmo 'va dvikkhattuŋ paṭikkhipi? Evaŋ kir' assa ahosi: "imassa maŋ diṭṭha-kālato paṭṭhāya sakala-sarīraŋ pītiyā nirantaraŋ phuṭaŋ atibalavā pīti-vego. Dhammaŋ sutvā pi na tāva sakkhissati paṭivijjhituŋ. Yāva pana majjhatt' upekkhā saṇṭhāti, tāva tiṭṭhatu. Vīsaŋ-yojana-sataŋ maggaŋ āgatattā daratho pi' ssa kāye balavā. So pi tāva paṭippassambhatū" ti. Tasmā dvikkhattuŋ paṭikkhipi. Keci pana dhamma-savaṇe ādara-janan' atthaŋ Bhagavā evam akāsī ti vadanti. Tatiya-vāraŋ yācito pana majjhatt' upekkhaŋ daratha-paṭipassaddhiŋ paccupaṭṭhitañ c' assa jīvit' antarāyaŋ disvā, "idāni dhamma-desanāya kālo" ti cintetvā, *tasmā ti ha te* ti[6] ādinā dhamma-desanaŋ ārabhi. Tattha *tasmā* ti yasmā vā ussuka-jāto hutvā ativiya maŋ yācasi, yasmā vā jīvit' antarāyānaŋ-dujjānanaŋ vadasi indriyāni ca te paripākaŋ gatāni, tasmā. *Ti hā* ti, nipāta-mattaŋ. *Te* ti, tayā. *Evan* ti, idāni vattabb' ākāraŋ vadati. *Sikkhitabban* ti, adhisīla-sikkhâdīnaŋ tissannam pi sikkhānaŋ vasena sikkhanaŋ kātabban ti. Yathā pana sikkhitabbaŋ taŋ dassento,[7] *diṭṭhe diṭṭha-mattaŋ bhavissatī* ti ādim āha.

Tattha *diṭṭhe diṭṭha-mattam* ti, rūpâyatane cakkhu-viññāṇena diṭṭha-mattaŋ. Yathā hi vā cakkhu-viññāṇaŋ rūpe[8] rūpa-mattam eva passati va niccâdi-sabhāvaŋ, evaŋ 'cakkhu-dvārika-viññāṇena hi me etad atthaŋ[9] diṭṭha-mattam eva bhavissati' ti sikkhitabban ti attho. Athavā, diṭṭhe diṭṭhaŋ

[1] A. purakkharoti; C. purekaroti.

[2] A. aññātāya adhiṭṭhakopa-sallatā vā; C. aññutāya aniṭṭhakosallena cā ti; $C_{1\text{-}4}$ adiṭṭhako.

[3] C. aparadev-.

[4] A. subhattā.

[5] A. upanissāya-.

[6] A. *inserts* te.

[7] C. *omits the sentence.*

[8] C. yathā-cakkhu, *omits* rupe; *cf.* S. iv, 73 *ff.*

[9] C. *omits* etad atthaŋ.

nāma cakkhu-viññāṇena rūpa-vijānanan ti attho. *Mattan* ti, pamāṇaŋ. Diṭṭhā-mattā etassā ti diṭṭha-mattaŋ. Cakkhu-viññāṇa-mattam eva cittaŋ bhavissatī ti attho. Idan vuttaŋ hoti:—"Yathā āpātha-gate rūpe cakkhu-viññāṇaŋ na rajjati,[1] na dussati, na muyhati, evaŋ rāgâdi-virahena cakkhu-viññāṇa-mattam eva javanaŋ bhavissati, cakkhu-viññāṇa-pamāṇen' eva javanaŋ ṭhapessāmī"[2] ti. Athavā, diṭṭhaŋ nāma tath' eva uppannaŋ sampaṭicchana-santīraṇa-voṭṭhapana-saṅkhātaŋ citta-ttayaŋ, yathā[3] taŋ na rajjati, na dussati, na muyhati, evaŋ āpātha-gate rūpe ten' eva sampaṭicchanâdi-pamāṇena javanaŋ uppādessāmi,[4] n' āhaŋ taŋ pamāṇaŋ atikkamitvā rajjanâdi-vasena uppajjituŋ dassāmī ti, evam ettha attho daṭṭhabbo. Es' eva nayo suta-mute. *Mutan* ti ca tad-ārammaṇa-viññāṇehi saddhiŋ gandha-rasa-phoṭṭhabb' āyatanaŋ veditabbaŋ.

Viññāte viññata-mattan ti, ettha pana viññātaŋ nāma mano-dvār' āvajjanena viññāt' ārammaṇaŋ, tasmā viññāte viññāta-mattan ti āvajjana-pamāṇena[5] yathâvajjanaŋ na rajjati, na dussati, na muyhati, evaŋ rajjanâdi-vasena ca uppajjituŋ adatvā[6] āvajjana-pamāṇen' eva cittaŋ ṭhapessāmī ti, ayam ev' ettha attho.

Evaŋ hi te Bāhiya sikkhitabban ti, evaŋ imāya paṭipadāya tayā, Bāhiya, tissannaŋ sikkhānaŋ anuvattana-vasena sikkhitabbaŋ. Iti Bhagavā Bāhiyassa citta-rucitāya[7] chahi viññāṇa-kāyehi saddhiŋ ārammaṇa-bheda-bhinnaŋ[8] vipassanāya visayaŋ diṭṭhâdīhi catuhi koṭṭhāsehi vibhajitvā, tattha pariññāsu tīraṇa-pariññaŋ dasseti. Kathaŋ? Ettha hi rūpâyatanaŋ passitabb' atthena diṭṭhaŋ nāma. Cakkhu-viññāṇena pana saddhiŋ taŋ dvāra-viññāṇehi dassan' atthena, tadubhayam pi yathā paccayaŋ sampattamānaŋ dhamma-mattam eva na ettha koci kattā vā kāretā vā, yato taŋ hutvā abhāv' atthena aniccaŋ, udayabbaya-paṭipīḷan' atthena dukkhaŋ, avasa

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[1] C. rañjati.

[2] *Cf. similar passages at* Vin. i, 184; M. i, 190; A. iii, 377; S. iv, 160, *explained at* VM. 21; MA. 75, 262; DA. 194.

[3] *So* A, C_3, *but* C. yasmā.

[4] A, B, C_3 upadissāmi.

[5] *So* A, *but* B. āvajjana-mānena; C. āvajjanena.

[6] A. appatvā.

[7] A. saṅkhittarūpi.

[8] B. bhedena.

vattan' atthena anattan ti. Kuto tattha paṇḍitassa rajjanâdīnaŋ okāso ti, ayaŋ h' ettha adhippāyo. Sutâdisu pi idāni ñāta-tīraṇa-pariññāsu patiṭṭhitassa uparibhāgena[1] pahāṇa-pariññaŋ dassetuŋ, *yato kho te Bāhiyā* ti ādi āraddhaŋ. Tattha *yato* ti, yadā yasmā vā. *Te* ti, tava. *Tato* ti, tadā tasmā vā. *Tena*[2] ti, tena diṭṭhâdi-paṭibaddhena vā rāgâdinā vā. Idaŋ vuttaŋ hoti:—"Bāhiya, tava yasmiŋ kāle yena vā kāraṇena diṭṭhâdīsu mayā vuttavidhiŋ paṭipajjantassa aviparīta-sabhāv' āvabodhena diṭṭhâdi-mattaŋ bhavissati, tasmiŋ kāle ten' eva kāraṇena diṭṭhâdi-paṭibaddhena rāgâdīnaŋ pahānaŋ bhavissati, ratto vā duṭṭho vā mūḷho vā na bhavissasi.[3] Pahīna-rāgâdi katattā tena vā diṭṭhâdinā saha paṭibaddho na bhavissasi.[3]

Tato tvaŋ Bāhiya na tatthā ti, yadā yasmā vā tvaŋ pana rāgena ratto, dosena vā duṭṭho, mohena vā mūḷho na bhavissasi, tadā tasmā vā tvaŋ tattha diṭṭhâdike na bhavissasi: tasmiŋ diṭṭhe vā suta-muta-viññāte vā "etaŋ mama, eso 'ham asmi, eso me attā" ti, taṇhā-māna-diṭṭhīhi allīno patiṭṭhito na bhavissasi. Ettāvatā pahāna-pariññaŋ matthakaŋ pāpetvā khīṇâsava-bhūmi dassitā" ti.

Tato tvaŋ Bāhiya nev' idha na huraŋ na ubhayam-antarenā ti, yadā tvaŋ, Bāhiya, tena rāgâdinā tattha diṭṭhâdīsu paṭibaddho na bhavissasi, tadā tvaŋ n' eva idha-loke na para-loke na ubhayatthā 'si.[4] *Es' ev' anto dukkhassā* ti, kilesa-dukkhassa ca vaṭṭa-dukkhassa ca ayam eva hi anto,[5] ayaŋ pariccheda-parivaṭuma-bhavo ti: ayam evā hī ti ettha[6] attho. Ye pana ubhayam antarenā ti padaŋ gahetvā antarābhavaŋ[7] nāma icchanti, tesaŋ taŋ micchā. Antarā-bhavassa hi bhāvo *Abhidhamme* paṭikkhitto yeva. Antarā ti vacanam pana vikapp' antara-dīpanaŋ. Tasmā ayam ettha attho:—"neva idha na huraŋ aparo vikappo na ubhayan ti. Athavā anantara-desanā[8] ti vacanaŋ pana vikapp' antara-dīpanaŋ. Tassa attho:—"n' eva idha na huraŋ, ubhayam-antare pana

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[1] *The readings of* A, B. *are unintelligible here. I follow* C. A. *reads* upari-sahavilena; B. sapāmapālena; C_{1-4} sahalena.

[2] St. *omits.*

[3] C. bhavissati.

[4] C. atthā pi; C_{1-4} attha hotī pi.

[5] A. attho.

[6] A. bhavo ti ayam evā ti hi ettha attho.

[7] A. -bhavanaŋ.

[8] A. antarenā ti padaŋ pana; C_{1-4} antara.

na aññathā naŋ atthī" ti. Ye hi pi ca "antarā-parinibbāyī sambhavesī"[1] ti ca imesaŋ sutta-padānaŋ atthaŋ ayoniso gahetvā, "atthi yeva antarā-bhavo" ti vadanti, te hi pi "yasmā avihâdīsu tattha tattha āyu-vemajjhaŋ anatikkamitvā antarā agga-maggâdhigamena anavasesa-kilesa-parinibbānena parinibbāyatī" ti vadanti: antarā-parinibbāyī na antarā-bhava-bhūto ti purimassa sutta-padassa attho. Pacchimassa ca:—"Ye bhūtā eva na bhavissanti, te khīṇâsavā purima-pade bhūtā" ti vuttā: tabbidhuratāya[2] "sambhavam esantī" ti sambhavesino: appahina-bhava-saŋyojanattā sekhā puthujjanā ca. Catusu vā yonisu aṇḍaja-jalābujā sattā, yāva aṇḍakosaŋ vatthi-kosañ ca na bhindanti, tāva sambhavesino[3] nāma. Aṇḍakosato vatthi-kosato ca bahi nikkhantā bhūtā nāma. Saŋseda-jā opapātikā ca paṭhama-citta-kkhaṇe sambhavesino nāma. Dutiya-citta-kkhaṇato paṭṭhāya bhūtā nāma: yena vā iriyāpathena jāyanti, yāva tato aññaŋ na pāpuṇanti, tāva sambhavesino, tato paraŋ bhūtā ti attho.

Tasmā n' atthī ti paṭikhippitabbaŋ.[4] Sati hi ujuke pāli-anugate atthe kiŋ anudhārita[5]-sāmatthiyena antarā-bhavena parikappitena payojanan ti? Ye pana "santāna-vasena vattamānānaŋ dhammānaŋ avicchedena des' antaresu pātubhāvo diṭṭho, yathā na vīhi ādi[6] aviññāṇaka-santāne eva sa[7]-viññāṇaka-santāne pi avicchedena des' antaresu pātubhāvena bhavitabbaŋ, ayañ ca nayo sa[8]-antarā-bhave yujjati, na aññatthā" ti vadanti yuttiŋ vadanti. Tena hi iddhimato ceto-vasippattassa citt' ānugatikaŋ kāyaŋ adhiṭṭhahantassa khaṇena brahma-lokato idh' ūpasankamanena, ito vā brahma-loka-gamane yutti-vattabbā, yadi sabbatth' eva avicchinna-dese dhammānaŋ pavatti icchitā.[9] Yadā pi siyā iddhimantānaŋ iddhi-visayo acinteyyo ti taŋ idhā pi samānaŋ kamma-

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[1] *Cf.* D. iii, 237; S. v, 70, 201, *etc.*; KhpA. 247; MA. 207.

[2] (*Tad-vidhura*) A. tabbhi-; B, C_{1-4} tabbiruddhatāya. *The quotation following is from* KhpA. 247 *and* MA. 207, *with slight differences, being the Comy. on* Sn. 146-7 (ye keci pāṇabhūtā . . . vā sambhavesī vā).

[3] C. bhavesī.

[4] C. -tabbā.

[5] A. anuddāritta; C_{1-2} anibbārika-sāmatthiyena; C. aniddhārita-.

[6] C. tathātrā pi ādi (?) viññ-.

[7] C. santāne pi taŋ samīpe viññ-.

[8] C. sati.

[9] A. vicchinna desadhammānaŋ pavattinā.

vipāko acinteyyo ti vacanato. Tasmā taŋ tesaŋ mati-mattam eva.[1] Acinteyya sabhāvā ti te sabhāva-dhammā katthaci[2] paccaya-vasena vicchinna-dese pātubhavanti, katthaci avicchinna-dese. Tathā hi mukha-ghosâdīhi paccayehi aññasmiŋ dese ādāya sabba-padesâdike[3] paṭighosâdikaŋ paccay' uppannaŋ nibbattamānaŋ dissati. Tasmā na sabbaŋ sabbattha upanetabban ti ayam ettha saṅkhepo. Vitthāro pana paṭibimbassa udāharaṇa-bhāva-sādhanâdiko antarā-bhava-vicāro *Kathāvatthū-pakaraṇassa Ṭīkāya*[4] gahetabbo.

Apare pana *idhā* ti, kāma-bhavo. *Huran* ti, arūpa-bhavo. *Ubhayam antarenā* ti, rūpa-bhavo vutto: aññe *idhā* ti, ajjhattik' āyatanāni. *Huran* ti, bāhir' āyatanāni. *Ubhayam antarenā* ti, citta-cetasikāni. *Idhā* ti vā,[5] paccaya-dhammā. *Huran* ti, paccay' uppanna-dhammā. *Ubhayam antarenā* ti, paññatti[6]-dhammā vuttā ti vadanti. Tan sabbaŋ *Aṭṭhakathāsu* n' atthi. Evaŋ tāva, "diṭṭhe diṭṭha-mattam bhavissatī[7]" ti ādinā diṭṭhâdi-vasena catudhā te-bhūmika-dhamme[8] sangahetvā: tattha subha-sukha-nicca-atta-gahana[9]-parivajjana-mukhena asubh' ānicca-dukkh'[10] ānatt' ānupassanā dassitā ti. Heṭṭhimāhi visuddhīhi saddhiŋ saṅkhepen' eva vipassanā kathitā. *Tato tvaŋ, Bāhiya, na tenā* ti, iminā rāgâdīnaŋ samucchedassa adhippetattā maggo. *Yato*[11] *tvaŋ, Bāhiya, na tatthā* ti, iminā phalaŋ. *N' ev' idhā* ti ādinā, anupādisesa-nibbāna-dhātū kathitā ti daṭṭhabbaŋ.

Tena vuttan: *atha kho Bāhiyassa*—pe—*āsavehi cittaŋ vimuccī* ti, imāya saŋkhitta-padāya desanāya. *Tāva-d-evā* ti, tasmiŋ yeva khaṇe, na kālantare. *Anupādāyā* ti, agahetvā. *Āsavehī* ti, ābhav' aggaŋ āgotrabhūŋ[12]-savanato pavattanato cira-parivāsik' atthena[13] surâdi-madirâdi[14]-āsava-sadisatāya ca

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[1] A. tasmā tato samatikkamantam eva. [2] A. tattha pi.

[3] A. pabbata-.

[4] *Cf.* KV. viii, *and Comy.*; *J.P.T.S.* 1889; *Pts. of Controv.* 212 *ff.*

[5] C. idhā vā ti. [6] C. paṇṇatti-.

[7] A. -asi. [8] C. dhammā, *omits* sangahetvā.

[9] A. bhāga; C. -gāha-. [10] C. dukkhânicca-anatta.

[11] C. tato; A. bhotvā Bāhiyā n' atthā.

[12] *Infra*, p. 176; *i.e.* ā-gotrabhuŋ-savanti = ā-savanti.

[13] A, C, Asl. 48, vāsiyatth-; MA. 61, kaṭṭh-. [14] C. *omits*.

āsavā ti laddha-nāmehi kāma-rāgâdīhi. *Vimuccī* ti, samuccheda-vimuttiyā paṭipassaddhi-vimuttiyā ca vimucci, nissaji. So hi Satthu dhammaŋ sunanto, evaŋ sīlāni sodhetvā, yathāladdhaŋ citta-samādhiŋ nissāya vipassanaŋ paṭṭhapetvā, khipp' ābhiñño[1] tāva-d-eva sabbâsave khepetvā, saha paṭisambhidāhi arahattaŋ pāpuṇi.[2]

So sansāra-sotaŋ chinditvā, kata-vaṭṭa-pariyanto antima-deha-dharo hutvā, ekūna-vīsatiyā paccavekkhanāya[3] pavattāya dhammatāya codiyamāno, Bhagavantaŋ pabbajjaŋ yāci. "Paripuṇṇan te patta-cīvaran" ti ca puttho, "na paripuṇṇan" ti āha. Atha Satthā, "tena hi patta-cīvaraŋ pariyesā" ti vatvā pakkāmi. Tena vuttaŋ: *atha kho Bhagavā* —pe—*pakkāmī* ti. So kira Kassapadasabalassa sāsane vīsaŋ vassa-sahassāni samaṇa-dhammaŋ karonto "bhikkunā nāma attano[4] paccaye labhitvā, yathā dānaŋ akarontena attanā 'va[5] paribhuñjituŋ vaṭṭatī" ti, ekabhikkhussa[6] pi pattena vā cīvarena vā sangahaŋ nâkāsi. Ten' assa 'ehi-bhikkhu'-upasampadāya upanissayo nâhosi. Keci pan' āhu: So kira Buddha-suññe loke coro hutvā dhanu-kalāpaŋ sannayhitvā araññe corikaŋ karonto ekaŋ Pacceka-Buddhaŋ disvā, patta-cīvara-lobhena taŋ usunā vijjhitvā, patta-cīvaraŋ gaṇhi. Ten' assa "iddhimaya-patta-cīvaraŋ na uppajjissatī" ti Satthā taŋ ñatvā 'ehi-bhikkhu'-bhāvena pabbajjaŋ na adāsī ti. Tam pi patta-cīvara-pariyesanaŋ caramānaŋ eva eka dhenu vegena āpatantī paharitvā jīvita-kkhayaŋ pāpesi. Taŋ sandhāya vuttaŋ: *atha kho acira-pakkantassa Bhagavato Bāhiyaŋ Dārucīriyaŋ gāvī taruṇa-vacchā adhibādhetva[7] jīvitā voropesi.* Tattha *acira-pakkantassā* ti, na cira-pakkantassa Bhagavato. *Gāvī taruṇa-vacchā* ti, ekā yakkhinī taruṇa-vacchā dhenu-rūpā. *Adhibādhetvā* ti, abhibhavitvā, madditvā. *Jīvitā voropesī* ti, purimasmiŋ atta-bhāve laddh' āghātatāya

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[1] B, C_{1-4} āhiññā.
[2] DhpA. 215 *cont.*
[3] *Cf.* VM. 676.
[4] A, C. attanā.
[5] DhpA. aññaŋ anoloketvā sayam eva.
[6] C. ekassa bhikkhussa.
[7] St. adhipātetvā (*v.l.* adhipātitvā, avibāditvā); A. āpatitvā; C. adhipatitvā; *cf. Pāli Dict. s.v. where* abhibādhetvā *is shown to mean "goring to death."*

diṭṭha-matten' eva veri-cittaŋ uppādetvā uppādetva singena paharitvā jīvitā voropesī ti.

Satthā piṇḍāya caritvā katabhatta-kicco sambahulehi bhikkhūhi saddhiŋ nagarato nikkhamanto[1] Bāhiyassa sarīraŋ saṅkāra-ṭṭhāne patitaŋ disvā bhikkhū āṇāpesi: "bhikkhave, ekasmiŋ geha-dvāre ṭhatvā, mañcakaŋ āhārāpetvā, idaŋ[2] sarīraŋ nagarato nīharitvā, jhāpetvā,[3] thūpaŋ karothā" ti. Bhikkhū tathā akaŋsu.[4] Katvā ca pana vihāraŋ gantvā, Satthāraŋ upasankamitvā, attanā katakiccaŋ ārocetvā, tassa abhisamparāyaŋ pucchiŋsu. Atha nesaŋ Bhagavā tassa parinibbuta-bhāvaŋ ācikkhi.[5] Bhikkhū, "tumhe, bhante, 'Bāhiyo Dārucīriyo arahattaŋ patto' ti vadatha.[6] Kadā so arahattaŋ patto?" ti pucchiŋsu. "Mama dhammaŋ suta-kāle" ti vutte, "kadā pan' assa tumhehi dhammo kathito" ti. "Piṇḍāya caranto ajj' eva antara-vīthiyaŋ ṭhatvā" ti. "Kiŋ[7] appamattako so, bhante, tumhehi antara-vīthiyaŋ ṭhatvā kathita-dhammo? Kathaŋ so tāvatakena[8] visesaŋ nibbattesī?" ti.[9] "Kiŋ, bhikkhave, mama dhammaŋ appaŋ vā bahuŋ vā ti paminatha[10]? Anekāni gāthā-sahassāni pi anattha-saŋhitāni[11] na seyyo: attha-nissitaŋ pana ekam pi gāthā-padaŋ seyyo" ti dassento,[12]

Sahassam api ce gāthā anattha-pada-saŋhitā,
Ekaŋ gāthā-padaŋ seyyo yaŋ sutvā upasammatī ti
(Dhp. 101)

Dhammapade imaŋ gāthaŋ vatvā, "na kevalaŋ so parinibbāna-mattena atha kho mama sāvakānaŋ bhikkhūnaŋ khipp' ābhiññānaŋ agga-bhāvena pi pūjâraho" ti dassento, "etad-aggaŋ, bhikkhave, mama sāvakānaŋ bhikkhūnaŋ khipp' ābhiññānaŋ yadidaŋ Bāhiyo" ti taŋ ayasmantaŋ etad-agge ṭhapesi.[13]

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[1] A, C. nagarato; DhpA, AngA. *omit* nagarato; DhpA. nikkhanto; AngA. nikkhamanto.
[2] DhpA. imassa.
[3] DhpA. sañjhapetvā.
[4] DhpA. kariŋsu.
[5] A, DhpA. ācikkhitvā *and vary.*
[6] A. āha.
[7] C. *omits and reads* so *for* hi *of* DhpA.
[8] DhpA. -vattak-.
[9] DhpA. *inserts* atha ne Satthā.
[10] *So* A; C. *omits* pa-; DhpA. mā.
[11] A, DhpA. *omit.*
[12] DhpA. vatvā *for* dassento.
[13] *Cf.* A. i, 24.

Taŋ sandhāya vuttaŋ: *atha kho Bhagavā Sāvatthiyaŋ piṇḍāya caritvā*—pe—*parinibbuto, bhikkhave, Bāhiyo Dārucīriyo* ti. Tattha *pacchā-bhattan* ti, bhatta-kiccato pacchā piṇḍapātapariyesanato paṭinivattato[1] pada-dvayenā pi kata-bhatta-kicco ti vuttaŋ hoti. *Nīharitvā* ti, nagarato bahi netvā. *Jhāpethā* ti, dahatha. *Thūpañ c' assa karothā* ti, assa Bāhiyassa sarīradhātuyo gahetvā cetiyañ ca karotha: tattha kāraṇam āha, *sabrahmacārī vo, bhikkhave, kālakato* ti. Tass' attho: yaŋ tumhe seṭṭh' aṭṭhena brahmaŋ adhisīlâdi paṭipatti-dhammaŋ sandiṭṭhaŋ,[2] caratha etaŋ. So tumhehi samānaŋ brahmaŋ acarī ti, sabrahmacārī. Maraṇa-kālassa pattiyā kālaṅkato. Tasmā taŋ mañcakena nīharitvā jhāpetha thūpañ c' assa karothā ti. *Tassa kā gatī* ti, pañcasu gatīsu tassa katamā gati uppatti-bhava-bhūtā? *Gatī* ti va nibbatti: ariyo puthujjano vā ti kā niṭṭhā ti attho. *Abhisamparāyo* ti, pañca-bhav' uppatti: bhava-nirodho vā. Kiñcâpi tassa thūpa-karaṇaŋ n' atthi yāva parinibbuta-bhāvo atthato[3] pakāsito hoti. Ye pana bhikkhū tattakena na jāniŋsu, te tassa "kā gatī?" ti pucchiŋsu: pākatataraŋ vā kārāpetu-kāmā tathā[4] Bhagavantaŋ pucchiŋsu. *Paṇḍito* ti, agga-magga-paññāya adhigatattā paṇḍena ito gata pavatto ti, paṇḍito: sacca-vādī[5] ti paṭipajji. *Dhammassā* ti, lokuttara-dhammassa. *Anudhamman* ti, sīla-visuddhi-ādi paṭipadā-dhammaŋ. Athavā *dhammassā* ti nibbāna-dhammassa anurūpaŋ ariya-maggaphala[6]-dhammaŋ. *Na ca maŋ dhamm' ādhikaraṇan* ti, dhamma-desanā-hetu na ca maŋ vihesesi yathânusiṭṭhaŋ paṭipannattā. Yo hi Satthu santike dhammaŋ sutvā kammaṭṭhānaŋ vā gahetvā, yathânusiṭṭhaŋ na patipajjati, so Satthāraŋ viheseti nāma. Yaŋ sandhāya vuttaŋ: "Vihiŋsasaññī paguṇaŋ na bhāsi dhammaŋ paṇītaŋ manujesu, Brahme" ti (Vin. i, 7). Athavā *na ca maŋ dhamm' ādhikaraṇan* ti, na ca imaŋ dhamm' ādhikaraṇaŋ, idaŋ vuttaŋ hoti vaṭṭa-dukkhato niyyāna-hetu-bhūtaŋ, imaŋ sāsana-dhammaŋ supaṭipannattā na viheseti. Duppaṭipanno hi sāsanaŋ bhindanto

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[1] C. -vattanato. [2] A. caritta.
[3] A. -nibbatta-bhāvo attano. [4] B. tadā; C. tāva.
[5] A. paṭipadā. [6] A. dhamman ti anuttatta-cariya magga-ph-dh.

Satthu dhamma-sarīre paharaŋ deti nāma. Ayaŋ pana sammā-paṭipattiŋ matthakaŋ pāpetvā anupādisesāya nibbāna-dhātuyā parinibbāyi. Tena vuttaŋ: *parinibbuto, bhikkhave, Bāhiyo Dārucīriyo* ti.

Etam atthaŋ viditvā, etaŋ therassa Bāhiyassa anupādisesāya-nibbāna-dhātuyā parinibbuta-bhāvaŋ, tathā parinibbutānañ ca khīṇâsavānaŋ gatiyā puthujjanehi[1] dubbiññeyya-bhāvaŋ sabbâkārato viditvā. *Imaŋ udānan* ti, imaŋ appatiṭṭhita-parinibbān' ānubhāva-dīpakaŋ[2] udānaŋ udānesi.

Tattha *yatthā* ti, yasmiŋ nibbāna-dhātuyaŋ āpo ca na gādhati, paṭhavī ca tejo vāyo ca *na gādhati*,[3] na patiṭṭhāti. Yasmā nibbānassa asaṅkhata-sabhāvattā? Na hi tattha saṅkhata-dhammānaŋ leso pi sambhavati. *Sukkā* ti, sukk' ābhatāya sukkā ti: laddha-nāma gāha-nakkhatta-tārakā. *Na jotantī* ti, na bhāsanti. *Ādicco nappakāsatī* ti, tīsu dīpesu ekasmiŋ khaṇe āloka-pharaṇa-samattho ādicco pi abhāvena n' eva dippati. *Na tattha candimā bhātī* ti, sati pi sātabhāv' ekanta-sītalī-karaṇe cando pi tasmiŋ nibbāne abhāvato na eva attano juṇhā vibhāsanena virocati. Yadi tattha candima-suriyâdayo n' atthi lokantaro viya nicc' andakāram eva taŋ bhaveyyā ti āsaṅkaŋ sandhāy' āha, *tamo tattha na vijjatī* ti. Sati hi pi rūp' ābhāve[4] tamo nāma na siyā. *Yadā ca attanā vedī*[5] *muni monena brāhmaṇo* ti, catu-sacca-monanato monan ti laddha-nāmena magga-ñāṇena kāya-moneyyâdīhi ca samannāgatattā munī ti laddha-nāmo ariya-sāvaka-brāhmaṇo ten' eva mona-saṅkhātena paṭivedha-ñāṇena. *Yadā*, yasm[illegible]ŋ kāle, agga-magga-kkhaṇe: *attanā*, sayam ev' anussavâdike pahāya, atta-paccakkhaŋ katvā, nibbānaŋ *vedi*, aññāsi,[6] paṭivijjhi, pavedī[7] ti pi pāṭho. Paṭivijjhi, aññāsī ti attho. *Atha rūpā arūpā ca sukha-dukkhā pamuccatī* ti. *Athā* ti, tassa[8] nibbānassa jānanato pacchā. *Rūpā* ti, rūpa-dhammā. Tena pañca-vokāra-bhavo eka-vokāra-bhavo ca gahito hoti. *Arūpā* ti, arūpa-dhammā. Tena rūpen'

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[1] A. pavira-; B. pacurajanehi.
[2] A. pakāsanaŋ.
[3] *Cf.* D. i, 223; S. i, 15; A. na bādhati
[4] A. -āgate; B, C_2 rūpa-bhāve.
[5] St. attanâvedi.
[6] C. *omits.*
[7] A, C_{1-4} avedī.
[8] B. atha tassa; C_{1-4} ath' assa.

āmissī-kato arūpa-bhavo gahito hoti. So catu-vokāra-bhavo ti pi vuccati. *Sukha-dukkhā* ti, sabbattha uppajjanaka-sukha-dukkhato pi vaṭṭato. Athavā *rūpā* ti, rūpa-loka-paṭisandhito: *arūpā* ti, arūpa-loka-paṭisandhito: *sukha-dukkhā* ti, kāmâvacara-paṭisandhito, kāma-bhavo hi byāmissa-sukha-dukkho. Evam etasmā sakalato pi vaṭṭato accantam eva muccatī ti gāthā-dvayenā pi Bhagavā "mayhaŋ puttassa Bāhiyassa evarūpā nibbāna-gatī" ti dasseti.

Dasama-Sutta-Vaṇṇanā niṭṭhitā.
Niṭṭhitā ca Bodhi-Vagga-Vaṇṇanā.

II.

MUCALINDA-VAGGA

1.

Mucalinda[1]-vaggassa paṭhame: *Mucalinda-mūle* ti: ettha Mucalindo vuccati nīpa[2]-rukkho. So niculo ti pi vuccati. Tassa samīpe. Keci pana, mucalo ti tassa rukkhassa nāmaŋ, taŋ vana-jeṭṭhakatāya pana mucalindo ti vuttan ti vadanti. *Mahā-akāla-megho* ti, asampatte vassa-kāle uppanna-mahāmegho. So hi gimhānaŋ pacchime māse sakala-cakkavāḷagabbhaŋ pūrento udapādi. *Sattâha-vaddalikā* ti, tasmiŋ uppanne sattâhaŋ avichinna-vuṭṭhikā ahosi. *Sīta-vāta-duddinī* ti, sā ca sattâha-vaddalikā udaka-phusita-sammissena sītavātena samantato paribbhamantena dūsita-divasattā duddinī nāma ahosi. *Mucalindo nāma nāga-rājā* ti, tass' eva mucalinda-rukkhassa samīpe pokkharaniyā heṭṭhā nāga-bhavanaŋ atthi. Tattha nibbatto mahânubhāvo nāga-rājā. *Sakabhavanā* ti, attano nāga-bhavanato. *Sattakkhattuŋ bhogehi parikkhipitvā* ti, satta-vāre attano sarīra-bhogehi Bhagavato kāyaŋ parivāretvā. *Upari muddhani mahantaŋ phaṇaŋ vihaccā*[3] ti, Bhagavato muddha-padesassa upari attano mahantaŋ phaṇaŋ[4] pasāretvā, phaṇaŋ karitvā ti pāṭho. So eva attho. Tassa kira nāga-rājassa etad ahosi: 'Bhagavā hi[5] mayhaŋ bhavana-samīpe rukkha-mūle nisinno, ayañ ca sattâha-vaddalikā vattati. Vāsâgāram assa laddhuŋ vattatī' ti. So satta-ratana-mayaŋ pāsādaŋ nimminituŋ sakkonto pi 'evaŋ kate kāya-sāro gahito na bhavissati: dasa-balassa kāya-veyyā-vaccaŋ karissāmī' ti mahantaŋ atta-bhāvaŋ

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[1] *Cf.* Vin. i, 3; *v.ll.* muñca: muñja.
[2] A. nīca-.
[3] Vin. i, 3 *omits* vihacca, *and reads* karitvā.
[4] B. phalakaŋ.
[5] C. ca.

katvā, Satthāraŋ sattakkhattuŋ bhogehi parikkhipitvā, upari phanaŋ katvā dhāresi. Parikkhep' abbhantaraŋ Loha-pāsāde bhaṇḍâgāra-gabbha-ppamāṇaŋ ahosī ti, *Khandhak' aṭṭhakathāyaŋ*[1] vuttaŋ: *Majjhim' aṭṭhakathāyaŋ*[2] pana heṭṭha Loha-pāsāda-ppamāṇaŋ ti. 'Icchit' icchitena iriyāpathena Satthā viharissatī' ti kira nāga-rājassa ajjhāsayo. Bhagavā pana yathā nisinno 'va sattâhaŋ vītināmesi. Tañ ca ṭhānaŋ supihita-vātapānaŋ suphassita-aggaḷa-dvāraŋ kūṭâgāraŋ viya ahosi. *Mā Bhagavantaŋ sītan* ti, ādi, tassa ṭhāna-karaṇa-paridīpanaŋ,[3] so hi 'mā Bhagavantaŋ sītaŋ bādhayittha, mā uṇhaŋ, mā dhaŋsâdi-samphasso vā bādhayitthā' ti tathā karitvā aṭṭhāsi. Tattha kiñcâpi sattâha-vaddalikāya uṇham eva n' atthi. Sace pana antar' antarā megho vigaccheyya, uṇhaŋ bhaveyya, 'mā bādhayitthā' ti evaŋ tassa cintetuŋ yuttaŋ. Keci vadanti pan' ettha uṇha-gahaṇaŋ bhoga-parikkhepassa vipula-bhāva-karaṇe kāraṇa-kittanaŋ. *Khuddake*[4] hi tasmiŋ Bhagavantaŋ nāgassa sarīra-sambhūtā usmā bādheyya vipula-bhāva-karaṇena pana tādisaŋ 'ma uṇhaŋ bādhayitthā' ti tathā karī ti. *Viddhan* ti, ucchinnaŋ,[5] megha-vigamena dūribhūtan ti attho. *Vigata-valāhakan* ti, apagata-meghaŋ. *Devan* ti, ākāsaŋ. *Viditvā* ti, 'idāni vigata-valāhako ākāso. N' atthi Bhagavato sītâdi-upaddavo' ti natvā. *Viniveṭhetvā* ti, apanetvā. *Sakavaṇṇan* ti attano nāga-rūpaŋ. *Paṭisaŋharitvā* ti, antaradhāpetvā. *Māṇavaka-vaṇṇan* ti, kumāra-rūpaŋ. *Etam atthan* ti, viveka-sukha-paṭisaŋvedino yattha katthaci sukham eva hotī ti etam atthaŋ sabbâkārena jānitvā. *Imaŋ udānan* ti, imaŋ viveka-sukhânubhāva-dīpakaŋ udānaŋ udānesi.

Tattha *sukho viveko*[6] ti, nibbāna-saṅkhāto upadhi-viveko sukho. *Tuṭṭhassā* ti, catu-magga-ñāṇa-santosena tuṭṭhassa: *suta-dhammassā* ti, pakāsita-dhammassa, vissuta-dhammassa. *Passato* ti, taŋ vivekaŋ yaŋ vā kiñci passitabbaŋ nāma taŋ

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[1] C. andhaka-; *cf.* VinA. *ad* Vin. i, 3. [2] MA. *loc.* ?

[3] A. tassa tathā karitvā ṭhāna-karaṇa-dīpana.

[4] ? *loc.* *Not in* Khp. *or* KhpA.; *cf.* JA. 80.

[5] A. ucchiddaŋ; B. ubbiṭṭha; C. ubbidhaŋ.

[6] *The* gāthās *occur at* KV. 210 (*Pts. of Controversy*, p. 129); *cf.* Thag. 220.

sabbaŋ attano viriya-balâdhigatena ñāṇa-cakkhunā passantassa. *Abyāpajjan*[1] ti, akuppana-bhāvo, etena mettā-pubbabhāgo dassito. *Pāṇa-bhūtesu saŋyamo* ti, sattesu vā saŋyamo, avihiŋsa-bhāvo vā sukho ti attho. Etena karuṇā-pubbabhāgo dassito. *Sukhā virāgatā loke* ti, vītarāgatā[2] pi loke sukhā. Kīdisī? *Kāmānaŋ samatikkamo* ti, yā[3] kāmānaŋ samatikkamo ti vuccati, sā vītarāgatā pi sukhā ti attho. Etena anāgāmi-maggo kathito. *Asmi-mānassa yo*[4] *vinayo* ti, iminā arahattaŋ kathitaŋ. Arahattaŋ hi asmi-mānassa paṭipassaddhi-vinayo ti vuccati. Ito parañ ca sukhaŋ nāma n' atthi ten' āha. *Etaŋ ve paramaŋ sukhan* ti, evaŋ arahattena desanā-kūṭaŋ[5] gaṇhī ti.

Paṭhama-Sutta-Vaṇṇanā
niṭṭhitā.

2.

Dutiye: *sambahulānan* ti, *Vinaya-pariyāyena* 'tayo janā sambahulā' ti vuccanti,[6] tato paraŋ sangho: *Suttanta-pariyāyena* 'tayo tayo eva, tato uddhaŋ sambahulā.' Tasmā idhâpi *Suttanta-pariyāyena* sambahulā ti veditabbo. *Upaṭṭhāna-sālāyan* ti, dhamma-sabhā-maṇḍape. Sā hi dhammaŋ desetuŋ āgatassa Tathāgatassa bhikkhūnaŋ upaṭṭhāna-karaṇa-ṭṭhānan ti upaṭṭhāna-sālā ti vuccati. Athavā yattha bhikkhū vinayaŋ vinicchinanti, dhammaŋ kathenti, sākacchaŋ samāpajjanti, sannipatita-vasena pakatiyā[7] upatiṭṭhanti; sālā pi maṇḍapo pi upaṭṭhāna-sālā tv' eva hoti. Tathā pi hi Buddhâsanaŋ nicca-paññattam eva hoti. Idaŋ hi Buddhânaŋ

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[1] *So* St, Vin. i, 3 *and* A. (*cf.* PJ. iii, 593, avyāpajjhamāno ti (Sn. 1065) = anāpajjamāno); C. -āpajjaŋ.

[2] C. vigata-rāgatā-.

[3] B. samatikkamāya.

[4] Yo *in* St. *should be omitted as it spoils the metre*; *cf.* Vin. i, 362 *n.*

[5] A. kūthā; C. desanāya (*cf.* VvA. 243, desanā-kūṭaŋ gahetvā).

[6] A. vuttati; C_{1-4} vuccati. *The passage is from* DA. 43.

[7] B. nāna-ppakāra-pakatiyā.

dharamāna-kāle bhikkhūnaŋ cārittaŋ. *Sannisinnānan* ti, nisajjā-vasena sangamma nisinnānaŋ. *Sannipatitānan* ti tato tato āgantvā sannipatana-vasena sannipatitānaŋ. Athavā Buddhâsanaŋ purato katvā, Satthu sammukhe viya ādar' uppattiyā sakkaccaŋ nisīdana-vasena sannisinnānaŋ samān' ajjhāsayattā aññam-aññasmiŋ ajjhāsayena suṭṭhu sammāsāmañ ca[1] nipatana-vasena sannipatitānaŋ. *Ayan* ti, idāni vuccamānaŋ niddisati. *Antarā-kathā* ti, kamma-ṭṭhāna-manasikāra-uddesa-paripucchâdīnaŋ antarā aññā ekā kathā.[2] Athavā majjhantike laddhassa Sugat' ovādassa sāyaŋ labhitabbassa dhamma-savanassa ca antarā-pavattattā antarākathā savana-samācārass'[3] eva vā antarā-pavattā aññā ekā kathā ti, antarā-kathā. *Udapādī* ti, uppannā. *Imesaŋ dvinnaŋ rājūnan* ti, niddhāraṇe sāmivacanaŋ. *Mahaddhanataro vā* ti ādisu, paṭhaviyaŋ nikhaṇitvā ṭhapitaŋ sattaratana-nicaya[4]-saṅkhātaŋ mahantaŋ dhanaŋ etassā ti mahaddhano. Dvīsu ayaŋ atisayena[5] mahaddhano ti, mahaddhanataro. Vā-saddo vikapp' attho: sesa-padesu pi es' eva nayo. Ayam pana viseso: nicca-paribbaya-vasena mahanto bhogo etassā ti, *mahābhogo*.[6] Devasikaŋ pavisana-aya-bhūto mahanto koso etassā ti, *mahākoso*. Apare pana devasikaŋ pavisana-aya-bhūtaŋ maṇī-sāra-pheggu-gumbâdi-bheda-bhinnaŋ pariggaha-vatthuŋ dhanaŋ tad' eva sāra-gabbhâdisu nihitaŋ koso ti vadanti.

Vajiro mahā-nīlo inda-nīlo marakato[7] veḷuriyo padumarāgo phussa-rāgo kakkatano[8] phuḷako[9] vimalo lohitanko phaḷiko pavālo jotirango gomuttako gomedako sogandhiko muttā sankho añjana-mūlo rājāvaṭṭo amatabbāka[10] piyako[11] brāhmaṇī[12] cā ti catu-vīsati *maṇī* nāma.

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[1] A. sammā mañca; B, C_{1-4} sammañ ca; C. sammā 'va.
[2] *From* DA. 49.
[3] A. samādhārass-.
[4] A. -niddhi-.
[5] A. -āsayena.
[6] *Cf.* DA. 295.
[7] B. maharako; C_3 maharango
[8] A, C. kakketano; B, $C._{1-4}$ kattevāno.
[9] *At* VvA. 110, phuḷhaka; A. puṇako. (*For lists of gems cf.* A. iv, 99; Vin. ii [Cull.], ix, i, 3; Mil. Pañh. 118).
[10] ? *reading, see* VvA. 111. A. asatasukko; C. amataŋsuko.
[11] Piyako ? A. sassako; B. sasako.
[12] ? brāhma-maṇi.

Satta lohāni kahāpaṇo ca *sāro* nama. Sayan' ācchādana-pāvuraṇa-ratta-danta-vaṇṇa-vilāsâdīni[1] *pheggu* nāma. Candan' āgalu[2]-kuṅkuma-tagara-kappūrâdi *gumbā* nāma. Tattha purimena ādi-saddena sāli-vīhi-ādi mugga-māsâdi pubbaṇṇ' āpar' aṇṇa-bheda-dhañña-vikatiŋ[3] ādiŋ katvā yaŋ sattānaŋ upabhoga-paribhoga-bhūtaŋ vatthuŋ taŋ sabbaŋ sangayhā ti. Mahantaŋ vijitaŋ raṭṭhaŋ etassā ti, *mahā-vijito*. Mahanto hatthi-assâdi vāhano etassā ti, *mahāvāhano*. Mahantaŋ senābalañ c' eva thāma-balañ ca etassā ti, *mahabbalo*. Icchitanibbatti-saṅkhātā puñña-kamma-nipphannā mahatī iddhi etassā ti, *mahiddhiko*. Tejo-saṅkhāto ussāha-manta-pabhusatti-saṅkhāto[4] vā mahanto ānubhāvo etassā ti, *mahânubhāvo*.

Ettha ca[5] paṭhamena aya-sampadā, dutiyena vitt' ūpakaraṇa[6]-sampadā, tatiyena vibhava-sampadā, catutthena janapada-sampadā, pañcamena yāna-sampadā, chaṭṭhena parivārasampadāya saddhiŋ atta-sampadā, sattamena puñña[7]-sampadā, aṭṭhamena pabhāva-sampadā tesaŋ rājūnaŋ pakāsitā hoti. Tena yā tā sāmi-sampatti, amacca-sampatti, senāsampatti, raṭṭha-sampatti, vibhava-sampatti, mitta-sampatti, dugga-sampattī ti satta-pakati-sampadā rājūnaŋ icchitabbā,[8] tā sabbā yathârahaŋ paridīpitā ti veditabbā. Dānâdīhi catuhi sangaha-vatthūhi parisaŋ rañjayatī ti, *rājā*.[9] Magadhānaŋ issaro ti, *Māgadho*. Mahatiyā senāya samannâgatattā vā Seniya-gottattā vā, *Seniyo*. Bimbi vuccati suvaṇṇaŋ, tasmā sāra-bimbi-vaṇṇatāya, *Bimbisāro*.[10] Keci pana nāmaŋ ev' etaŋ tassa rañño ti vadanti. Paccantaŋ[11] parasenaŋ jinātī ti, *Pasenadi*. Kosala-raṭṭhassa adhipatī ti, *Kosalo*. *Ayañ carahī* ti, ettha carahī ti nipāta-mattaŋ. *Vippakatā* ti, apariyositā. Ayaŋ tesaŋ bhikkhūnaŋ antarā-kathā aniṭṭhitā

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[1] A. (*cf.* Vin. iv, 255, 289) pāvuraṇa-kaja-danta-sīlâdīni; B. danta-silâdīnaŋ; C. pāpuraṇa-ratta-celâdīni; C_{1-4} ratta-vilāsâdīni.

[2] C. āgaru; *cf.* VM. 241.

[3] *Cf.* MP. 106; DA. 295.

[4] *Cf.* DA. 250.

[5] B. kattha ca.

[6] *Cf.* DA. 295, vittī ti tuṭṭhi, vittiyā upakaraṇaŋ vitt' ūpakaraṇaŋ, tuṭṭhi-kāraṇan ti attho.

[7] C. *adds* kamma-.

[8] C. icchitattā.

[9] A. rañjeti.

[10] *Cf.* DA. 280.

[11] A. pavaccaŋ; B. paccattaŋ; C. paccāmittaŋ.

ti attho. *Sāyaṇha samayan* ti, sāyaṇhe ekaŋ samayaŋ. *Paṭisallānā vuṭṭhito* ti, tato tato rūpâdi ārammaṇto cittassa paṭisaŋharaṇato paṭisallāna-saṅkhātāya phala-samāpattito yathā-kāla-paricchedа vuṭṭhito.[1]

Bhagavā hi pubbaṇha-samayaŋ bhikkhu-sangha-parivuto Sāvatthiŋ pavisitvā, bhikkhūnaŋ sulabha-piṇḍa-pātaŋ katvā, kata-bhatta-kicco bhikkhūhi saddhiŋ Sāvaṭṭhito nikkhamitvā, vihāraŋ pavisitvā, gandha-kuṭi-pamukhe ṭhatvā, vaṭṭaŋ dassetvā, ṭhitānaŋ bhikkhūnaŋ yathā samucitaŋ[2] sugatovādaŋ datvā, tesu arañña-rukkha-mūlâdi-diva-ṭṭhānaŋ udissa gatesu gandha-kuṭiŋ pavisitvā, phala-samāpatti-sukhena divasabhāgaŋ vītināmetvā yathā-kāla-paricchede samāpattito uṭṭhāya, "mayhaŋ[3] upagamanaŋ āgamayamānā catasso parisā sakala[4]-vihāraŋ paripūrentiyo idāni me dhamma-desan' atthaŋ dhamma-sabhā maṇḍapaŋ upagantuŋ kālo" ti, āsanato vuṭṭhāya, kesara-sīho viya kañcana-guhāya surabhigandha-kuṭito nikkhamitvā, yūthaŋ upasaṅkamanto matta-vara-vāraṇo viya, akāya-ppacālaka-cāra[5]-vikkanta-gamano, asīti anubyañjana-paṭimaṇḍita-battiŋsa-mahāpurisa-lakkhaṇa-samujjalāya byāma-ppabhāya parikkhepa-vilāsa-sampannāya pabhassara-ketumāl' ālaṅkatāya nīla-pīta-lohit'odāta-mañjettha-pabhassarānaŋ vasena chabbaṇṇa-buddha-raŋsiyo vissajjantiyā acinteyy' ānubhāvāya anupamāya Buddha-līlāya samannāgatāya rūpa-kāya-sampattiyā sakala-vihāraŋ ekalokaŋ kurumāno upaṭṭhāna-sālaŋ upasaṅkami.

Tena vuttaŋ: *atha kho Bhagavā*—pe—*ten' upasaṅkamī* ti: evaŋ upasaṅkamitva vaṭṭaŋ dassetvā nisinne te bhikkhū tuṇhī-bhūte disvā, "mayi akathente ime bhikkhū Buddha[6]-gāravena kappam pi na kathessantī" ti, kathā-samuṭṭhāpan' atthaŋ, *kāya nu 'ttha, bhikkhave?* ti ādim āha.[7] Tattha *kāya nu 'tthā* ti, katamāya nu bhavatha? Kāya notthā ti pi pāli: so ev' attho. Kāya nvetthā ti pi paṭhanti: tassā katamāya nu etthā ti attho. Tatrâyaŋ saṅkhep' attho: "bhikkhave,

[1] *Cf.* MA. 181.
[2] A. samuṭṭhitaŋ.
[3] A. mayha: B. mamaŋ.
[4] A. parisāya-kāla-.
[5] A. adinasallena-cīru-; C. akāya-cāpallena-cāru- (*cf.* Vin. ii, 213, na kāya-ppacālakaŋ).
[6] A. *omits*.
[7] St. kāyā; W. kāya; *cf.* DA. 49.

katamāya nāma kathāya idha sannisinnā bhavetha? Katamā ca tumhākaŋ kathā mam' āgamana-paccayā aniṭṭhitā? Taŋ niṭṭhāpessamī" ti, evaŋ sabbaññu-pavāraṇāya pavāresi.

Na khv' etan ti, na kho etaŋ. Ayam eva vā pāṭho:—na kho tan ti pi paṭhanti, na kho etaŋ icc' eva pada-vibhāgo. *Kula-puttānan* ti, jāti-ācāra-kula-puttānaŋ. *Saddhā*[1] ti, saddhāya: kamma-phala-saddhāya ratanattāya-saddhāya ca. *Agārasmā* ti, gharato: gahaṭṭha-bhāvā ti attho. *Anagāriyan*[2] ti, pabbajjaŋ.[3] *Pabbajitan* ti, upagatānaŋ. *Yan* ti, kiriyā-parāmasanaŋ.[4] Tatth' āyaŋ pada-yojanā: "Bhikkhave, tumhe n' eva rājâbhinītā, na corâbhinītā, na iṇaṭṭhā, na bhayaṭṭhā, na ājīvikâpakatā pabbajitā[5]: atha kho saddhāya agārato nikkhamitvā, mama sāsane pabbajitā, tumhe etarahi evarūpaŋ rāja-paṭisaŋyuttaŋ tiracchāna-kathaŋ katheyyātha yaŋ evarūpāya kathāya kathanaŋ etaŋ tumhākaŋ na kho paṭirūpaŋ, na yuttam evā" ti, evaŋ sannipatitānaŋ pabbajitānaŋ appaṭirūpaŋ paṭikkhipitvā, idāni nesaŋ paṭipattiŋ anujānanto, *sannipatitānaŋ vo, bhikkhave, dvayaŋ karaṇīyaŋ dhammī*[6] *vā kathā ariyo vā tuṇhī-bhāvo* ti āha.

Tattha *vo* ti, tumhākaŋ. *Karaṇīyan* ti hi padaŋ apekkhitvā kattari[7] sāmi-vacanam etaŋ. Tasmā tumhehī ti attho. *Dvayaŋ karaṇīyan* ti, dve kattabbā. *Dhammī-kathā* ti, catu sacca-dhammato anapetā[8] kathā, nivatti-pavatti-paridīpanī[9]-dhamma-desanā ti attho. Dasa-kathā-vatthu[10]-saṅkhātā pi hi dhamma-kathā tadeka-deso evā ti. *Ariyo* ti, ekanta-hitâvahatā ariyo, visuddho uttamo ti vā, ariyo. *Tuṇhī-bhāvo* ti, samatha-vipassanā bhāvanâbhāvana[11]-bhūtaŋ akathanaŋ. Keci pana vāci saṅkhāra-paṭipakkha-bhāvato dutiya-jjhānaŋ ariyo tuṇhī-bhāvo ti vadanti. Apare catuttha-jjhānaŋ ariyo

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[1] St. saddhāya; W. saddhā.
[2] *So* St, *but* W. anāgāriyaŋ.
[3] *Cf.* DA. 112.
[4] *Cf.* PvA. 159.
[5] *So* M. i, 462 = It. 89 = S. iii, 93. A. rājâbhinītā na iṇaṭṭhā nātikā pakatā; C. rāja-bandhanā na cora-bandhanā na inaṭṭā na jīvitaṭṭhā; C_{1-4} (*the same with*) jīvita-pakatā.
[6] *So* M. i, 161. St. dhammi-; A. dhammaŋ; W. dhammī-.
[7] A. katthaci.
[8] A. dhammino nânupetā.
[9] A. vattinavatti-paridapanī.
[10] *Cf.* A. iv, 352; VM. 127.
[11] C. *omits* abhāvana.

tuṇhī-bhāvo ti vadanti; ayam pan' ettha attho:—"Bhikkhave, citta viveka-paṭibrūhan' atthaŋ vūpakaṭṭhā[1] suññâgāre viharantā sace kadāci sannipatatha, evaŋ sannipatitehi tumhehi 'assutaŋ sāveti sutaŋ vā pariyodapetī' ti vutta-nayena aññamaññ' upakārāya khandhâdīnaŋ aniccatâdi paṭisaŋyuttā dhamma-kathā vā pavattabbā, aññam-aññam abyābādhan'[2] atthaŋ jhāna-samāpattiyā vā viharitabban" ti. Tattha purimena karaṇīya-vacanena anotiṇṇānaŋ sāsane otaraṇ' ūpāyaŋ dasseti: pacchimena otiṇṇānaŋ saŋsārato nissaraṇ' ūpāyaŋ: purimena vā āgamaveyyattiye niyyojeti,[3] pacchimena adhigama-veyyattiye. Athavā purimena sammā-diṭṭhiyā paṭhamaŋ uppatti-hetuŋ dīpeti, dutiyena dutiyaŋ. Vuttaŋ h' etaŋ: "dve 'me, bhikkhave, [hetu dve] paccayā sammādiṭṭhiyā uppādāyā. [Katame dve?] Parato ca ghoso [paccattaŋ] yoniso [ca] manasikāro" ti (A. i, 87).[4] Purimena vā lokiya-sammā-diṭṭhiyā mūla-kāraṇaŋ vibhāveti, pacchimena lokuttara-sammādiṭṭhiyā mūla-kāraṇan ti. Evam ādinā attha-yojanā veditabbā.

Etam atthaŋ viditvā ti, tehi bhikkhūhi kittita-kāma-sampattito jhānâdi-sampatti santatarā c' eva panītatarā cā[5] ti, etam atthaŋ sabbâkārato viditvā: *imaŋ udānan* ti, imaŋ ariya-vihāra-sukhânubhāva-dīpakaŋ udānaŋ udānesi.

Tattha *yañ ca kāma-sukhaŋ loke* ti, loka-saddo 'khandha-loko, āyatana-loko, dhātu-loko' ti ādisu saṅkhāresu āgato,

> Yāvatā candima-suriyā pariharanti (disā 'bhanti)[6] virocanā
> Tāva sahassadhā loko ettha te vattatī vaso ti
> (M. i, 328; A. i, 227)

ādisu okāse āgato. "Addasā kho Bhagavā Buddha-cakkhunā lokaŋ volokento" ti (D. ii, 38) ādisu sattesu. Idha

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[1] A. vūpakaṭṭhakāyā; B. vivekattakāyā; C. vivekaṭṭhakāya viharanto.

[2] A. abyāvāpan-. [3] C. yojeti.

[4] *The quotation is a mixture of* A. i, 87; M. i, 294; Nett. 8. *The words bracketed do not occur in* A. i, 87. [5] C. ce.

[6] J. i, 131-2 (disā 'bhanti *is a note of explanation occurring in the line quoted at* Dhp. iii, 240). A. bhāti; B. parivannanti (*for* pariharanti, ? . . . vattanti). *Infra*, p. 211.

pana satta-loko okāsa-loko ca veditabbā. Tasmā avīcito paṭṭhāya rūpī-brahma-lokato heṭṭha etasmiŋ loke yaŋ vatthu-kāme paṭicca kilesa-kāma-vasena uppajjanato kāma-sahagataŋ sukhaŋ. *Yañ c' idaŋ diviyaŋ sukhan* ti, yañ ca idaŋ divibhavaŋ dibba-vihāra-vasena ca laddhabbaŋ brahmānaŋ manussānañ ca rūpa-samāpatti-sukhaŋ. *Taṇha-kkhaya-sukhassā* ti, yaŋ āgamma taṇhā khīyati taŋ nibbānaŋ ārammaṇaŋ katvā taṇhāya ca paṭipassambhana-vasena pavatta-phala-samāpatti-sukhaŋ taṇha-kkhaya-sukhaŋ nāma. Tassa taṇha-kkhaya-sukhassa. *Ete*[1] ti, linga-vipallāsena niddeso. Etāni sukhānī ti attho. Keci ubhayam pi sukha-sāmaññena gahetvā etan ti paṭhanti. Tesaŋ kalaŋ n' āgghantī ti pāṭhena bhavitabbaŋ. *Soḷasin* ti, solasannaŋ pūraṇi. Ayaŋ h' ettha sañkhep' attho:—Cakkavatti-sukhaŋ ādiŋ katvā sabbasmiŋ manussa-loke manussa-sukhaŋ, nāga-supaṇṇâdi-loke nāgâdīhi anubhavitabbaŋ sukhaŋ, cātummahārājikâdi-devaloke chabbida-kāma-sagga-sukhan ti yaŋ ekādasa-vidhe kāma-loke uppajjantaŋ kāma-sukhaŋ. Yañ c' idaŋ rūpârūpa-devesu dibba-vihāra-bhūtesu rūpârūpa-jjhānesu ca upannattā diviyaŋ ti laddha-nāmaŋ lokiya-jjhāna-sukhaŋ. Sakalam pi tad' ubhayaŋ taṇha-kkhaya-sukha-sañkhātaŋ phala-samāpatti-sukhaŋ soḷasa-bhāge katvā, tato eka-bhāgaŋ soḷasa-bhāga-guṇe laddhaŋ eka-bhāga-sañkhātaŋ kalaŋ na agghatī ti, ayañ ca attha-vaṇṇanā phalasamāpatti-sāmaññena vuttā. Pāliyaŋ avisesena taṇha-kkhayassa āgatattā paṭhama-phala-samāpatti-sukhassā ti pi kalaŋ lokiyaŋ n' āgghati eva. Tathā hi vuttaŋ:

Paṭhabyā eka-rajjena saggassa gamanena vā
Sabba-lokâdhipaccena sotâpatti-phalaŋ varan ti.
(Dhp. 178)

Sotâpatti-saŋyutte (S.v, 342) pi vuttaŋ: "Kiñcâpi, bhikkhave, rājā-cakka-vatti catunnaŋ dīpānaŋ issariyâdhipaccaŋ rajjaŋ kāretvā, kāyassa bhedā param maraṇā sugatiŋ saggaŋ lokaŋ uppajjati devānaŋ Tāvatiŋsānaŋ sahabyataŋ. So tattha Nandana-vane accharā-sangha-parivuto dibbehi pañcehi kāma-guṇehi samappito samañgū-bhito paricāreti. So catuhi dhammehi samannāgato. Atha kho so aparimutto ca nirayā

[1] St. te; W. ete; *cf.* Dhp. v, 70; DhpA. ii, 63.

aparimutto ca[1] tiracchāna-yoniyā,[2] aparimutto petti-visayā, aparimutto apāya-duggati-vinipātā.

Kiñcâpi, bhikkhave, ariya-sāvako piṇḍiy' ālopena yāpeti, nantakāni ca dhareti; so catuhi dhammehi samannāgato. Atha kho so parimutto nirayā, parimutto tiracchāna-yoniyā, parimutto petti-visayā, parimutto apāya-duggati-vinipātā. Katamehi catuhi? Idha, bhikkhave, ariya-sāvako Buddhe avecca-ppasādena samannāgato hoti:—'Iti pi so Bhagavā—pe—Buddho Bhagavā ti. Dhamme avecca-ppasādena—pe—viññuhī[3] ti. Dhamme avecca-ppasādena—pe—puñña-kkhettaŋ lokassā' ti.

Ariya-kantehi sīlehi samannāgato hoti akkhandhehi—pe—samādhi-saŋvattanikehi. Imehi catuhi dhammehi samannāgato hoti. Yo ca, bhikkhave, catunnaŋ dīpānaŋ paṭilābho, yo ca catunnaŋ dhammānaŋ paṭilābho, catunnaŋ dīpānaŋ paṭilābho catunnaŋ dhammānaŋ paṭilābhassa kalaŋ n' āgghati soḷasin" ti.

Evaŋ Bhagavā sabbattha lokiya-sukhassa uttaraŋ sātisayaŋ lokuttara-sukham eva anuttaran ti atisayan ti bhājesī ti.

Dutiya-Sutta-Vaṇṇanā niṭṭhitā.

3.

Tatiye[4]: *kumārakā* ti, dārakā. *Antarā ca Sāvatthiŋ antarā ca Jetavanan* ti, *antarā*-saddo[5] (kāraṇa-khaṇa-citta-vemajjha-vivarâdisu vattati) "tad-antaraŋ ko jāneyya aññatra Tathāgatā?" ti (   ) ca: "janā sangamma mantenti mañ ca tvañ ca kim antaran?" ti (S. i, 201) ca ādisu kāraṇe āgato. "Addasā maŋ, bhante, aññatarā itthī vijjantarikāya bhājanaŋ dhovantī" ti (M.i,448) ādisu khaṇe. "Yass' antarato na santi kopā" ti (Ud. 20; Vin. ii, 184) ādisu citte. "Antarā-

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[1] C. va . . . va.
[2] Saŋyutta *text reads* yoniso.
[3] S. *text wrongly* -ññāhi.
[4] *Cf.* DhpA. iii, 51.
[5] *Cf.* DA. 34.

vosānam āpādī" ti (A. v, 157) ādisu vemajjhe. "Api câyaŋ[1] Tapodā dviṇṇaŋ mahānirayānaŋ antarikāya āgacchatī" ti (Vin. iii, 108) ādisu vivare. Svâyam idha pi vivare veditabbo. Tasmā Sāvatthiyā ca Jetavanassa ca vivare ti evam ettha attho veditabbo. *Antarā*-saddena c' ettha upayoga-vacanaŋ, antarā ca Sāvatthiŋ antarā ca Jetavanan ti. Īdisesu ca ṭhānesu akkhara-cintakā[2] 'antarā gāmañ ca nadiñ ca gacchatī[3]' ti ekaŋ *antarā*-saddaŋ payuñjanti. So dutiya-padena pi yojetabbo hoti. Idha pana yojetvā vutto.

Ahiŋ daṇḍena hananti ti, bilato nikkhamitvā gocarāya gacchantaŋ kaṇha-sappaŋ chāt' ajjhappattaŋ[4] anubandhitvā yaṭṭhīhi poṭhenti,[5] tena ca samayena Bhagavā Sāvatthiŋ piṇḍāya gacchanto antarā magge te dārake ahiŋ daṇḍena hanante disvā, "kasmā, kumārakā, imaŋ ahiŋ daṇḍena hanathā" ti pucchitvā, "dasanā[6]-bhayena, bhante" ti ca vutte, "ime 'attano sukhaŋ karissamā[7]' ti imaŋ paharantā nibbatta-nibbatta[8]-ṭṭhāne dukkhaŋ anubhavissanti. Aho avijjāya nikati-kosallan" ti dhamma-saŋvegaŋ uppādesi, ten' eva ca dhamma-saŋvegena udānaŋ udānesi.

Tena vuttaŋ: *atha kho Bhagavā* ādi: tattha *etam atthaŋ viditvā* ti, ime dārakā atta-sukhāya para-dukkhaŋ karontā sayaŋ param-attha-sukhaŋ na labhissantī ti, etam atthaŋ jānitvā ti evam eke vaṇṇenti aññesaŋ duppaṭipannānaŋ sukha-pariyesanaŋ āyati dukkhāya saŋvattati, suppaṭipannānaŋ ekantena sukhāya saŋvattati. Tasmā para-vihesā vinimuttā accantam eva sukha-bhāgino vata mayhaŋ ovāda-paṭikarā[9] ti somanassa-vasen' ev' etam pi Satthā udānaŋ udānesī ti vadanti. Apare pana bhaṇanti: evaŋ tehi kumārakehi pavattitaŋ para-viheṭhanaŋ sabbâkārena ādīnavato viditvā, para-

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[1] Vin. *text inserts* bhikkhave.

[2] DA. 35, edisesu-cittakā. *Cf.* PvA. 120 (*as above*); PJ. 20 *and infra* (Mucalinda *ad fin.*).

[3] DA. yāti.

[4] A. vatajjha-; B. sājjipattaŋ; C_{2-3} tajjhappattaŋ.

[5] C. pothenti.

[6] A. dasana. *So* DhpA. 51, 53; C. daŋsana-; C_{1-4} dayhana-.

[7] C. karissamī ti.

[8] C. *omits*.

[9] *Cf.* D. i, 137.

vihesāya parânukampāya ca yathā-kkamaŋ ādīnav' ānisaŋsa-vibhāvanaŋ udānaŋ udānesī ti.

Tattha *sukha-kāmānī*[1] ti, ekanten' eva attano sukhassa icchanato sukh' ānugiddhāni. *Bhūtānī* ti, pāṇino. *Yo daṇḍena vihiŋsatī* ti, ettha *daṇḍenā* ti desanā-mattaŋ, daṇḍena vā leḍḍu-sattha-pāṇi-ppahārâdīhi vā ti attho. Atha vā *daṇḍenā* ti, daṇḍakena.[2] Idaŋ vuttaŋ hoti: yo sukha-kāmāni imāni sabba-bhūtāni jāti-ādi[3] ghaṭṭana-vasena vacī-daṇḍena vā, pāṇi-muggara-satthâdīhi poṭhana-tāḷana-cchedanâdi-vasena sarīra-daṇḍena vā, sataŋ vā sahassaŋ vā kahāpaṇa[4]-vasena dhana-daṇḍena vā ti, imesu daṇḍesu yena kenaci daṇḍena *vihiŋsati*, viheṭheti, dukkhaŋ pāpeti.

Attano sukhaŋ esāno pecca so na labhate sukhan ti, so puggalo attano sukhaŋ esanto gavesanto patthento[5] pacchā[6] paraloke manussa-sukhaŋ dibba-sukhaŋ nibbāna-sukhan ti tividham pi sukhaŋ na labhati. Aññad' atthu tena daṇḍena dukkham eva labhati ti attho. *Pecca so labhate sukhan* ti, yo khanti[7]-mett' ānuddayā-sampanno, yathā 'haŋ sukha-kāmo dukkha-paṭikkūlo evaŋ sabbe pī ti cintetvā, sampanna[8]-virati-ādisu ṭhito vutta-nayena kenaci daṇḍena sabbāni pi bhūtāni na hiŋsati na bādhati, so puggalo paraloke manussa-bhūto manussa-sukhaŋ, deva-bhūto dibba-sukhaŋ, ubhayaŋ atikkamanto nibbāna-sukhaŋ labhatī ti. Ettha ca 'tādisassa puggalassa puññaŋ avassaŋ bhāvitaŋ[9] sukhaŋ paccuppannaŋ viya hotī' ti dassan' atthaŋ labhate ti vuttaŋ. Purima-gāthāya pi es' eva nayo.

Tatiya-Sutta-Vaṇṇanā niṭṭhitā.

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[1] St. *omits first line; cf.* Dhp. 131.

[2] A. daṇḍen' eva; C. dandanena.

[3] C. ādināssa.

[4] *Readings here are confused. Apparently the methods of torture are briefly referred to under the headings of* daṇḍaka. *Cf.* It. 22 (yo na hanti na ghāteti na jināti na jāpaye) and A. i, 47 (tāḷeti, chindati), *etc.*, *and* A. ii, 122 (daṇḍa-bhayaŋ). A. dāpana-; C. ṭhāpana; C_4 jāpana. *I read* kahāpana *as fines are referred to.*

[5] B, C_{1-4} paṭhento.

[6] C. *omits.*

[7] C. *omits* yo khanti.

[8] C. sampatta-.

[9] A. puñña avassaŋ bhāginānâssaŋ sukhaŋ; C. (*omits* puññaŋ) avassaŋ bhavitāya taŋ sukhaŋ.

4.

Catutthe: *tena kho pana samayena Bhagavā sakkato hoti* ti, 'kappa-sata-sahass' ādhikesu catusu asaṅkheyyesu paripūritassa puñña-sambhāra-visesassa phala-bhūtena ito paraŋ mayhaŋ okāso n' atthī' ti ussāha-jātena viya upar' ūparivaddhamānena sakkārâdinā Bhagavā sakkato hoti. Sabbadisāsu[1] hi yamaka-mahāmegho vuṭṭhahitvā mahoghaŋ viya sabba-pāramiyo, ekasmiŋ atta-bhāve vipākaŋ dassāmā ti sampiṇḍitā viya Bhagavato lābha-sakkāra-mahoghaŋ nibbattayiŋsu. Tato tato anna-pāna-yāna-vattha-mālā-gandha-vilepanâdi-hatthā khattiya-brāhmaṇâdayo āgantvā, "kahaŋ Buddho, kahaŋ Bhagavā, kahaŋ Devadevo, kahaŋ Narâsabho, kahan Purisa-sīho?" ti Bhagavantaŋ pariyesanti. Sakaṭa-satehi pi paccaye āharitvā okāsaŋ alabhamānā samantā gāvuta-ppamāṇam pi[2] sakaṭa-dhurena[3] sakaṭa-dhuraŋ āhacca tiṭṭhanti c' eva anubandhanti ca, Andhaka-vinda[4]-brāhmaṇâdayo viya. Sabbaŋ taŋ *Khandhake* (Vin. i, 220) tesu tesu ca suttesu āgata-nayena veditabbaŋ. Yathā ca Bhagavato evaŋ bhikkhu-sanghassa pi.[5] Vuttaŋ h' etaŋ[6]: "Yāvata kho, Cunda, etarahi sanghā vā gaṇā vā loke uppannā, nâhaŋ, Cunda, aññaŋ eka-sanghaŋ pi samanupassāmi evaŋ lābhagga-yasagga-ppattaŋ yatha-r-iva, Cunda, bhikkhu-sangho" ti (D. iii, 126). Svāyaŋ Bhagavato ca bhikkhu-sanghassa ca uppanno lābha-sakkāro ekato hutvā dvinnaŋ mahā-nadīnaŋ udak' ogho viya[7] appameyyo ahosi.

Tena vuttaŋ: *tena kho pana samayena Bhagavā sakkato hoti* —pe—*parikkhārānaŋ*, *bhikkhu-sangho pi sakkato*—pe—*parikkhārānaŋ* ti: titthiyā pana pubbe akata-puññatāya ca duppaṭipannatāya ca asakkatā agarukatā, Buddh' uppāde[8] visesato vipanna-sobhā[9] suriy' uggamane khajjūpanakā[10] viya

[1] *The whole passage following is from* MA. 87-8.
[2] A. -māne; C. -māne pi.
[3] A, C. *omit.*
[4] A, C. -vindha; *cf.* Vin. i, 109, 220, 224, -vinda; Jāt. iv, 79, -veṇhu (*v.ll.* veṇḍa, vennu, veṇḍu, veṇṇu); J. v, 267, -vindayo; MA. 88, -vinda-.
[5] C. ti.
[6] MA. *quotes* Ud. 12.
[7] MA. udakam iva.
[8] C. -pādena pana.
[9] *So* A, C_{1-4} *but* C. -lābhā.
[10] *Cf.* VM. 412; DhpA. iii, 178.

nippabhā nittejā hata-lābha-sakkārā ahesuŋ. Te tādisaŋ Bhagavato sanghassa ca lābha-sakkāraŋ asahamānā issāpakatā, "evaŋ ime pharusāhi vācāhi ghaṭṭetvā palāpessāmā" ti usūyā vissutānaŋ uggirantā,[1] tattha tattha bhikkhū akkosantā paribhāsantā vicariŋsu.

Tena vuttaŋ: *añña-titthiyā pana paribbājakā asakkatā honti* —pe—*parikkhārānaŋ: atha kho te añña-titthiyā paribbājakā Bhagavato sakkāraŋ asahamānā bhikkhu-sanghassa ca gāme ca araññe ca bhikkhu disvā asabbhāhi pharusāhi vācāhi akkosanti paribhāsanti rosenti vihesentī* ti; tattha *asabbhāhī* ti, asabbhā-yoggāhi sabhāyaŋ sādhu-jana-samūhe[2]v attuŋ ayuttāhi duṭṭhullāhī ti attho. *Pharusāhī* ti, kakkhaḷāhi maccherikāhi. *Akkosantī* ti, jāti ādīhi akkosa-vatthūhi khuŋsenti. *Paribhāsantī* ti, bhaṇḍana-vasena bhayaŋ uppādentā tajjenti.[3] *Rosentī*[4] ti, yathā parassa roso[5] hoti, evaŋ anuddhaŋsanavasena rosaŋ uppādenti. *Vihesentī* ti, viheṭhenti vividhehi ākārehi aphāsuŋ karonti.

Kathaŋ pana te samanta-pāsādike Bhagavati bhikkhusanghe ca akkosâdīni pavattesun ti? Bhagavato uppādato pahīṇa-lābha-sakkāratāya upahata-cittā, paṭhaviŋ khaṇitvā pakkhalantā viya, avaṇe[6] veḷuriya-maṇimhi vaṇaŋ[6] uppādento viya ca, Sundarikaŋ[7] nāma paribbājikaŋ saññāpetvā tāya Satthu bhikkhu-sanghañ ca avaṇṇaŋ vuṭṭhāpetvā akkosâdīni pavattesuŋ. Tam pan' etaŋ Sundarikā-vatthuŋ parato Sundarikā-sutte pāliyaŋ yeva āgamissati.[8] Tasmā yam ettha vattabbaŋ tatth' eva vaṇṇayissāma. Bhikkhū Bhagavato santikaŋ upasaṅkamitvā taŋ pavattiŋ arocesuŋ.

Tena vuttaŋ: *atha kho sambahulā bhikkhū yena Bhagavā ten' upasaṅkamiŋsu*—pe—*vihesentī* ti, taŋ vutt' attham eva, *etam*

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[1] A. ussayā visutāya ugginirantā; B, C_{1-4} ussūyā vissutānaŋ; C. usūyā visūkānaŋ uggirantā; *cf.* PJ. ii, 288.

[2] *So* A, B, *but* C. pamukhe. [3] C. *omits.*

[4] St, A. rosanti, vihesanti; *but* W. rosenti, vihesenti *as here.*

[5] C. doso (*and infra*); *cf.* PJ. ii, 180.

[6] [6] A, B, $C_{2,3}$ avaṇṇe . . . vaṇṇaŋ.

[7] *At* DhpA. 178 *the name is* Ciñcamāṇavikaŋ (*cf. ibid.* 474; C. *infra on* Ud. 44; PJ. iii, 518; Jāt. ii, 415, iv, 187).

[8] C. āvibhavissati.

atthaŋ viditvā ti, etaŋ issā-pakatānaŋ titthiyānaŋ vipatti[1]-pattiŋ sabbâkārato viditvā, *imaŋ udānan* ti, imaŋ tehi kate vippakāre pasanna-cittehi ca parehi kate upakāre tādinā c' ānubhāva[2]-dīpakaŋ udānaŋ udānesi.

Tattha *gāme araññe sukha-dukkha-phuṭṭho* ti, gāme vā araññe vā yattha katthaci sukhena dukkhena ca phuṭṭho sukha-dukkhāni anubhavanto tesaŋ vā paccayehi samañgi-bhūto. *N' ev' attato no parato dahethā*[3] ti, ahaŋ sukhito, ahaŋ dukkhito, mama sukhaŋ, mama dukkhaŋ, paren' idaŋ, mayhaŋ sukha-dukkhaŋ uppāditan ti ca n' eva attato na parato taŋ sukha-dukkhaŋ ṭhapetha.[4] Kasmā ? Na h' ettha khandha-pañcake ahan ti vā maman ti vā paro ti vā parassā ti vā passitabba-yuttakaŋ kiñci atthi: kevalaŋ sañkhārā eva pana yathā paccayaŋ uppajjitvā khaṇe khaṇe bhijjantī ti. Sukha-dukkha-gahaṇañ c' ettha desanā-sīsaŋ. Sabbassā pi loka-dhammassa-vasena attho veditabbo. Iti Bhagavā "N' āhaŋ kvacani kassaci kiñcanaŋ[5] tasmiŋ, na ca mama kvacani katthaci kiñcanaŋ n' atthī[6]" ti (A. ii, 177) catu-koṭikaŋ suññataŋ vibhavesi.[7] Idāni tassa attato parato ca adaha-nassa[8] kāraṇaŋ dasseti. *Phusanti phassā upadhiŋ paṭiccā* ti, ete sukha-vedanīyā dukkha-vedanīyā ca phassā nāma khandha-pañcaka-sañkhātaŋ upadhiŋ paṭicca tasmiŋ sati yathāsakaŋ visayaŋ phusanti, tattha pavattanti yeva. Adukkham-asukhā ti hi vedanā santa-sabhāvatāya sukhe eva sangahaŋ gacchatī ti duvidhaŋ. Phassatī ti[9] vasen' ev' āyaŋ p' attha-vaṇṇanā katā. Yathā pana te phassā na phusanti, taŋ dassetuŋ, *nirūpadhiŋ*[10] *kena phuseyyuŋ phassā* ti vuttaŋ. Sabbaso hi khandh' ūpadhiyā asati, kena kāraṇena te phassā phuseyyuŋ ? Taŋ kāraṇaŋ n' atthi.[11] Yadi hi tumhe ak-kosâdi-vasena uppajjana-sukha-dukkhaŋ na icchatha, sabbaso

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[1] C. vippaṭi-.
[2] C. kata-upakāritâdi-bhāvânubhāva-.
[3] *Cf.* St. *note.*
[4] *Cf.* DA. 258.
[5] *Cf.* PJ. iii, 376; Ud. 92; VM. 654. Ang. *text reads* kvacani; A. kva-cini; C. kvacana; VM. kvacani.
[6] C. kiñcanatā ti.
[7] *So* A, C_{1-4}, *but* C. vibhaveti.
[8] C. avahattassa.
[9] C. samphassa-vasen' ev' āyaŋ.
[10] W. nirūp-; St., C. *etc.*, nirup-.
[11] C. na taŋ k. atthi.

nirūpadhi-bhāve yeva yogaŋ kareyyāthā ti anupādisesa-nibbāna-dhātuyā gāthaŋ niṭṭhapesi. Evaŋ iminā udānena vaṭṭa-vivaṭṭaŋ kathitaŋ.

Catuttha-Sutta-Vaṇṇanā niṭṭhitā.

5.

Pañcame: *Icchānangalako* ti, Icchānangala[1] nāmako Kosalesu eko brāhmaṇa-gāmo. Tannivāsitāya,[2] tattha vā jāto bhavo ti vā, Icchānangalako. *Upāsako* ti, tīhi saraṇa-gamanehi Bhagavato santike upāsaka-bhāvassa paveditattā upāsako: pañca-sikkhā-padiko Buddha-māmako Dhamma-māmako Sangha-māmako. *Kenacid-eva karaṇīyenā* ti, dhāranakehi uddhāra-sodhāpane[3] kenacid-eva kattabbe pi. *Tīretvā* ti, niṭṭhāpetvā. Ayaŋ kira upāsako pubbe abhiṇhaŋ Bhagavantaŋ upasaṅkamitvā payirupāsati. So katipaya-kālaŋ bahu-karaṇīyatāya Satthu-dassanaŋ n' ābhisambhosi. Ten' āha Bhagavā: "*cirassaŋ kho tvaŋ, upāsaka, imaŋ pariyāyam akāsi yadidaŋ idh'*[4] *āgamanāyā*" ti; tattha *cirassan* ti, cirena: *pariyāyan*[5] ti, vāraŋ: *yadidan* ti, nipāto; yo ayan ti attho. Idaŋ vuttaŋ hoti: 'idha mama santike āgamanāya yo 'yan ajja[6] kato vāro taŋ imaŋ cirena papañcaŋ katvā akāsī' ti. *Cirapaṭik' āhan* ti, cirapaṭiko ahaŋ, cira-kālato paṭṭhāya ahaŋ upasaṅkamitu-kāmo ti sambandho. *Kehici kehicī*[7] ti, ekaccehi. Athavā *kehicī* ti, yehi vā tehi vā. Tattha ādarâbhāvaŋ dasseti. Satthari abhippasannassa Satthu-dassana-dhamma-savaṇesu viya na aññattha ādaro hoti.[8] *Kicca-*

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[1] *Cf.* A. iv, 430, v, 325; DA. 244; PJ. iii, 462.
[2] St. *and MSS.* taŋ niv-.
[3] A. dhāranekehi uḷāra sodhāpana; B. uddhārahetthā; C. kata-iṇehi uddhārahetvānādinā-k-kattabbena (*cf.* J. iv, 45 [15] dhāranako; [28] uddhāraŋ sodhessāma).
[4] W. idha gam-; *cf.* D. i, 179.
[5] *Cf.* DA. 36.
[6] A. akato.
[7] St. *omits one* k.; A. kehi pi kehi pi.
[8] B. atirena aññatatthaŋ karotha.

karaṇīyehi ti, ettha avassaŋ kātabbaŋ kiccaŋ, itaraŋ karaṇīyaŋ; paṭhamaŋ vā kātabbaŋ kiccaŋ; pacchā kātabbaŋ karaṇīyaŋ; khuddakaŋ vā kiccaŋ, mahantaŋ karaṇīyaŋ. *Byāvaṭo*[1] ti, ussukko. *Evâhan* ti, evaŋ iminā pakārena ahaŋ n' āsakkhiŋ upasaṅkamituŋ. Na agāravâdinā ti adhippāyo. *Etam atthaŋ viditvā* ti, 'dullabhe Buddh' uppāde manussattalābhe ca sattānaŋ kiñcana-bhāvena kicca-ppasutatāya kusal' antarāyo hoti na akiñcanassā' ti, etam atthaŋ sabbâkārato viditvā. *Imaŋ udānan* ti, tadattha-dīpanam eva imaŋ udānaŋ udānesi.

Tattha, *sukhaŋ vata tassa na hoti kiñcī* ti, yassa puggalassa kiñci rūpâdisu ekavatthum pi mam' etan ti taṇhāya pariggahita-bhāvena. *Na hotī* ti, n' atthi, na vijjati sukhaŋ vata assa puggalassa 'aho sukham eva' ti attho. Na 'hosī ti pi pāṭho, tassa atīta-kāla-vasena attho veditabbo. Keci pana *na hoti kiñcī* ti padassa 'rāgâdi-kiñcanaŋ yassa na hotī' ti atthaŋ vaṇṇenti. Taŋ na sundaraŋ: pariggaha-dhammavasena desanāya āgatattā rāgâdi-kiñcanan ti pariggahetabbassā ti pi sangahe sati yuttam eva vuttaŋ siyā. Athavā yassa puggalassa kiñci appam pi kiñcanaŋ palibodha-jātaŋ rāgâdikiñcan' ābhāvato eva na hoti; taŋ tassa akiñcanattaŋ[2] sukhassa paccaya-bhāvato 'sukhaŋ vata aho sukhan' ti attho. Kassa pana na hoti kiñcī ti ce? Āha, *saṅkhāta*[3]*-dhammassa bahu-sutassā* ti, yo catūhi pi magga-saṅkhāhi soḷasa-kicca nipphattiyā[4] saṅkhāta[3]-dhammo kata-kicco tato eva paṭivedha[5]-bahu-saccena bahussuto, tassa. Iti Bhagavā akiñcanabhāve ānisaŋsaŋ dassetvā, sakiñcana-bhāve ādīnavaŋ dassetuŋ, *sakiñcanaŋ passā* ti ādim āha. Tass' attho: rāgâdi-kiñcanānaŋ na akiñcanānaŋ atthitāya sakiñcanaŋ. Sakiñcanattā eva aladdhānañ ca kāmānaŋ pariyesanā-rakkhana-hetu kiccakaraṇīya-vasena 'ahaŋ mamā' ti gahana-vasena ca vighātaŋ[6] āpajjamānaŋ passā ti, dhamma-saŋvega-ppatto Satthā

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[1] (*Cf.* J. ii, 207, sabba-kiccesu byāvaṭo.)

[2] A. akiñcana-. [3] C. sankhata-.

[4] *So* A, *but* C. catu-magga-saṅkhatāya sak . . . nibbattiyā (*cf.* VvA. 231, *def. of* katakicco:— catūhi maggehi kātabbassa pariññâdi-ppabhedassa solasa-vidhassa kiccassa katattā nipphāditattā).

[5] A. paṭibodha. [6] A. ce vihaññati.

attano cittaŋ vadati.[1] *Jano janasmiŋ*[2] *paṭibandha-rūpo* ti, sayaŋ añño jano samāno aññasmiŋ jane 'ahaŋ imassa, mama ayan' ti taṇhā-vasena paṭibaddha-sabhāvo hutvā vihaññati, vighātaŋ āpajjati. Paṭibaddha-citto ti pi pāṭho, ayañ c' attho

Puttā m' atthi, dhanaŋ m' atthi, iti bālo vihaññati.
Attā hi attano n' atthi, kuto puttā kuto dhanan ti
(Dhp. 62)

ādīhi sutta-padehi dīpetabbo.

Pañcama-Sutta-Vaṇṇanā niṭṭhitā.

6.

Chaṭṭhe: *aññatarassa paribbājakassā* ti, ekassa kuṭimbikassa[3] paribbājakassa. *Daharā*[4] ti, taruṇī. *Māṇavikā* ti, brāhmaṇa-dhītāya vohāro. *Pajāpatī* ti, bhariyā. *Gabbhinī* ti, āpanna-sattā. *Upavijaññā* ti, ajja suve hi paccupaṭṭhita-vijāyana-kālā hotī ti. So kira brāhmaṇa-jātiko sabhariyo thāma-ppatta-rūpam edhito[5]: tena naŋ samajātikā[6] paribbājaka-vohārena samudācaranti. Bhariyā pan' assa brāhmaṇa-jātikattā brāhmaṇā ti ālapati. *Telan* ti, tila-telaŋ[7]: telamissena c' ettha yaŋ yaŋ vijātāya pasava-dukkha-paṭikār' atthaŋ icchitabbaŋ, taŋ sabbaŋ sappi-telâdi[8] āharā ti āṇāpeti. *Yaŋ me vijātāya bhavissatī* ti, yaŋ telaŋ mayhaŋ vijātāya bahi-nikkhanta-gabbhāya[9] upakārāya bhavissati: paribbājikāyā ti pi pāṭho. *Kuto* ti, kasmā ṭhānā? Yato ñāti-kulā vā mitta-kulā vā telâdi āhareyyaŋ taŋ ṭhānāŋ me n' atthī ti adhippāyo.

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[1] A. vadanti; B. carati. [2] *So MSS. and* W, *but* St. janamhi.
[3] C. *and MSS.* -tumbik-, *but better as above;* A. kuṭumbiyassa. *See Pāli Dict.* [4] St. daharā; W. dahara-.
[5] A. jātiko sabhariyo tatthappattassam edite; C. jātiko thāmappattarūpe ṭhito; C_{1-3} ṭhānappattarūpam edhito.
[6] C. sapajāpatikaŋ. [7] *Cf.* VvA. 54.
[8] A. sappi-lonâdi telâdi; B. kelamâdi; $C_{1,4}$ lonâdi.
[9] B. gabbhassa.

Telaŋ āharāmī ti, vattamāna-samīpatāya vattamānaŋ katvā vuttan telaŋ āharissāmī ti attho. *Samaṇassa vā brāhmaṇassa vā sappissa vā telassa vā* ti ca samuccay' attho vā-saddo, "aggito vā udakato vā mithu-bheda vā" ti (D. i, 25, 88) ādisu viya. *Sappissa vā telassa vā* ti, paccatte sāmivacanaŋ, sappi ca telañ ca yāvad-atthaŋ.· *Pātun* ti, pivituŋ dīyatī ti attho. Apare pana sappissa vā telassa vā avayav' āvayava[1]-sambandhe sāmi-vacanaŋ sappi-tela-samudāyassa hi avayavo idha yāvad-attha-saddena vuccatī ti vadanti. *No nīharitun* ti, bhājanena vā hatthena vā bahi netuŋ no dīyati; *uggiritvā*[2] ti, vamitvā: *yannūna dadeyyan* ti, sambandho. Evaŋ kir' assa ahosi: ahaŋ rañño koṭṭh' āgāraŋ gantvā, telaŋ ākaṅkha[3]-mattaŋ pivitvā, tāvad eva gharaŋ[4] gantvā, ekasmiŋ bhājane yathā ṭhitaŋ vametvā, uddhanaŋ āropetvā, pacissāmi yaŋ pitta-semhâdi-missitaŋ taŋ agginā jhāyissati. Telaŋ pana gahetvā imissā paribbājikāya-kamme upanessāmī ti.

Uddhaŋ kātun ti, vamana-vasena uddhaŋ nīharituŋ. *Na pana adho vā* ti, viriccana[5]-vasena heṭṭhā nīharituŋ na pana sakkoti. So hi "adhikaŋ pītaŋ sayam eva mukhato niggamissatī[6]" ti pivitvā, āsayassa arittatāya aniggate vamana-virecana-yogaŋ ajānanto alabhanto vā kevalaŋ dukkhāhi vedanāhi phuṭṭho āvaṭṭati ca parivaṭṭati[7] ca. *Dukkhāhī* ti, dukkh' āvahāhi.[8] *Tibbāhī* ti, balava-tikkhiṇāhi. *Kharāhī* ti, kakkhaḷāhi. *Kaṭukāhī* ti, ativiya aniṭṭha-bhāvena dāru-ṇāhi. *Āvaṭṭatī* ti, ekasmiŋ yeva ṭhāne anipajjāpetvā[9] attano sarīraŋ ito c' ito ākaḍḍhanto vattati namati.[10] *Parivattatī* ti, ekasmiŋ padese nipanno pi anga-paccangāni parito khipanto vattati, abhimukhaŋ[11] vā vaṭṭanto āvaṭṭati,[12] samantato pavattanto parivattati. *Etam atthaŋ viditvā* ti, sakiñcanassa appaṭisaṅkhā-paribhoga-hetukā ayaŋ dukkh' uppatti. Akiñ-

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[1] C. -vī-samb.
[2] A. ucchiddhitā; W. ucchaḍḍitvāna; St. uggiritvāna.
[3] A. ākanattha-; C. ākaṇṭha-.
[4] St. āgāraŋ; W. gharaŋ.
[5] C. viriñcana, *but infra* virecana.
[6] A. nibbatissāmi.
[7] B, $C_{1\cdot4}$ parivattati.
[8] C. dukkhamāhi.
[9] C. -jjitvā.
[10] A. vattagamati; C. nāmāti.
[11] C. āmukhaŋ.
[12] *Cf.* VM. 504.

canassa pana sabbaso ayaŋ n' atthī ti, etam atthaŋ sabbâkārato jānitvā, tad-attha-ppakāsanaŋ imaŋ udānaŋ udānesi.

Tattha *sukhino vatā* ti, sukhino vata sappurisā. Ke pana te ti? *Ye akiñcanā*, ye rāgâdi-kiñcanassa pariggaha-kiñcanassa ca abhāvena akiñcanā. Tesaŋ pan' idaŋ kiñcanaŋ n' atthī ti āha:—*vedaguno hi janā akiñcanā* ti, ye ariya-magga-ñāṇa-saṅkhātaŋ vedaŋ gatā adhigatā, tena vā vedena nibbāna-gatā adhigatā[1] ti vedaguno, te ariya-janā khīṇâsava-puggalā anavasesa-rāgâdi-kiñcanānaŋ agga-maggena samucchinnattā akiñcanā nāma: asati hi rāgâdi kiñcane kuto pariggaha-kiñcanassa sambhavo? Evam eva gāthāya purima-bhāgena arahatte pasaŋsitvā apara-bhāgena andha-puthujjane garahanto, "*sakiñcanaŋ passā*" ti ādim āha. Taŋ purima-sutte vutt' attham eva. Evaŋ imāya pi gāthāya vaṭṭa-vivaṭṭaŋ kaṭhitaŋ.

Chaṭṭhama-Sutta-Vaṇṇanā niṭṭhitā.

7.

Sattame: *ekaputtako* ti, eko putto, so ca anukampitabb' aṭṭhena ekaputta ko. Piyāyitabb' aṭṭhena *piyo*. Manassa vaḍḍhan' aṭṭhena mana[2]-sarīra-sobhā-sa-sampattiyā vā dassanīy' aṭṭhena *piyo*. Sadācāra[3]-sampattiyā kalyāṇa-dhammatāya *manāpo*. Kaleti[4] satte khepetī ti kālo: maraṇanta[5]-gato patto ti, *kālaṅkato*. Kālena vā maccunā kato[6] naṭṭho, adassanaŋ gato ti, *kālaṅkato*. Mato ti attho. *Sambahulā upāsakā* ti, Sāvatthi-vāsino bahū upāsakā mata-putta-upāsakassa saha sokī-bhāvena yāva āḷāhanā pacchato gantvā, mata-sarīrassa kattabbaŋ kāretvā, paṭinivattā yathā nivattā 'va, udakaŋ otaritvā, nahātvā,[7] vatthāni pīḷetvā, anotāpetvā 'va, ekaŋ

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[1] C. *omits*.
[2] C. manāpo: sarīra-.
[3] C. sīlâcāra-.
[4] A. kāle ti; B, C_{1-4} kāleti.
[5] A. maraṇanta-kato; C. maraṇaŋ: taŋ gato.
[6] C. gato.
[7] A. sīsaŋ nahātvā; B. sīsaŋ nahātā.

nivāsetvā, ekaŋ uttarâsangaŋ katvā, taŋ upāsakaŋ purato katvā,[1] "soka-vinodanaŋ dhammaŋ Satthu santike sossāmā" ti Bhagavantaŋ upasaṅkamiŋsu. Tena vuttaŋ: *allakesā* ti ādi. Tattha *allavatthā* ti, udakena tinta-vatthā. *Divādivassā* ti, divasassā pi divā-majjhantike kāle ti attho. Yasmā jānantā pi Tathāgatā pucchanti, jānantā pi na pucchanti, kālaŋ viditvā pucchanti, kālaŋ viditvā na pucchanti, tasmā jānanto yeva pi Bhagavā kathā-samuṭṭhapan' atthaŋ pucchanto *kinnu*[2] *tumhe upāsakā* ti ādim āha.

Tass' attho: tumhe, upāsakā, aññesu divasesu mama santikaŋ āgacchantā otāpita-suddha-vatthā sāyaṇhe āgacchatha. Ajja pana alla-vatthā alla-kesā ṭhita-majjhantike kāle idh' āgatā. Taŋ kiŋ kāraṇan? ti. *Tena mayan* ti, tena putta-viyoga-janita-citta-santāpena balava-so kâbhibhūtatāya evaŋ bhūtā mayaŋ idh' ūpasankamantā ti. *Etam atthaŋ viditvā* ti, piya-vatthu-sambhavā[3] soka-dukkha-domanassâdayo. Asati piya-vatthusmiŋ sabbaso ete na santī ti, etam atthaŋ sabbâkārato jānitvā tad-attha-ppakāsanaŋ imaŋ udānaŋ udānesi.

Tattha *piya-rūpā-sāta-gathitāse*[4] ti, piya-sabhāvesu rūpakkhandhâdisu sukha-vedan' assādena gathitā,[5] paṭibaddhacittā icc' ev' attho. *Se* ti vā nipāta-mattaŋ. Piya-rūpa nāma cakkhâdayo putta-dārâdayo ca. Vuttaŋ h' etaŋ: "kiñ ca loke piya-rūpaŋ sāta-rūpaŋ? Cakkhuŋ loke piyarūpaŋ, sāta-rūpaŋ—pe—dhamma—pe—taṇhā (uppajjamānā) —pe—piya-rūpaŋ sāta-rūpan"[6] ti (S. ii, 108-9; Vibh. 101 *ff*.).

> Khettaŋ vatthuŋ hiraññaŋ vā gav' āssaŋ dāsa-porisaŋ
> Thiyo bandhū puthū kāme yo naro anugijjhatī ti
> (Sn. 769; Nidd. i, 10-1)

Tasmā tesu piya-rūpesu assādena giddhā mucchitā ajjhopannā[7] ti attho. Ke pana te piya-rūpa-sāta-gathitā ti, te dasseti.

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[1] A. *omits the sentence*.
[2] *So* St., *but* W. kinnu kho.
[3] A. sabhāvā.
[4] A. sanitadhikāse; C. gathitāse; St. gadhitā ve; W. rūpassāda-gaddhitāse. *See Pāli Dict.*, gadhita *is used*. *Cf*. It. 95; DA. 59 (kāmagunesu rattā giddhā gathitā).
[5] A. gadhikā.
[6] (*Cf*. Nidd. Cull. ii, p. 208.)
[7] *See Pāli Dict. s.v.;* A. ajjho; C. ajjhā.

Deva-kāyā[1] *puthu-manussā*[2] cā ti, catu-mahārājikâdi bahū deva-samūhā c' eva Jambu-dīpakā bahū-manussā ca. *Aghāvino*[3] ti, kāyika-cetasika[4]-dukkhena dukkhitā. *Parijiṇṇā*[5] ti, rāgâdi-vipattiyā yobban' ārogyâdi-sampattito parihīnā. Yathā lābha-vasen' ev' ayam attho deva-manussesu veditabbo. Athavā kāmañ c' ekanta-sukha-samappitānaŋ devānaŋ dukkha-jarā-rogā na sambhavanti tad-anativatta-sabhāvatāya pana te pi *aghāvino* ti *parijiṇṇā* ti ca vuttā. Tesam pi vā pubba-nimitt' uppattiyā paṭicchanna-jarāya cetasika-rogassa ca vasena dukkhâdīnaŋ sambhavo veditabbo.

Maccu-rājassa vasaŋ gacchantī ti, piya-vatthu-visayāya taṇhāya appahīṇattā punappunaŋ gabbh' ūpagamanato dhātu-ttay' issaratāya maccu-rāja-saṅkhātassa maraṇassa vasaŋ hattham eva gacchanti. Ettāvatā vaṭṭaŋ dassetvā idāni *ye ve divā* ti ādinā vivaṭṭaŋ dasseti.

Tassa *ye ve divā ca ratto ca appamattā* ti, " divasaŋ cankamena nissajjāya āvaraṇīyehi dhammehi cittaŋ parisodhetī" ti (M. iii, 3) ādinā vutta-nayena divasa-bhāge ratti-bhāge ca daḷhāppamattā appamāda-paṭipadaŋ pūrentī[6] ti. *Jahanti piya-rūpan* ti, catu-sacca-kammaṭṭhāna-bhāvanaŋ ussukkāpetvā, ariya-maggâdhigamena piya-rūpaŋ piya-jātikaŋ[7] cakkhâdi - piya - vatthu tappaṭibaddha[8]-cchanda-rāga-jahanena jahanti. *Te ve khaṇanti agha-mūlaŋ maccuno āmisaŋ durativattan* ti, te ariya-puggalā aghassa vaṭṭa-dukkhassa mūlabhūtaŋ maccunā maraṇena āmasitabbato[9] āmisaŋ, ito bahiddhā kehici pi samaṇa-brāhmaṇehi nivattituŋ asakkuṇeyyatāya durativattaŋ, saha avijjāya taṇhaŋ ariya-magga-ñāṇa-kuddālena khaṇanti, lesa-mattam pi anavasesato[10] ummūlayantī ti. Svâyam attho:

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[1] A. devatāya.
[2] St. manusā; W. manussā.
[3] Sn. 694 (PJ. ii, 489) *read* aghāv-; *Pāli Dict.* aghavin.
[4] C. cetasita-.
[5] A, C, St. (*and below*) parijunnā; W. parijunā.
[6] *Cf.* Dhp. 21-3.
[7] *Cf.* DA. 311.
[8] A. appaṭibaddhā.
[9] A. *v.l.* āmisa-.
[10] A. -anto; C. -antā.

Appamādo amata-padaŋ, pamādo maccuno padaŋ:
Appamattā na miyanti, ye pamattā yathā matā ti
(Dhp. c. 2)
ādīhi sutta-padehi vitthāretabbo ti.

Sattama-Sutta-Vaṇṇanā
niṭṭhitā.

8.

Aṭṭhame: *Kuṇḍiyāyan* ti, evaŋ nāmake Koliyānaŋ nagare. *Kuṇḍadhāna-vane* ti, tassa nagarassa avidūre Kuṇḍa-dhāna[1]-saṅkhāte vane. Pubbe kira Kuṇḍo nāma eko yakkho tasmiŋ vana-saṇḍe vāsaŋ kappesi, kuṇḍa-dhāna-missena ca bali-kammena tussatī ti. Tassa tathā tattha baliŋ upaharanti. Ten' etaŋ vana-saṇḍaŋ Kuṇḍa-dhāno tv' eva paññāyittha. Tassa avidūre ekā gāma-patikā[2] ahosi. Sā pi tassa yakkhassa āṇāpita[3]-ṭṭhāne niviṭṭhattā ten' evañ ca paripālitattā Kuṇḍiyā ti vohārīyittha. Apara-bhāge tattha Koliya-rājāno nagaraŋ kāresuŋ. Tam pi purima-vohārena Kuṇḍiyā tv' eva vuccati, tasmiñ ca vana-saṇḍe Koliya-rājāno Bhagavato bhikkhu-sanghassa ca vasan' atthāya vihāraŋ patiṭṭhāpesuŋ. Tam pi Kuṇḍadhāna-vanaŋ tv' eva paññāyittha. Atha Bhagavā janapada-cārikaŋ caranto anukkamena taŋ vihāraŋ patvā tattha vihāsi. Tena vuttaŋ: *ekaŋ samayaŋ Bhagavā Kuṇḍiyāyaŋ viharati Kuṇḍadhāna-vane ti.*

Suppavāsā ti, etassa upāsikāya nāmaŋ. *Koliya-dhītā* ti, Koliya rāja-puttī. Sā hi Bhagavato agg' upaṭṭhāyikā paṇīta-dāyikā-sāvakānaŋ etad agge ṭhapitā sotâpannā ariya-sāvikā.[4] Yaŋ hi kiñci Bhagavato yutta-rūpaŋ khādanīya-bhojanīyaŋ bhesajjaŋ vā na tattha aññāhi saŋvidhātabbaŋ atthi. Taŋ sabbaŋ sayam eva attano paññāya vicāretvā sakkaccaŋ

[1] St. Kuṇḍiṭṭhāna-; W, *MSS. and* J. i, 407 (*where the story occurs*) *and* DhpA. iv, 192, Kuṇḍadhāna.

[2] A. gāmapati; C. vāmapathikā. [3] C. āṇāpavatti-.

[4] *Cf.* A. i, 24.

sampādetvā upaneti. Devasikañ ca aṭṭha-sataŋ sangha-bhatta-pāṭipuggalika-bhattāni deti. Yo koci bhikkhu vā bhikkhunī vā taŋ kulaŋ piṇḍāya paviṭṭho ritta-hattho na gacchati. Evaŋ mutta-cāgā payata-pāṇī vossagga-ratā yācayogā dāna-saŋvibhāga-ratā. Assā kucchiyaŋ purima-Buddhesu katâdhikāro pacchima[1]-bhaviko sāvaka-bodhisatto paṭisandhiŋ gaṇhi. Sā taŋ gabbhaŋ kenacid eva pāpa-kammena satta-vassāni kucchinā parihari[2] sattâhañ ca mūḷha-gabbhā ahosi.

Tena vuttaŋ: *satta-vassāni gabbhaŋ dhāreti sattâhaŋ*[3] *mūḷha-gabbhā* ti. Tattha, *satta-vassānī* ti, satta saŋvaccharāni. Accanta-saŋyoge ca idaŋ upayoga-vacanaŋ. *Gabbhaŋ dhāretī* ti, gabbhaŋ vahati, gabbhinī hotī ti attho. Sattâhaŋ *mūḷha-gabbhā* ti, satta ahāni byākula-gabbhā. Gabbho hi parito sampajjamāno vijāyana-kāle kammaja-vātehi sañcalitvā, parivattito uddha-pādo adhosiro[4] hutvā, yoni-mukhe hoti. Evaŋ so katthaci alaggo bahi-nikkhamati: avijāyamāno pana parivattana-vasena yoni-maggaŋ pidahitvā tiriyaŋ nipajjati. Sayam eva vā yoni-maggo pithīyati.[5] So tattha kammaja-vātehi aparâparaŋ parivattamāno byākulo mūḷha-gabbho ti vuccati. Tassā pi satta-divase evaŋ ahosi. Tena vuttaŋ: *mūḷha-gabbhā* ti. Ayañ ca gabbho Sivali-tthero. Tassa kathaŋ satta-vassāni gabbh' āvāsa-dukkhaŋ sattâhaŋ mūḷha-gabbha-bhāva-ppatti mātu c' assā pi sotâpannāya ariya-sāvikāya tathā dukkh' ānubhāvanaŋ jatan? ti. Vuccate:

Atīte[6] Kāsirāje Bārāṇasiyaŋ rajjaŋ kārente eko Kosala-rājā mahantena balena āgantvā, Bārāṇasiyaŋ gahetvā, taŋ rājānaŋ māretvā, tass' eva agga-mahesiŋ attano agga-mahesiŋ akāsi. Bārāṇasi-rañño pana putto pitu maraṇa-kāle niddhamana-dvārena palāyitvā, attano ñāti-mitta-bandhave ekajjhaŋ katvā, anukkamena balaŋ saŋharitvā, Bārāṇasiŋ āgantvā, avidūre mahantaŋ khandh'[7] āvāraŋ bhanditvā, tassa rañño paṇṇaŋ pesesi, "rajjaŋ vā detu yuddhaŋ vā[8]" ti.

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[1] A. antima. [2] C. *omits.* [3] C. -āhañ ca.
[4] *Cf.* A. iv, 133 [5] A. pidahati.
[6] *Cf.* Jāt. i, 409. [7] A. -bhand'.
[8] Jāt. *adds* so yuddhaŋ demī ti paṭipaṇṇaŋ pesesi.

Rāja-kumārassa pana mātā taŋ sāsanaŋ sutvā, "yuddhena kammaŋ n'atthi. Sabba-disāsu sañcāraŋ pacchinditvā Bārāṇasi-nagaraŋ parivāretu. Tato dār' udaka[1]-bhatta-parikkhayena kilanta-manussa-nagaraŋ vinā 'va[2] yuddhena rājānañ ca gahetvā dassentī"[3] ti paṇṇaŋ pesesi. So mātu sāsanaŋ sutvā cattāri mahā-dvārāni rakkhanto satta-vassāni nagaraŋ uparundhi. Nagare manussā cūla-dvārena bahi-nikkhamitvā dār' udakâdīni āharanti sabba-kiccāni karonti. Atha rāja-kumārassa mātā taŋ pavattiŋ sutvā, "bālo mama putto: upāyaŋ na jānāti. Gacchatha 'satta divase cūla-dvārāni pi pidhāya nagaraŋ uparundhatū' ti vadethā" ti, puttassa gūḷha-sāsanaŋ pahini. So mātu-sāsanaŋ sutvā satta-divase tathā akāsi. Nāgarā bahi-nikkhamituŋ alabhantā sattame divase tassa rañño sīsaŋ gahetvā kumārassa adaŋsu. Kumāro nagaraŋ pavisitvā rajjaŋ aggahesi. So tadā satta-vassāni nagara-rundhana-kamma-nissandena etarahi satta vassāni mātu-kucchi-sankhātāya-lohita-kumbhiyā vasi. Avasesakaŋ[4] pana sattâhaŋ nagar' ūparudhanena sattâhaŋ mūḷha-gabbha-bhāvaŋ āpajji.

Jātak' aṭṭhā-kathāyam pi 'satta-divasāni [sañcāraŋ pacchinditvā][5] nagaraŋ rundhitvā gahita-kamma-nissandena [satta-vassāni lohita-kumbhiyaŋ vasitvā sattâhaŋ mūḷha-gabbha-bhāvam āpajjī' ti] vuttaŋ. Yam pana so Padumuttara-pāda-mūle "lābhīnam aggo bhaveyyan" ti mahā-dānaŋ datvā, patthanam akāsi, yañ ca Vipassissa Bhagavato kāle nāgarehi saddhiŋ sahass' agghanakaŋ[6] guḷa-dadhiŋ datvā patthanam akāsi, tass' ānubhāvena lābhīnaŋ aggo jāto. Suppavāsā pi "nagaraŋ rundhitvā gaṇha, tātā[7]" ti pesita-bhāvena satta-vassāni kucchinā gabbhaŋ pariharitvā sattâhaŋ mūḷha-gabbhā jātā. Evaŋ te mātu-puttā[8] attano kammassa anurūpam īdisaŋ dukkhaŋ paṭisaŋvediŋsu.

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[1] C. *adds* âdinā vā.
[2] A. kilamantā nagara-manussā; C. kilantā nagare manussā, *and omit* vinā 'va.
[3] *At this point the stories differ.*
[4] A. anavassasanto; B. avasesato; $C_{1\text{-}4}$ avasesako.
[5] *Words bracketed are in the original at* J. i, 409.
[6] A, C. -nikaŋ.
[7] A, $C_{1\text{-}4}$ gaṇhathā ti.
[8] A. no putto; B, $C_{1\text{-}4}$ mātāputtā.

Tīhi vitakkehī ti, ratana-ttayassa guṇ' ānussati paṭisaŋyuttehi tīhi sammā-vitakkehi. *Adhivāsetī* ti, mūḷha-gabbhatāya uppannaŋ dukkhaŋ sahati. Sā hi Bhagavato sambuddhabhāvaŋ ariya-sanghassa suppaṭipattiŋ nibbānassa ca dukkhanissaraṇa-bhāvaŋ anussarantī attano uppajjamāna-dukkhaŋ amanasikāraṇen' eva abhibhavitvā khamati. Tena vuttaŋ: *tīhi vitakkehi adhivāsetī* ti. *Sammā-sambuddho vatā* ti âdi tesaŋ vitakkānaŋ pavatti-ākāra-dassanaŋ: tass' attho[1]:— So bhāgyavantâdīhi kāraṇehi Bhagavā lokanātho: sammā-aviparītaŋ sāmaŋ sayam eva sabba-dhamme abujjhī ti, *Buddho*. So Bhagavā evarūpassa etarahi mayā anubhūyamānassa[2] aññassa ca jātikassa sakalassa vaṭṭa-dukkhassa pahāṇāya accantaŋ anuppāda-nirodhāya dhammaŋ katheti. Aviparīta-dhamma-desanatāya hi Satthu sammā-sambodhiyā saddhiŋ tassa yathā vutta-guṇassa Bhagavato dhamma-savaṇante jātattā sīla-diṭṭhi-sāmaññena sangatattā[3] ca *sāvaka-sangho* ti laddha-nāmo aṭṭha-ariya-puggala-samūho, *supaṭipanno* vata, aho vata sammā-paṭipanno, yo ariya-sangho evarūpassa īdisassa vaṭṭa-dukkhassa pahānāya anuppāda-nirodhāya anivatti-paṭipadaŋ paṭipanno. *Susukhaŋ vata*, aho vata suṭṭhu-sukhaŋ sabba-saṅkhata-nissaṭaŋ nibbānaŋ, yasmiŋ nibbāne īdisaŋ vaṭṭa-dukkhaŋ na upalabbhatī ti. Ettha ca paṭipajjamānā pi paṭipannā icc' eva vuttā paṭipattiyā anuvatti-bhāvato.[4] Athavā uppanna-saddo viya paṭipanna-saddo vattamān' attho pi veditabbo. Ten' ev' āha: "sotâpatti-phala-sacchikiriyāya paṭipanno" ti (Pugg. 13).

Sāmikan ti, attano patiŋ Koliya-rāja-puttaŋ. *Āmantesī* ti, abhāsi. *Mama vacanena Bhagavato pāde sirasā vandāhī* ti, mayhaŋ vacanena cakka-lakkhaṇena paṭimaṇḍitāni vikasita-paduma-sassirīkāni Bhagavato caraṇāni tava sirasā vandāhi, uttam' angena[5] abhivādanaŋ karohī ti attho.

Appâbādhan ti ādisu, *ābādho*[6] ti visabhāga-vedanā vuccati, yā ekadese[7] uppajitvā pi sakala-sarīraŋ aya-paṭṭena abandhi-

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[1] C_{2-3} dassanass' attho.

[2] A. anubrūmiya-; C. anubhāviya-mānassa (*cf.* PvA. 8, 159); anubhavīyamān- *may be read.*

[3] C. sanhatattā.

[4] A. anivatti-bhāvattā.

[5] A. atthena.

[6] *Cf.* DA. 212.

[7] A, B. yā ekadeso; C. esā.

tvā viya gaṇhāti. *Ātanko* ti, kiccha-jīvita-karo rogo: anavasāna-pubba-rogo[1] *ātanko:* itaro ābādho, khuddako vā rogo, ātanko; balavā ābādho. Keci pana ajjhatta-samuṭṭhāne[2] ābādho, bahiddhā-samuṭṭhāne[2] *ātanko* ti vadanti. Tad-ubhayassā pi abhāvaŋ pucchā ti vadati. Gilānass' eva ca uṭṭhānaŋ nāma garukaŋ hoti, kāya-balaŋ na hoti: tasmā niggelaññatāya lahu-parivattita[3]-saṅkhātaŋ kāyassa lahuṭṭhānaŋ sarīra-balañ ca pucchā ti vadati. *Phāsu-vihāran* ti, ṭhānâsana-sayana-gamana-saṅkhātesu catusu iriyāpathesu sukha-vihārañ ca pucchā ti. Ath' assa pucchitabb' ākāraŋ dassentī, *Suppavāsa bhante* ti ādim āha. *Evañ ca vadehī* ti, idān' eva vattabb' ākāraŋ nidasseti.

Paraman ti, vacana-sampaṭicchanaŋ. Tena "sādhu, bhadde[4]: yathā vuttaŋ tathā paṭipajjāmī" ti dasseti. *Koliyaputto* ti, Suppavāsāya sāmiko Koliya-rāja-putto. *Sukhinī hotu* ti, sadevake loke agga-dakkhiṇeyyo Satthā Suppavāsāya pesita-vandanaŋ sampaṭicchitvā tad-anantaraŋ attano mettā-vihāra-saŋsūcakaŋ Buddh' āciṇṇaŋ sukh' ūpasaŋhāraŋ sāmaññato pakāsetvā, puna tassa puttassa ca gabbha-vipatti-mūlaka-gabbhassa vā dukkha-ppatti-paṭikkhepa-mukhena sukh' ūpasaŋhāraŋ nidassento, "sukhinī arogā arogaŋ[5] puttaŋ vijāyatū" ti āha. *Saha vacanā* ti, Bhagavato vacanena sah' eva. Yasmiŋ kāle Bhagavā tathā avoca, tasmiŋ yeva kāle tam pi kammaŋ parikkhayaŋ agamāsi. Tassa parikkhīṇabhāvaŋ oloketvā Satthā tathā 'va abhāsi.[6]

Apare pana vadanti sace tathā Satthā n' ācikkhissā,[7] tato param pi kiñci kālaŋ tassa taŋ dukkhaŋ anubandhissā[8]? Yasmā pana Bhagavatā "sukhinī arogā arogañ ca puttaŋ vijāyatū" ti vuttaŋ, tasmā tassa vacana-sama-kālam eva so gabbho byākula-bhāvaŋ vijahitvā sukhen' eva bahi-nikkhami. Evaŋ tesaŋ mātā-puttānaŋ sotthi ahosi. Acinteyyo hi Bud-

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[1] A. anabāsan-pubba-rogo; C. athavā yāpetabba-rogo.
[2] C. -samuṭṭhāno; A. bahiddhāne āgato ti.
[3] A. lahuta-pari-vattinā; C. -vatti-; *cf.* VM. 448.
[4] C. bhante (?).
[5] Jāt. *and* DhpA. arogā arogaŋ *and below.*
[6] C. tathā akāsi.
[7] C. nâcikkhissa.
[8] C_2 anubandhissa; C. anubandhati (?).

dhānaŋ Buddh' ānubhāvo, yathā hi Paṭācārāya[1] piya-vippa-yoga-sambhūtena sokena ummādaŋ patvā

Ubho puttā kāla-katā, panthe mayhaŋ patī mato,
Mātā pitā ca bhātā c' ekacitakasmiŋ ḍayhare[2] ti

vatvā jāta-rūpen' eva carantiyā "satiŋ paṭilābhehi bhaginī" ti Bhagavato vacana-samanantaram eva ummādo vūpasamī. Tathā Suppiyā[3] ti upāsikā attanā 'va attano ūruyaŋ katena mahā-vaṇena vuṭṭhātuŋ asakkontī, sayana-piṭṭhe nisinnā,[4] āgantvā 'va vandatū ti vacana-samanantaram eva vaṇe pākatike jāte sayam eva taŋ gantvā Bhagavantaŋ vanditvā ti evam ādīni vatthūni idha udāharitabbānī ti.

Evam bhante ti, bhante yathā Bhagavā saha-puttāya tassā aroga-bhāvaŋ āsiŋsanto āha "sukhinī arogā arogaŋ puttaŋ vijāyatū" ti taŋ. Evam eva na hi kadāci Buddhānaŋ Bhagavantānaŋ vacanassa aññathā-bhāvo ti adhippāyo. Keci pana 'bhante, evam atthū' ti vadanti. Pare 'hotū' ti padassa atthaŋ ānetvā vaṇṇayanti. *Abhinanditvā* ti, karavīka-ruta-mañjunā[5] brahma-ssarena Bhagavatā vuccamāne tasmiŋ vacane pīti-somanassa-paṭilābhato abhimukha-bhāvena nanditvā: *Anumoditvā* ti, tato pacchā pi sammodanaŋ uppādetvā, cittena vā abhinanditvā, vācāya[6] anumoditvā, vacana-sampattiyā vā abhinanditvā, atha sampattiyā anumoditvā.[7] *Sakaŋ gharaŋ paccāyāsī* ti, attano gharaŋ paṭigañchi.[8] Ye pana 'yena sakaŋ gharan' ti paṭhanti,[9] tesaŋ yadi pi yaŋ taŋ saddānaŋ sambandha-bhāvato tenā ti padaŋ vuttam eva hoti. Tathā pi 'paṭiyāyitvā' ti[10] pāṭha-seso yojetabbo hoti. *Vijātan* ti, pajātaŋ, pasūtan[11] ti attho. *Acchariyan* ti, andhassa pabbat' ārohaṇaŋ viya niccaŋ na hotī ti, acchariyaŋ. Ayaŋ tāva sadda-nayo. *Aṭṭha-kathāsu* pana 'accharā-yoggan' ti

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[1] (Licchavi-dārikā) J. iii, 1, vi, 481. *The story is told at* DhpA. ii, 260-70.
[2] C. jhayare.
[3] Suppiyā, DA. 258; PJ. ii, 352.
[4] A. nipannā.
[5] *Cf.* PvA. 219.
[6] A. tāyā 'va
[7] A. nâbhinanditvā, atta-sampattiyā anumodinī.
[8] *So* A, C, *but* C_{1-4} paṭigacchi (*cf. Trenckner, Pāli Misc.* 71).
[9] St. yena . . . tena.
[10] B, C_{1-4} paṭiyāyittha.
[11] St. pajātaŋ; C. vijātā ti, pajātā, pasūtā ti.

vuttaŋ accharaŋ paharituŋ yuttan ti attho.[1] *Vatā* ti, sambhavane. Aho acchariyan ti attho. *Bho* ti, dhamm' ālapanaŋ. Abhūta-pubbaŋ bhūtan ti,[2] *abbhutaŋ*.

Tathāgatassā[3] ti, aṭṭhahi kāraṇehi Bhagavā Tathāgato. Tathā āgato ti, Tathâgato. Tathā gato ti, Tathāgato: Tatha-lakkhaṇaŋ āgato ti, Tathâgato. Tatha-dhamme yath' āvato Abhisambuddho ti, Tath' āgato. Tatha-dassitāya, Tath' āgato. Tatha-vaditāya, Tathāgato. Tatha-karitāya, Tathāgato. Abhibhavan' atthena, Tathāgato ti.

I. Kathaŋ[4] Bhagavā tathā āgato ti, *Tathâgato?* Yathā sabba-loka-hitāya ussukkam āpannā purimakā Sammāsambuddhā āgatā ti.[5] Kiŋ vuttaŋ hoti? Yena abhinīhārena te[6] Bhagavanto āgatā, tena aṭṭha-guṇa-samannâgatena[7] ayam pi Bhagavā āgaṭo.[8] Yathā vā te[9] Bhagavanto dāna-pāramiŋ pūretvā, sīla-nekkhamma-pañña-viriya-khanti[10]-sacca - adhiṭṭhāna - mettā - upekkhā - pāramī ti imā dasa-pāramiyo dasa-upapāramiyo, dasa paramattha-pāramiyo ti samatiŋsa pāramiyo pūretvā, pañca mahā-pariccāge pariccajitvā, pubba - yoga - pubba[10] - cariya-dhamm' akkhāna[11] - ñāt' atthacariyâdayo pūretvā, buddhi-cariyāya koṭiŋ patvā āgatā, tathā ayam[12] pi Bhagavā āgato. Yathā ca te Bhagavanto cattāro sati-paṭṭhāne—pe—ariyaŋ aṭṭhangikaŋ maggaŋ bhāvetvā, brūhetvā, āgatā, *tathā* ayam[13] pi Bhagavā *āgato*, evaŋ Tathā-āgato ti, *Tathâgato*.

II. Kathaŋ Bhagavā tathā gato ti *Tathā-gato?* Yathā yathā sampati-jātā te Bhagavanto samehi pādehi paṭhaviyaŋ patiṭṭhāya uttarâbhimukhā satta-pada-vītihāre gatā setacchatte dhāriyamāne, sabbā ca disā anuvilokesuŋ, āsabhiñ

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[1] *Cf.* DA. 43; PvA. 329. [2] A. bhananti; C. *omits* bhūtan ti.

[3] *Cf.* DA. 59-68; MA. 45-52; KhpA. 196; PvA. 64. *Our text, omitting much, repeats these in the main.* Dh. *refers to the Comys. at* ThagA. 36-7 (*of Sinh. Edit.*).

[4] C. kathan (?).

[5] DA, MA. *add names of six previous Buddhas.*

[6] C. yathā ete. [7] A. sampannâgatena.

[8] A. tathāgato. [9] C. ete.

[10] C. *omits.* [11] C. akkhanañ ca.

[12] DA, MA. amhākaŋ. [13] A. tathāgato.

ca vācaŋ[1] bhāsiŋsu. Loke attano jeṭṭha-seṭṭha-bhāvaŋ pakāsentānañ ca nesaŋ gamanaŋ *tathaŋ* ahosi, avitathaŋ, anekesaŋ vises' ādhigamānaŋ pubba-nimitta-bhāvena. *Tathā* ayam pi Bhagavā *gato.* Sabbañ c'[2] assa gamanaŋ tathaŋ ahosi, avitathaŋ, tesaññeva vises' ādhigamānaŋ pubba-nimitta-bhāvena, evaŋ tathā gato ti, *Tathā-gato.* Yatha vā te Bhagavanto nekkhammena kāma-cchandaŋ pahāya gatā, abyāpādena byāpādaŋ, āloka-saññāya thīna-middhaŋ, avikkhepena uddhacca-kukuccaŋ, dhamma-vavatthānena vicikicchaŋ pahāya gatā. Ñānena avijjaŋ padāletvā, pāmujjena aratiŋ vinodetvā, aṭṭha-samāpattīhi aṭṭhārasahi mahā-vipassanāhi catuhi ca ariya-maggehi taŋ taŋ paṭipakkhaŋ pahāya gatā, evaŋ ayam pi Bhagavā gato, evaŋ tathā gato ti, *Tathāgato.*

III. Kathaŋ[3] tathā-lakkhaṇaŋ āgato ti, *Tathâgato?* Paṭhavi-dhātuyā kakkhaḷatta[4]-lakkhaṇaŋ, āpo-dhātuyā paggharaṇa-lakkhaṇaŋ, tejo-dhātuyā uṇhatta-lakkhaṇaŋ, vāyo-dhātuyā vitthambhana-lakkhaṇaŋ, ākāsa-dhātuyā asamphuṭṭha-lakkhaṇaŋ, rūpassa ruppana-lakkhaṇaŋ, vedanāya vedayita-lakkhaṇaŋ, saññāya sañjānana-lakkhaṇaŋ, saṅkhārānaŋ abhisaṅkharaṇa-lakkhaṇaŋ, viññāṇassa vijānana-lakkhaṇan ti evaŋ pañcannaŋ khandhānaŋ, dvādasannaŋ āyatanānaŋ, aṭṭhārasannaŋ dhātūnaŋ, bāvīsatiya indriyānaŋ, catunnaŋ saccānaŋ, dvādasassa paccay' ākārassa, catunnaŋ satipaṭṭhānānaŋ, catunnaŋ samma-ppadhānānaŋ, catunnaŋ iddhipādānaŋ, pañcannaŋ[5] balānaŋ, sattannaŋ bojjhangānaŋ, ariyassa aṭṭhangikassa maggassa, sattannaŋ visuddhīnaŋ, amat' ogadhassa nibbānassā ti, evaŋ tassa tassa dhammassa yaŋ sabhāva-sarasa-lakkhaṇaŋ taŋ taŋ avitathaŋ anaññathā-lakkhaṇaŋ ñāṇa-gatiyā āgato avirajjhitvā patto, anuppatto[6] ti, Tathâgato. Evaŋ tatha-lakkhaṇaŋ āgato ti, Tathâgato.

IV. Kathaŋ[7] tatha-dhamme yathāvato abhisambuddho ti, Tathâgato? Tatha-dhammā nāma cattāri ariya-saccāni.

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[1] A. āsabhivācā ca pa-; C_2 asambhinna-vācaŋ (*cf.* M. iii, 123, *from which the sentence following is condensed*).

[2] C. tañ c' assa.

[3] C. kathaŋ? (*cf.* MA. 47; DA. 62).

[4] A, C. kakkhaḷa-lak-.

[5] A, C_{1-4} sattannaŋ.

[6] A, C. adhigato.

[7] C. kathaŋ? *and below.*

Yath' āha: "Cattār' imāni, bhikkhave, tathāni avitathāni anaññathāni. Katamāni cattāri? Idaŋ dukkhan ti, bhikkhave, tatham etaŋ, avitatham etaŋ, anaññatham etaŋ" ti (S. v, 430) vitthāro. Tāni ca[1] Bhagavā abhisambuddho, tasmā tathānaŋ abhisambuddhattā Tathâgato. Api ca jarāmaraṇassa jāti-paccayā-sambhūta-samudāgat' aṭṭho tatho, avitatho anaññatho—pe—saṅkhārānaŋ avijjā-paccaya-sambhuta-samudāgat' aṭṭho tatho avitatho, anaññatho. Tathā avijjāya saṅkhārānaŋ paccay' aṭṭho—pe—jātiyā jarā-maraṇassa paccay' aṭṭho tathā avitatho anaññatho. Taŋ sabbaŋ Bhagavā abhisambuddho; tasmā pi tathānaŋ abhisambuddhattā Tathâgato. Abhisambodh' aṭṭho hi ettha gata-saddo ti. Evaŋ tatha-dhamme yathāvato[2] abhisambuddho ti, Tathâgato.

V. Kathaŋ tatha-dassitāya Tathâgato? Yaŋ[1] sadevake loke[1]—pe—sadeva-manussāya pajāya aparimāṇāsu loka-dhātusu aparimāṇānaŋ sattānaŋ cakkhu-dvāre āpātham āgacchantaŋ rūpârammaṇaŋ nāma atthi, taŋ Bhagavā sabbâkārato jānāti, passati. Evaŋ jānatā, passatā ca tena taŋ iṭṭh' āniṭṭhâdi[3]-vasena vā diṭṭha-suta-muta-viññātesu labbhamānaka[4]-pada vasena vā, "Katamaŋ taŋ rūpaŋ rūpâyatanaŋ? Yaŋ rūpaŋ catunnaŋ mahā-bhūtānaŋ upādāya vaṇṇa-nibhāsa[5]-nidassanaŋ sappaṭighaŋ, nīlaŋ pītakan" ti (Dhs. 139) ādinā nayena anekehi nāmehi terasahi vārehi dvipaññāsa[6]-nayehi vibhajjamānaŋ tatham eva hoti, vitathaŋ n' atthi. Esa nayo sota-dvārâdisu āpātham āgacchantesu saddâdisu. Vuttaŋ h' etaŋ Bhagavatā, "Yaŋ, bhikkhave, sadevakassa lokassa—pe—sadeva-manussāya diṭṭhaŋ, sutaŋ, mutaŋ, viññātaŋ, pattaŋ, pariyesitaŋ, anuvicaritaŋ manasā, tam ahaŋ jānāmi . . . tam ahaŋ abhiññāsiŋ, taŋ Tathâgatassa viditaŋ, taŋ Tathâgatassa na[7] upaṭṭhāsī" ti (A. ii, 25). Evaŋ tatha-dassitāya Tathâ-

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[1] C. *omits.*
[2] MA, DA. yāth-.
[3] *So* A. *and Comys.*; C. -tthānaŋ.
[4] A. mānassa; C. -mīna.
[5] A. dabhāsa; MA. vaṇṇanibhā-sanid-.
[6] A. dva-; MA, AA. dve-.
[7] Ang. ii, 25 *reads* abhaññāsiŋ . . . Tathâgato na up-; C. *omits* na; AA. *inserts* na (*cf.* S. iii, 203).

gato. Ettha tatha-dassi-atthe Tathâgato ti pada[1]-sambhavo veditabbo.

VI. Kathaŋ tathā-vāditāya Tathāgato? Yaŋ rattiŋ Bhagavā anuttaraŋ sammā-sambodhiŋ abhisambuddho, yañ ca rattiŋ anupādi-sesāya nibbāna-dhātuyā parinibbāyi, etth' antare pañca-cattāḷīsa-vassa-parimāṇe kāle yaŋ Bhagavatā bhāsitaŋ[2] sutta-geyyâdi, sabbaŋ taŋ[3] paripuṇṇaŋ rāga-madâdi-nimmathanaŋ[4] ekasadisaŋ tathaŋ avitathaŋ. Ten' āha: "Yañ ca, Cunda, rattiŋ Tathāgato anuttaraŋ sammā-sambodhiŋ abhisambujjhati, yañ ca rattiŋ anupādisesāya nibbāna-dhātuyā parinibbāyati, yaŋ etasmiŋ antare bhāsati, lapati, niddisati, sabbaŋ taŋ taṭh' eva hoti, na aññathā. Tasmā Tathāgato ti vuccatī ti (D. iii, 135; A. ii, 24). Gada-attho ettha gata-saddo.[5] Evaŋ tathā-vāditāya Tathāgato. Api ca āgadanaŋ āgado. Vacanan ti attho. Atthe sati sabbaŋ taŋ tathato avitathato aviparītato āgato assā ti, *da*-kārassa *ta*-kāraŋ katvā Tathāgato ti vuccati. Evam ettha pada-siddhi veditabbā.

VII. Kathaŋ tathā-kāritāya Tathāgato? Bhagavato hi vācāya kāyo anulom' eti, kāyassā pi vācā. Tasmā yathā-vādī tathā-kārī, yathā-kārī tathā-vādī ca hoti. Evam-bhūtassa c'[6] assa, yathā vācā, tathā kāyo pi[7] gato. Pavatto ti attho. Yathā ca kāyo, vācā pi tathā gatā ti, Tathā-gāto. Ten' āha: "Yathā-vādī, bhikkhave, Tathāgato tathā-kārī: yathā-kārī, tathā-vādī: iti yathā-vādī tathā-kārī, yathā-kārī tathā-vādī. Tasmā Tathā-gato ti vuccatī" ti (A. ii, 24). Evaŋ tathā-kāritāya Tathāgato.

VIII. Kathaŋ abhibhavan' aṭṭhena Tathâgato? Yasmā[8] upari bhavaggaŋ, heṭṭhā avīci-pariyantaŋ[9] katvā, tiriyaŋ aparimāṇāsu loka-dhātusu sabba-satte abhibhavati, sīlenā pi, samādhinā pi, paññāyā pi, vimuttiyā pi, vimutti-ñāṇa-

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[1] A. -padassa; C. Tathâgato ti—pe—pada-.
[2] C. *inserts* lapitaŋ. [3] C. *inserts* parisuddhaŋ.
[4] MA. nimmadanaŋ; DA. nimadanaŋ.
[5] (*Here* A. *adds* attho hi ettha tadassattho evan ti.)
[6] A. pi; C. tassa; MA, DA. c' assa.
[7] A, C. kāyo pi pavattho ti attho. [8] *Texts omit.*
[9] A. nirayantaŋ.

dassanenā pi,[1] na tassa tulā vā pamāṇaŋ vā[2] atthi, atha kho[3] atulo appameyyo anuttaro[4] Devadevo, Sakkānaŋ ati-Sakko, Brahmānaŋ ati-Brahmā, sabba-satt' uttamo,[5] tasmā Tathâgato. Ten' āha: "Sadevake, bhikkhave, loke—pe[6]—manussāya Tathâgato abhibhū, anabhibhūto, aññad' atthu-daso, vasa-vattī, tasmā Tathâgato ti vuccatī" ti (A. ii, 24). Tatrâyan pada-siddhi[7]: Agado viya āgado: desanā-vilāso c' eva puññ' ussayo[8] ca. Tena so[9] mahânubhāvo bhisakko viya dibb' āgadena sappe viya, sabba-parappavādino sadevakañ ca lokaŋ abhibhavati. Iti sabba-lokâbhibhavanato[10] aviparītato yathā-vutto desanā-vilāsa-mayo c' eva puñña-mayo ca agado etassā ti[11] *da*-kārassa *ta*-kāraŋ katvā Tathâgato ti veditabbo. Evaŋ abhibhavan' aṭṭhena Tathâgato.

Api ca tathāya-gato patto ti pi,[12] Tathāgato. Tattha sakala-lokaŋ tīraṇa-pariññāya tathāya gato, avagato[13] ti, Tathāgato. Loka-samudayaŋ pahāna-pariññāya tathāya gato[14] atīto ti, Tathāgato. Lokanirodhaŋ sacchikiriyāya tathāya gato patto[15] ti, Tathāgato. Loka-nirodha-gāminī-paṭipadaŋ tathaŋ gato paṭipanno ti, Tathāgato. Vuttaŋ h' etaŋ Bhagavatā, "Loko, bhikkhave, Tathāgatena abhisambuddho, lokasmā Tathāgato visaŋyutto. Loka-samudayo, bhikkhave, Tathāgatena abhisambuddho, loka-samudayo Tathāgatassa pahīṇo. Loka-nirodho, bhikkhave, Tathāgatena abhisambuddho, loka-nirodho Tathāgatassa sacchikato. Loka-nirodha-gāminī-paṭipadā, bhikkhave, Tathāgatena abhi-

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1 *Texts omit the phrase.*
2 A. guṇa vā pamāṇa-mānaŋ vā; C_2 -samānaŋ.
3 *Texts omit* atha kho.
4 DA, MA. *insert* rājā-rājā.
5 *Texts omit* sabba . . . Tathâgato; A. sabbuttamo.
6 MA. sadeva-.
7 MA. tatth' evaŋ p. veditabbā; DA. tatr' evaŋ p. veditabbā.
8 DA. puññassayo.
9 *Texts* tena h' esa.
10 *Texts* -bhavane tatho avitatho aviparīto desanā-.
11 DA. agado assā ti; MA. āgado assā ti.
12 A. tathā pavatto pi; C. tathā-gato; MA. tathāya gato patto ti pi; DA. tathāya gato ti pi.
13 C. tathâgato adhigato.
14 A. tathâgato ti; C. tathâgato.
15 A. C. adhigato *and in next phrase.*

sambuddhā, loka-nirodha-gāminī-paṭipadā Tathāgatassa bhāvitā. Yaŋ, bhikkhave, sadevakassa lokassa—pe—sabbaŋ taŋ Tathāgatena abhisambuddhaŋ. Tasmā Tathāgato ti vuccatī" ti (A. ii, 23).

[1]Aparehi pi aṭṭhahi kāraṇehi Bhagavā Tathâgato. Tathāya āgato ti, Tathâgato: tathāya gato ti, Tathāgato: tathāni āgato ti, Tathâgato: tathā-gato ti, Tathāgato: tathā-vidho ti, Tathāgato: tathā pavattito ti, Tathāgato: tathehi āgato ti, Tathâgato: tathā gata-bhāvena Tathāgato.[2]

Kathaŋ tathāya āgato ti, Tathâgato? Yathā Bhagavatā Sumedha-bhūtena Dīpaṅkara-dasa-balassa pāda-mūle:

> Manussattaŋ linga-sampatti-hetu Satthāra-dassanaŋ
> Pabbajjā guṇa-sampatti-adhikāro ca chandatā
> Aṭṭha-dhamma-samodhānā abhinīhāro samijjhatī ti.
> (J. i, 14)

Evaŋ vuttaŋ: "aṭṭha-guṇa-samannāgataŋ abhinīhāraŋ sampādentena ahaŋ sadevakaŋ lokaŋ tiṇṇo tāressami, mutto mocessāmi, danto damessāmi, santo samessāmi, assattho assāsessāmi, parinibbuto parinibbāpessāmi, Buddho bodhessāmī ti mahā-paṭiññā pavattitā. Vuttaŋ h' etaŋ:

> Kim me ekena tiṇṇena purisena thāma-dassinā
> Sabbaññutaŋ pāpuṇitvā santāressaŋ sadevakaŋ.
>
> Iminā me adhikārena purisena thāma-dassinā
> Sabbaññutaŋ pāpuṇitvā tāremi[3] janataŋ bahuŋ.
>
> Saŋsāra-sotaŋ chinditvā viddhaŋsetvā[4] tayo bhave
> Dhamma-nāvaŋ samāruyha santāressaŋ sadevakaŋ.[5]
> (J. i, 14, 66-8)
>
> Kim me aññāta-vesena dhammaŋ-sacchikaten' idha
> Sabbaññutaŋ pāpuṇitva Buddho hessaŋ sadevake[6]
> (*Ibid.* 65)

tan pan' etaŋ mahā-paṭiññaŋ sakalassā pi Buddha-kāraka-dhamma-samudāyassa pavicaya-paccavekkhana samādānānaŋ

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[1] *The whole of the remainder is Dhammapala's own.*
[2] *Cf.* ThagA. (*Sinh.*) 36, *where* pavattiko *for* pavattito.
[3] A. tārena bahujanaka bahu: B. santāressaŋ.
[4] J. -sitvā.
[5] J. sadevake ti.
[6] B, C_{1-4} sadevakaŋ.

kāraṇa-bhūtaŋ avisaŋvādento Lokanātho[1] yasmā mahā-kappānaŋ sata-sahass' ādhikāni, cattāri asaṅkheyyāni sakkaccaŋ nirantaraŋ niravasesato dāna-pāramī-ādayo, samatiŋsa-pāramiyo pūretvā, anga-pariccāgâdayo pañca mahā-pariccāge pariccajitvā, sacc' ādhiṭṭhānâdīni cattāri adhiṭṭhānāni paribrūhetvā, puñña-ñāṇa-sambhāre bharitvā, pubba-yoga-pubba-cariyā-dhamm' akkhāna-ñāt' attha-cariyāyo ukkaŋsā-petvā, buddhi-cariyaŋ parama-koṭiŋ pāpetvā, anuttaraŋ sammā-sambodhiŋ abhisambujjhi, tass' evaŋ sā mahā-paṭiññā tathā anaññathā na tassa vālagga-mattam pi vitathaŋ atthi. Tathā hi Dīpaṅkara-dasabalo Kondañño Mangalo—pe—Kassapo Bhagavā ti "ime catu-vīsati sammā-sambuddhā paṭipatiyā uppannā Buddho bhavissatī" ti byākariŋsu. Evaŋ catu-vīsatiyā Buddhānaŋ santike laddha-byākaraṇo ye te kat' ābhinīhārehi Bodhi-sattehi laddhabbā ānisaŋsā te labhitvā 'va āgato ti tāya yathā-vuttāya mahā-paṭiññāya abhisambuddha-bhāvaŋ āgato adhigato ti, evaŋ tathāya āgato ti, Tathâgato.

Kathaŋ tathāya gato ti Tathāgato? Yathā mahā-karuṇāya Lokanātho passanto mahā-dukkha-sambādha-paṭipannaŋ satta-nikāyan disvā "tassa n' atth' añño koci paṭisaraṇaŋ. Aham eva naŋ ito saŋsāra-dukkhato mutto mocessāmī" ti samussāhita-hadayo[2] mahâbhinīhāraŋ akāsi. Katvā ca paṇidhānaŋ sakala-lokahita-sampādanāya ussukkam-āpanno, attano kāya-jīvita-nirapekkho, paresaŋ sotā-path' āgamana-mattena pi citt' utrāsa-samuppādikā atidukkarā dukkara-cariyā[3] samācaranto, yathā mahā-bodhiyā paṭipakkhā[4] hāna-bhāgiyā saṅkilesa-bhāgiyā ṭhiti[5]-ca na hoti, atha kho uttar' uttariŋ visesa-bhāgiyā ca hoti, tathā paṭipajjamāno anupubbena niravasese bodhi-sambhāre sampādetvā abhisambodhiŋ pāpuṇi. Tato parañ ca tāya yeva mahā-karuṇāya sañcodita-mānaso paviveka-rati[6]-paramañ ca santaŋ vimokkha-sukhaŋ pahāya, bāla-jana-bahula-loke tehi samupanīyamāna-vippakāraŋ agaṇetvā,[7] vineyya-jana-vinayanena niravasesaŋ Buddha-

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[1] *So* A, B, *but* C. -nāyako. [2] C. -mānaso.
[3] B. pariyācariyā. [4] A. patti. [5] A. -jāti.
[6] A. patikereti. [7] B. agahetvā.

kiccaŋ niṭṭhāpesi. Tattha yo Bhagavato sattesu mahā-karuṇāya samokkaman' ākāro so parato āvibhavissati, yathā ca Buddha-bhūtassa Lokanāthassa sattesu mahā-karuṇā, evaŋ Bodhisatta-bhūtassa pi mahâbhinīhāratâdisū[1] pi sabbattha sabbadā ca ekasadisatā tathā ca sā avitathā anaññathā. Tasmā tīsu pi avatthāsu sabba-sattesu samānāya tathāya mahā-karuṇāya sakala-loka-hitāya gato paṭipanno ti, Tathāgato.

Kathaŋ tathāni āgato ti, Tathâgato? Tathāni nāma cattāri-ariya-magga-ñāṇāni. Tāni hi "idaŋ dukkhaŋ, ayaŋ dukkha-samudayo, ayaŋ dukkha-nirodho, ayaŋ dukkha-nirodha-gāminī-paṭipadā" ti (D. iii, 273, *etc*). Evaŋ sabbañeyya-dhamma-sangāhakānaŋ pavatti nivatti tadubhaya hetu-bhūtānaŋ catunnaŋ ariya-saccānaŋ, "dukkhassa pīḷan'aṭṭho sañkhat'aṭṭho santāp'aṭṭho viparinām'aṭṭho: samudayassa āyūhan'aṭṭho nidān'aṭṭho saŋyog'aṭṭho palibodh'aṭṭho (pahāṇ'aṭṭho): nirodhassa nissaraṇ'aṭṭho vivek'aṭṭho asañkhat'aṭṭho amat'aṭṭho: maggassa nīyān'aṭṭho hetuṭṭho dassan' aṭṭho adhipateyy'aṭṭho (bhāvan' aṭṭho)" ti (Pṭs. i, 118; VM. 494)[2] ādinā tabbibhāganañ ca[3] yathā-bhūta-sabhāv' āvabodha[4]-vibandhakassa sankilesassa[5] samucchindanena paṭiladdhāya, tattha asammoh' ābhisamaya-sañkhātāya aviparīt' ākāra-ppavattiyā dhammānaŋ sabhāva-sara-salakkhaṇassa avisaŋvādanato[6] tathāni avitathāni anaññathāni: tāni Bhagavā anaññaneyyo sayam eva āgato. Tasmā tathāni āgato[7] ti, Tathâgato.

Yathā ca magga-ñāṇāni evaŋ Bhagavā tīsu kālesu appaṭihata-ñāṇāni catu-paṭisambhidā-ñāṇāni, catu-vesarajja-ñāṇāni, pañca-gati-pariccheda-ñāṇāni, cha-asādhāraṇa-ñāṇani, satta-bojjhanga-vibhāvana-ñāṇāni, aṭṭha-magganga-vibhāvana-ñāṇāni, navânupubba-vihāra-samāpatti-ñāṇāni, dasa-bala-ñāṇāni tatha-bhāve veditabbāni. Tatrâyaŋ vibhāvanā. Yāni kānici aparimāṇāsu loka-dhātusu aparimāṇānaŋ sattānaŋ hīnâdibheda-bhinnāsu atītāsu khandhâyatana-dhātusu sa-

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[1] A. -nīhārassa kālâdisū ti; B. abhinīhārakālâdisū ti.

[2] *MSS. follow* VM. *which omits words bracketed of* Pṭs.

[3] A. tanibbābhāgānañca; C_2 tabbipākānañca.

[4] C_{2-3} -sabhāva-.

[5] C_{2-3} sañkilesa-pakkhassa.

[6] C_4 lakkhaṇa-m-avisaŋv-.

[7] A. adhigato.

bhāva-kiccāni avatthā-visesāni khandha-paṭibaddha nāma-gottāni jānitabbāni, anindriya-baddhesu ca atisukhuma-tirokuḍḍa vidūra-desesu pi rūpa-dhammesu c' eva taŋ taŋ paccaya-visesehi saddhiŋ paccay' uppannānaŋ vaṇṇa-saṇṭhāna gandha-rasa-phassâdi viseso, tattha sabbatth' eva hattha-tale-ṭhapita āmalakaŋ viya paccakkhato[1] appa-vihataŋ Bhagavato ñāṇaŋ pavattati, tathā anāgatesu paccuppannesu cā ti, imāni tīsu kālesu appaṭihata-ñāṇāni nāma. Yath' āha: "atīt' aŋse Buddhassa Bhagavato appaṭihataŋ ñāṇaŋ, anāgat' aŋse Buddhassa Bhagavato appaṭihataŋ ñāṇaŋ, paccuppann' aŋse Buddhassa Bhagavato appaṭihataŋ ñāṇan" ti (D. iii, 275; Nett. 17-8). Tāni pan' etāni tattha tattha dhammānaŋ sabhāva-sarasa-lakkhaṇassa avisaŋvādanato tathāni aviparītāni anaññathāni. Tāni Bhagavā sayambhū-ñāṇena adhigacchī ti, evam pi tathāni āgato ti, Tathâgato.

Tathā "attha-paṭisambhidā dhamma-paṭisambhidā nirutti-paṭisambhidā paṭibhāna-paṭisambhidā" ti (Vib. 293, 331)[2] catasso paṭisambhidā. Tattha attha-ppabhedassa sallakkhaṇa-vibhāvana-vavatthāna-karaṇa-samatthaŋ attha-ppabheda-gataŋ ñāṇaŋ, attha-paṭisambhidā. Dhamma-ppabhedassa sallakkhaṇa-vibhāvana-vavatthāna-karaṇa-samatthaŋ dhamma-ppedha-gataŋ ñāṇaŋ, dhamma-paṭisambhidā. Nirutti-pabhedassa sallakkhaṇa-vibhāvana-vavatthāna karaṇa-samatthaŋ nirutt' ābhilāpe pabheda-gataŋ ñāṇaŋ, nirutti-paṭisambhidā. Paṭibhāna-ppabhedassa-sallakkhaṇa-vibhāvana-vavatthāna-karaṇa-samatthaŋ paṭibhāne pabheda-gataŋ ñāṇaŋ, paṭibhāna-paṭisambhidā.

Vuttaŋ h' etaŋ: "Atthe ñāṇaŋ attha-paṭisambhidā. Dhamme ñāṇaŋ dhamma-paṭisambhidā. Tatra[3] dhamma-nirutt' ābhilāpe ñāṇaŋ nirutti-paṭisambhidā. Ñāṇesu ñāṇaŋ paṭibhāna-paṭisambhidā" ti (*loc. cit.*). Ettha ca hetu-anusārena arīyato adhigantabbato pattabbato[4] hetu-phalaŋ attho nāma. Pabhedato pana; yaŋ kiñci paccay' uppannaŋ,[5]

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[1] *Cf.* PvA. 7; C. āmalake.
[2] *Cf.* VM. 440.
[3] A. attha; C, VM. tattha.
[4] *So* A. (VM. 440 *explains* arīyati adhigamīyati sampāpuṇīyati); C. araṇīyato adhigantabbato saṅkhepato.
[5] VM. -ya-sambhūtaŋ.

nibbānaŋ, bhāsit' attho vipāko, kiriyā ti ime pañca dhammā attho (ti veditabbā).[1] Taŋ ettha[2] paccavekkhantassa tasmiŋ atthe pabheda-gataŋ ñāṇaŋ attha-paṭisambhidā. Dhammo ti saṅkhepato paccayo[3]: so hi yasmā taŋ taŋ atthaŋ vidahati,[4] pavatteti c' eva pāpeti vā, tasmā dhammo ti vuccati. Pabhedato pana: yo koci phala-nibbattako,[5] hetu, ariya-maggo, bhāsitaŋ kusalaŋ, akusalan ti ime pañca-dhammā (dhammo ti veditabbo) taŋ dhammaŋ paccavekkhantassa tasmiŋ dhamme pabheda-gataŋ ñāṇaŋ dhamma-paṭisambhidā. Vuttam pi c' etaŋ:—"Dukkhe ñāṇaŋ attha-paṭisambhidā: dukkha-samudaye ñāṇaŋ dhamma-paṭisambhidā: dukkha-nirodhe ñāṇaŋ attha-paṭisambhidā: dukkha-nirodha-gāminī-paṭipadāya ñāṇaŋ dhamma-paṭisambhidā ti. Athavā hetum hi ñāṇaŋ dhamma-paṭisambhidā: hetu-phale ñāṇaŋ attha-paṭisambhidā. Ye dhammā jātā bhūtā sañjātā nibbattā[6] abhinibbattā pātubhūtā, imesu dhammesu ñāṇaŋ attha-paṭisambhidā. Yamhā dhammā[7] te dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, tesu dhammesu ñāṇaŋ dhamma-paṭisambhidā. Jarā-maraṇe ñāṇaŋ attha-paṭisambhidā: jarā-maraṇa-samudaye ñāṇaŋ dhamma-paṭisambhidā: jarā-maraṇa-nirodhe attha-paṭisambhidā: jarā-maraṇa-nirodha-gāminiyā-paṭipadāya ñāṇaŋ dhamma-paṭisambhidā. Jātiyā—pe—bhave, upādāne, taṇhāya, vedanāya, phasse, saḷāyatane, nāma-rūpe, viññāṇe, saṅkhāresu ñāṇaŋ attha-paṭisambhidā: saṅkhāra-samudaye ñāṇaŋ dhamma-paṭisambhidā: saṅkhāra-nirodhe ñāṇaŋ attha-paṭisambhidā: saṅkhāra-nirodha-gāminiyā-paṭipadāya ñāṇaŋ dhamma-paṭisambhidā. . . . Idha, bhikkhave, bhikkhu dhammaŋ jānāti, suttaŋ geyyaŋ—pe—vedallaŋ. Ayaŋ vuccati dhamma-paṭisambhidā. So tassa tass' eva bhāsitass' atthaŋ jānāti. Ayaŋ imassa bhāsitassa attho ti: ayaŋ (imas-

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[1] *MSS. omit.* [2] *So* VM.; A. *omits;* C. taŋ atthaŋ.
[3] *Cf. Pts. of Contr., App.* 4, *n.*; DA. 20.
[4] A. atthaŋ vicāreti; VM. dahati.
[5] *MSS.* -nibbattanako, *but* VM, PvA. 26, 126, -battako; C_{1-2} bala-.
[6] VM. *omits, but inserts later.*
[7] A. yamhā dhammā ye; B. te dhammā; C. yasmā dhammā jātā; VM. *as above;* Paṭ. yehi dhammehi te.

sā ti ayaŋ)[1] vuccati attha-paṭisambhidā. Katame dhammā kusalā? Yasmiŋ samaye kāmâvacaraŋ kusalaŋ cittaŋ uppannaŋ hoti somanassa-sahagataŋ ñāṇa-sampayuttaŋ rūpârammaṇaŋ vā—pe—dhammârammaṇaŋ vā, yaŋ yaŋ vā pan' ārabbha, tasmiŋ samaye phasso hoti—pe—avikkhepo hoti, ime dhammā kusalā. Imesu dhammesu ñāṇaŋ dhamma-paṭisambhidā. Tesaŋ vipāke ñāṇaŋ attha-paṭisambhidā" ti (Paṭ. 293-5) ādi vitthāro. Yam pan' etasmiŋ atthe ca dhamme ca sabhāva-nirutti abyabhicāra-vohāro abhilāpo, tasmiŋ sabhāva-nirutt' ābhilāpe Māgadhikāya sabba-sattānaŋ mūla-bhāsāya ayaŋ sabhāva-nirutti, ayaŋ na sabhāva-niruttī ti[2] pabheda-gataŋ ñāṇaŋ nirutti-paṭisambhidā. Yathā vuttesu tesu ñāṇesu gocara-kiccato vitthārato pavattaŋ sabbam pi taŋ ñāṇaŋ ārammaṇaŋ katvā paccavekkhantassa tasmiŋ ñāṇe pabheda-gataŋ ñāṇaŋ paṭibhāna-paṭisambhidā. Iti imāni cattāri paṭisambhidā-ñāṇāni sayam eva Bhagavatā adhigatāni attha-dhammâdike tasmiŋ[3] tasmiŋ attano visaye avisaŋvādana-vasena aviparīt' ākāra-ppavattiyā[4] tathāni avitathāni anaññathāni. Evam pi Bhagavā tathāni āgato ti, Tathâgato.[5]

Tathā yaŋ kiñci ñeyyaŋ nāma, sabbaŋ taŋ Bhagavatā sabbâkārato ñātaŋ, ditthaŋ, adhigataŋ, abhisambuddhaŋ. Tathā hi esa abhiññeyye-dhamme abhiññeyyato buddho,[6] pariññeye dhamme pariññeyyato, pahātabbe dhamme pahātabbato, sacchikātabbe dhamme sacchikātabbato, bhāvetabbe dhamme bhāvetabbato.[7] Yato naŋ kiñci samaṇo vā brāhmaṇo vā devo vā Māro vā Brahmā vā ime nāma te dhammā anabhisambuddhā ti sahadhammena anuyuñjituŋ samattho n' atthi. Yaŋ kiñci pahātabbaŋ nāma sabbaŋ taŋ Bhagavato anavasesato bodhi-mūle yeva pahīṇaŋ anupatti-dhammaŋ, na tassa pahāṇāya uttariŋ karaṇīyaŋ atthi. Tathā hi 'ssa lobha-dosa-moha-viparīta manasikāra-ahirik' ānottappa-thīnamiddha[8]-kodh' ūpanāha-makkha-paḷāsa-issā-macchariya-māyā-sāṭheyya-

[1] *MSS. insert words bracketed.* [2] C. *omits second phrase.*
[3] B. te tasmiŋ. [4] B. -pattiyā. [5] VM. 441-2.
[6] *MSS.* hi 'ssa . . . yyā-dhammā . . . buddhā, *etc.; but* VM. *as above.*
[7] VM. 201 (*cf.* Sn. 558; Thag. 828). [8] VM. 210 *omits.*

thambha - sārambha - mānâtimāna - mada - ppamāda (taṇhā-avijjā)[1]: tividh' ākusala-mūla-duccarita-(saṅkilesa)-visama-sañña - mala[2] - vitakkapapañca - esanā - taṇhā [3]: catubbidha-vipariyāsa āsava-gantha-ogha-yoga-gadhita[4]-taṇh' ūpādāna[5]: pañc' ābhinandana-nīvaraṇa-cetokhila-cetaso-vinibandha[6]: chabbivāda[7]-mūla-(taṇhākāya)-, satt' ānusaya-, aṭṭha micchatta-, nava āghāta-vatthu[8]-taṇhā-mūlaka-, dasa akusala-kamma-patha-, ekavīsati-anesana-,[9] dvāsaṭṭhi-diṭṭhigata-, aṭṭha - sata[10] - taṇhā - vicaritâdi - ppabedha-, diyaḍḍha-kilesa-sahassaŋ saha vāsanāya pahīnaŋ samucchinnaŋ samūhataŋ. Yato naŋ koci samaṇo vā brāhmaṇo vā—pe—Brahmā vā, ime nāma te kilesā appahiṇā ti saha-dhammena anuyuñjituŋ samattho n' atthi. "Ye c'[11] ime Bhagavatā kamma-vipāka-kiles' ūpavāda-ān' āvītikkama[12]-ppabheda antarāyikā dhammā vuttā,[13] alam eva te paṭisevato ekantena antarāyāya yato naŋ koci samaṇo vā—pe—Brahmā vā n' ālaŋ te paṭisevato antarāyāyā" ti (*cf.* M. i, 72, 130) sahadhammena anuyuñjituŋ samattho n' atthi. Yathā[14] Bhagavato niravasena-vaṭṭa-dukkhā-nissaraṇāya sīla-samādhi-paññānaŋ sangaho, satta-koṭṭhāsiko, satta-tiŋsa-ppabhedā ariya-magga-pubbangamo attano niyyāna-dhammo desito, so ekanten' eva niyyāna-paṭipannassa vaṭṭa-dukkhato mokkhāya hoti. Yato naŋ koci samaṇo vā—pe—Brahmā vā niyyāna-dhammo ti tassa desito na niyyātī ti sahadhammena anuyuñjituŋ samattho n' atthi. Vuttaŋ h' etaŋ: "Sammā-sambuddhassa te paṭijānato[15] ime dhammā anabhisambuddhā" ti (M. i, 71) ādi vitthāro. Evam etāni attano ñāṇa-ppahāna-desanā-visesānaŋ avitatha[16]-

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[1] *MSS. omit.*
[2] C_{1-4} -bala-.
[3] VM. *omits* esanā-taṇhā.
[4] VM. -agati.
[5] A. upādupādāna.
[6] VM. pañca cetokhila-vinibandha-nivāraṇâbhinandana-.
[7] A. vijāvādi; B, C_3 chavavāda; VM. cha vivāda (*and adds words bracketed*).
[8] VM. *omits* agh . . . vatth.
[9] VM. *omits.*
[10] VM. *varies hence.*
[11] B. ye keci.
[12] B. vitakka-.
[13] C. *omits* dhammā.
[14] A. ye vā; B. so ca.
[15] A. patipadānato; B. -jano; C. parijānato.
[16] A. -bhāvā 'va; B. avitathā-.

bhāvato bodhanato aviparītâkāra-ppavattitāni[1] Bhagavato catu-vesārajja-ñāṇāni avitathāni anaññathāni. Evam pi Bhagava tathāni āgato ti, Tathâgato.

Tatha[2] niraya-gati tiracchāna-gati peta-gati manussa-gati deva-gatī ti pañca-gatiyo.[3] Tāsu sañjīvâdayo attha-mahā-nirayā kukkulâdayo soḷasa-ussada-nirayā lokantarika-nirayo vā ti. Sabbe pi 'me ekanta-dukkhatāya niray' atthena[4] nirayā yathâssa kammaŋ[5] tathā gantabbato gati cā ti niraya-gati. Abbudâdi[6] sīta-narakā pi etesv' eva antogadhā kimi[7]-kīṭa-saris' upapatti[8] soṇa-sigālâdayo tiriyaŋ añcita[9]-bhāvena tiracchānā: te eva-gatī ti tiracchāna-gati. Khuppipāsa-vantā pi para-datt' ūpajīvi-nijjhāma-taṇhikâdayo dukkha-bahulatāya pākata-sukhato itā vigatā ti petā: te eva-gatī ti peta-gati. Kāḷakañjakâdi[10] asurā pi etesv' eva antogadhā paritta-dīpa-vāsīhi saddhiŋ Jambu-dīpâdi catu-mahā-dīpa-vāsino āpāyikehi manaso-ussannatāya manussā: te eva-gatī ti manussa-gati. Catu-mahā-rājikato paṭṭhāya yāva n' eva-saññā-n' āsaññ' āyatan' ūpagā ti ime chabbīsati devanikāyā dibbanti attano iddh' ānubhāvena kīḷanti jotanti cā ti: devā te eva-gatī ti deva-gati. Tā pan' etā gatiyo yasmā taŋ taŋ kamma-nibbatto uppatti-bhava-viseso, tasmā atthato vipāka-kkhandhā katattā[11] ca rūpaŋ. Tattha ayaŋ nāma gati iminā nāma kammunā jāyati, tassa ca kammassa viseso paccaya-visesehi evaŋ vibhāga[12]-bhinnattā etāsu ete satta-nikāyā evaŋ vibhāga-bhinnā ti yathā-sakaŋ hetu-phala-vibhāga-paricchin-dana-vasena ṭhānaso[13] Bhagavato ñāṇaŋ pavattati. Ten' āha Bhagavā: "Pañca kho imā, Sāriputta, gatiyo. Katamā pañca? Nirayo tiracchāna-yoni petti-visayo manussā devā. Nirayañ c' ahaŋ, Sāriputta, pajānāmi niraya-gāmiñ[14] ca maggaŋ niraya-gāmininī ca paṭipadaŋ, yathā-paṭipanno[15] ca kāyassa

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[1] A. -kāni.
[2] C. *omits*.
[3] *Cf. Pañca-gati-dīpanaŋ*, *J.P.T.S.* 1884, 154; M. i, 73.
[4] A. nirassād-.
[5] A. kammunā.
[6] PJ. ii, 476; M. iii; C. 129.
[7] C. timi-.
[8] C. sarīsupapakkhi (? supanna-).
[9] *Cf. Pāli Dict.* añchati.
[10] C. -kañjikâdi; *cf.* PvA. 272.
[11] B. kaṭattā.
[12] B. vipāka-.
[13] *So* A, B, *but* C. hetuso.
[14] B. gaminañ ca.
[15] C. paṭinno.

bhedā param maraṇā apāyaŋ duggatiŋ vinipātaŋ nirayaŋ upapajjati tañ va pajānamī" ti (M. i, 73). Tāni pan' etāni Bhagavato ñāṇāni tasmiŋ tasmiŋ visaye aviparītâkāra-ppavattiyā avisaŋvadanato tathāni avitathāni anaññathāni. Evam pi Bhagavā tathāni āgato ti, Tathâgato.

Tathā yaŋ sattānaŋ saddhâdi-yoga-vikal' āvikal' avabodhanena[1] appa-rajakkha-mahā-rajakkhatâdi-visesa-vibhāvanaŋ paññāsāya ākārehi pavattaŋ Bhagavato idriya-paropariyattiñāṇaŋ. Vuttaŋ h' etaŋ: "Saddho puggalo appa-rajakkho, assaddho puggalo mahā-rajakkho" ti (Pṭs. 121) vitthāro[2]: yañ c' āyaŋ puggalo appa-rajakkho sassata-diṭṭhiko, ayaŋ uccheda-diṭṭhiko, ayaŋ anulomikāya khantiyaŋ ṭhito, ayaŋ yathā-bhūta-ñāṇe ṭhito, ayaŋ kāmâsayo na nekkhammâdi-āsayo, ayaŋ nekkhamm' āsayo na kāmâdi-āsayo ti ādinā: imassa kāma-rāgo ativiya thāma-gato na paṭigho, imassa paṭigho ativiya thāma-gato na kāma-rāgo ti ādinā: imassa puññ' ābhisaṅkhāro adhiko, na apuññ' ābhisaṅkhāro, na āneñj' ābhisaṅkhāro: imassa apuññ' ābhisaṅkhāro adhiko, na puññ' ābhisaṅkhāro, na āneñj' ābhisaṅkhāro: imassa āneñj' ābhisaṅkhāro adhiko, na puññ' ābhisaṅkhāro, na apuññ' ābhisaṅkhāro: imassa kāya-sucaritaŋ adhikaŋ: imassa vacī-sucaritaŋ: imassa mano-sucaritaŋ: ayaŋ paṇīt' ādhimuttiko, ayaŋ hīnâdhimuttiko, ayaŋ kamm' āvaraṇena samannāgato,[3] ayaŋ kiles' āvaraṇena samannāgato, na vipāk' āvaraṇena samannāgato: ayaŋ na kamm' āvaraṇena samannāgato, na kiles' āvaraṇena samannāgato, na vipāk' āvaraṇena samannāgato ti ādinā ca sattānaŋ āsayâdīnaŋ yathā-bhūtaŋ vibhāvan' ākāra-ppavattaŋ Bhagavato āsay' ānusaya-ñāṇaŋ: yaŋ sandhāya vuttaŋ: "Idha Tathâgato sattānaŋ āsayaŋ pajānāti,[4] anusayaŋ pajānāti, caritaŋ pajānāti, adhimuttiŋ pajānāti, . . . bhabb' ābhabbe satte pajānātī" ti (Vibh. 340; Pṭs. 134).

Yañ ca uparima-heṭṭhima-purima-pacchima-kāyehi dakkhiṇa-vāma-akkhi-kaṇṇa-sota-nāsika-sota-aŋsa-kūṭa-hattha-passa-pādehi-anguli-angul' antarehi-lomakūpehi ca, aggi-kkhandha-udakadhārā-pavattanaŋ, anaññ' āsādhāraṇaŋ, vividha-

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[1] C. bhāva-bodhena.
[2] *Cf.* Vibh. 341.
[3] *Cf.* Vibh. 342; Pṭs. i, 134.
[4] *MSS.* jānāti *throughout.*

vikubban' iddhi[1]-nimmāpakaŋ[2] Bhagavato yamaka-pāṭihāriya-ñāṇaŋ. Yaŋ sandhāya vuttaŋ:—"idha Tathâgato yamaka-pāṭihāriyaŋ[3] karoti asādhāraṇaŋ sāvakehi. Uparima-kāyato aggi-kkhandho pavattati, heṭṭhima-kāyato udaka-dhārā pavattati: heṭṭhima-kāyato aggi-kkhandho pavattati, uparima-kāyato udaka-dhārā pavattatī" ti (Pṭs. i, 125) ādi.

Yañ ca rāgâdīhi jāti-ādīhi ca anekehi dukkha-dhammehi upaddutaŋ satta-nikāyaŋ tato nīharitu-kāmatā-vasena nānā-nayehi pavattassa Bhagavato mahā-karuṇ' okkamanassa paccaya-bhūtaŋ mahā-karuṇā-samāpatti-ñāṇaŋ: yath' āha:—"Katamaŋ Tathâgatassa mahā-karuṇā-samāpattiyā ñāṇaŋ? Bahukehi ākārehi passantānaŋ Buddhānaŋ Bhagavantānaŋ sattesu mahā-karuṇā okkamati, 'āditto loka-sannivāso' ti passantānaŋ Buddhānaŋ Bhagavantānaŋ sattesu mahā-karuṇā okkamati: 'uyyutto . . . payāto . . . kumagga-paṭipanno loka-sannivāso' ti . . . 'upaniyyati loko, adhuvo . . . attāṇo[4] loko anabhissaro . . . assako[5] loko sabbaŋ pahāya gamanīyaŋ . . . ūno loko atitto taṇhā-dāso' ti (Pṭs. 126-7; M. ii, 68-9) passantānaŋ Buddhānaŋ Bhagavantānaŋ sattesu mahā-karuṇā-ñāṇaŋ okkamati. 'Attāṇo loka-sannivāso . . . aleṇo . . . asaraṇo . . . asaraṇī-bhūto . . . uddhaṭo loko avūpasanto . . . sasallo loka-sannivāso viddho puthu-sallehi . . . avijj' andhakār' āvaraṇo kilesa-pañjara-pakkhitto . . . avijj' āgato loka-sannivāso andhabhūto pariyonaddho tant' ākula[6]-jāto, gulā-guṇṭhika-jāto,[7] muñja-pabbaja-bhūto apāyaŋ duggatiŋ vinipātaŋ saŋsāraŋ n' ātivattatī' ti passantānaŋ, "avijjā-visādo-sallīna,[8] kilesa-kalalī[9]-bhūto . . . rāga-dosa-moha-jaṭā-jaṭito[10] . . . taṇhā-sanghāṭa[11]-paṭimukko[12] . . . taṇhā-jālena otato[13] . . . taṇhā-sotena vuyhati . . . taṇhā-saŋyojanena saŋyutto . . . taṇhâ-

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[1] Pṭs. 210; VM. 378.
[2] A. nimāpakaŋ; C. nimmāpanakaŋ.
[3] *Cf.* VM. 393; Pṭs. pāṭihīraŋ.
[4] M. attāṇo; *MSS.* atāṇo.
[5] A. asassato; C. asaraṇo.
[6] *MSS.* ākulaka-.
[7] A. guṇa-kuddhika; C. *omits.*
[8] C. *omits* (A. sallina).
[9] A. kilali-; Pṭs. kalibhūto.
[10] Pṭs. jaṭito.
[11] A. sanghāṭe; B. saṅkhātena; C. sanghātena-.
[12] A. -mutto.
[13] A. onatto; C. votthato; Pṭs. ottato.

nusayena anusahagato[1] . . . taṇhā-santāpena santappati . . . taṇhā-pariḷāhena pariḍayhati.[2] . . . Diṭṭhi-sanghāta-paṭimukko[3] . . . diṭṭhi-jalena otato . . . diṭṭhi-sotena vuyhati . . . diṭṭhi-saŋyojanena saŋyutto . . . diṭṭh' ānusayena anusahagato[4] . . . diṭṭhi-santāpena santappati . . . diṭṭhi-pariḷāhena pariḍayhati . . . Jātiya anugato[5] . . . jarāya anusahagato[6] . . . byādhinā abhibhūto . . . maraṇena abbhāhato[7] . . . dukkhe patiṭṭhito[8] . . . taṇhāya oḍḍito[9] . . . jarāpākāra-parikkhitto . . . Maccu[10]-pāsena parikkhitto . . . Māra-bandhana-baddho . . . rāga-dosa-moha-māna-diṭṭhi-kilesa-duccarita-bandhana-baddho . . . mahāsambādha[11]-paṭipanno . . . mahāpalibodhena palibuddho . . . mahāpapāte patito . . . mahākantāra-paṭipanno . . . mahāsaŋsāra-paṭipanno . . . mahāvidugge samparivattati . . . mahāpalipe-palipanno . . . abbhāhato . . . āditto[12] loka-sannivāso rāgagginā dosagginā mohagginā jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi . . . unnītako[13] loka-sannivāso, haññati niccam-attāṇo patta-daṇḍo takkaro[14] . . . vajja-bandhana-bandho āghātana[15]-paccupaṭṭhito . . . anātho loka-sannivāso parama-karuññ' appatto[16] . . . dukkh' ābhitunno[17] cira-ratta-pīḷito . . . nicca-gadhito[18] nicca-pipāsito[19] . . . andho acakkhuko . . . hata-netto apariṇāyako . . . vipatha-pakkanto[20] añjas-āparaddho . . . mahogha-pakkanto[20] . . . dvīhi diṭṭhi-gatehi pariyuṭṭhito . . . tīhi duccaritehi vippaṭipanno . . . catūhi yogehi yutto[21] . . . catūhi ganthehi ganthito[22] . . . catūhi upādānehi upādīyati . . . pañca-gati-samārūḷho . . . pañcahi-kāma-guṇehi rajjati[23] . . . pañcahi nīvaraṇehi otthaṭo . . .

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[1] A. anusattho; C. anusaṭo.
[2] Pts. pariḷayhati.
[3] *So* A. *and* Pts, *but* C. sanghātena abhimukko; $C_{1:4}$ atthi-sangh-.
[4] A. anubaddho; C. anusaṭo.
[5] *So* A, C, Pts, *but* C. anusaṭo.
[6] A. anusattho; C. anusaṭo.
[7] Pts. abhihato.
[8] Pts. dukkha-patito.
[9] Pts. uḍḍito.
[10] A. paccu-.
[11] A. -bandha-.
[12] C. *omits*.
[13] *So* A, Pts.; C_3 unnītato; C. upadduto.
[14] C. vattakkaro; C_3 mattato.
[15] A. asāna; C. ghātana.
[16] A. kāruññataŋ-patto; C. -tappatto.
[17] C. -bhūto.
[18] C. gathito.
[19] A. -lipāto.
[20] C. pakkhanta.
[21] A, B. yojito; C. yogito.
[22] A, B. gandhehi gandhito.
[23] C. rujjati.

chahi vivāda-mūlehi vivadati . . . chahi taṇhā-kāyehi[1] rajjati . . . chahi diṭṭhi-gatehi pariyuṭṭhito . . . sattahi anusayehi anusaṭo[2] . . . sattahi saŋyojanehi saŋyutto . . . sattahi mānehi uṇṇato . . . aṭṭhahi loka-dhammehi samparivattati . . . aṭṭhahi micchattehi niyyati[3] . . . aṭṭhahi purisa-dosehi dussati . . . navahi āghāta-vatthūhi āghātito . . . nava-vidha-mānehi uṇṇato . . . navahi taṇhā-mūlakehi dhammehi rajjati . . . dasahi[4] kilesa-vatthūhi kilissati . . . dasahi akusala-kamma-pathehi samannāgato . . . dasahi saŋyojanehi saŋyutto . . . dasahi micchattehi niyato[5] . . . dasa-vatthu-kāya micchā-diṭṭhiyā samannāgato . . . dasa-vatthu-kāya ant'aggāhikāya-diṭṭhiyā samannāgato[6] . . . aṭṭha-sata-taṇhā-papañcehi[7] papañcito . . . dvā-saṭṭhiyā diṭṭhi-gatehi pariyuṭṭhito loka-sannivāso" ti passantānaŋ Buddhānaŋ Bhagavantānaŋ sattesu mahā-karuṇā okkamati. "Ahañ c' amhi tiṇṇo loko ca atiṇṇo: ahañ c' amhi mutto loko ca amutto: ahañ c' amhi danto loko ca adanto: ahañ c' amhi santo loko ca asanto: ahañ c' amhi assattho loko ca anassattho: ahañ c' amhi parinibbuto loko ca aparinibbuto: pahomi c' āhaŋ[8] tiṇṇo tāretuŋ, mutto mocetuŋ, danto dametuŋ, santo sametuŋ, assattho assāsetuŋ, parinibbuto pare ca nibbāpetun" ti passantānaŋ Buddhānaŋ Bhagavantānaŋ sattesu mahākaruṇā okkamatī" ti (Pṭs. 131). Evaŋ ekūna-navutiyā ākārehi vibhajanaŋ kataŋ.

Yam pana yāvatā dhamma-dhātuyā yattakaŋ ñātabbaŋ sañkhat' āsañkhatâdikassa sabbassa paropariya-nirapekkhaŋ[9] sabbâkārena paṭivijjhana-samatthaŋ ākañkha-matta-paṭibuddha-vutti anañña-sādhāraṇaŋ Bhagavato ñāṇaŋ, sabbathā anavasesa-sañkhat' āsañkhata[10]-sammuti sacc' āvabodhato sabbaññuta-ñāṇaŋ, tatth' āvaraṇ' ābhāvato nissangappavattim-upādāya anāvaraṇa-ñāṇan ti vuccati. Ekam eva hi taŋ ñāṇaŋ visaya-ppavatti-mukhena aññehi asādhāraṇa-

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[1] C. ākārāyehi.
[2] A. -sattho.
[3] A, B, C_{1-4} niyyāti; Pṭs. -niyato.
[4] C $_{1, 2, 4}$, mūlakehi dasahi.
[5] A. niyyāto; C. niyyātito.
[6] C. *omits this phrase.*
[7] Pṭs. papañca-satehi.
[8] Pṭs. kvāhaŋ; B. sāhaŋ.
[9] C_{1-4} parc-nirapekkhama.
[10] A. sañkhamati; B. sañkhāta-.

bhāva-dassan' atthaŋ duvidhena uddiṭṭhaŋ aññathā sabbaññut' ānāvaraṇa-ñāṇānaŋ asādhāraṇatā sabba-visayatā āpajjeyyuŋ,[1] na ca taŋ yuttaŋ kiñcâpi imāya yuttiyā: ayaŋ h' ettha pāli:—"Sabbaŋ saṅkhatam asaṅkhatam anavasesaŋ jānātī" ti, sabbaññuta-ñāṇaŋ." "Tatth' āvaraṇaŋ n' atthī" ti, anāvaraṇa-ñāṇaŋ. "Atītaŋ sabbaŋ jānātī" ti, sabbaññuta-ñāṇaŋ. "Tatth' āvaraṇaŋ n' atthī" ti, anāvaraṇa-ñāṇaŋ. "Anāgataŋ paccuppannaŋ[2] sabbaŋ jānātī" ti, sabbaññuta-ñāṇaŋ 'tatth' āvaraṇaŋ n' atthi' ti, anāvaraṇan ti vitthāro" (Pṭs. 131). Evam etāni Bhagavato cha-asādhāraṇa-ñāṇāni aviparītâkāra-vuttiyā yathâsaka-visayassa avisaŋvādanato tathāni avitathāni anaññathāni. Evam pi Bhagavā tathāni āgato ti, Tathâgato.

Tathā "Satt' ime, bhikkhave, bojjhangā:—sati-sambojjhango, dhamma-vicaya-sambojjhango, viriya-sambojjhango, pīti-sambojjhango, passaddhi-sambojjhango, samādhi-sambojjhango, upekkhā-sambojjhango" ti (D. iii, 106, *etc.*)[3] evaŋ sarūpato. "Yayaŋ lokuttara-magga-kkhaṇe uppajjamānāya līn' uddhacca-patiṭṭhān' āyūhana-kāma-sukhatta-kilamath' ānuyoga-uccheda-sassat' ābhinivesâdīnaŋ anekesaŋ upaddavānaŋ paṭipakkha-bhūtā sati-ādi bheda-dhamma-sāmaggi, yāya ariya-sāvako bujjhati, kilesa-niddāya uṭṭhahati, cattāri vā ariyasaccāni paṭivijjhati nibbānam eva vā sacchikarotī" ti (MA. 83 *ff.*) sā dhamma-sāmaggi-bodhī ti vuccati. Tassā bodhiyā angā ti bojjhangā: ariya-sāvako ca yathā-vuttāya dhamma-sāmaggiyā bujjhatī ti katvā, bodhī ti vuccati, tassa bodhissa angānī ti pi, bojjhangāni. Evaŋ sāmañña-lakkhaṇato upaṭṭhāna-lakkhaṇato,[4] sati-sambojjhango[5]: pavicaya-lakkhaṇo dhamma-vicaya-sambojjhango: paggaha-lakkhaṇo viyira-sambojjhango: pharaṇa-lakkhaṇo pīti-sambojjhango: upasama-lakkhaṇo passaddhi-sambojjhango: avikkhepa-lakkhaṇo samādhi-sambojjhango: paṭisaṅkhāna-lakkhaṇo upekkhā-sambojjhango ti, evaŋ visesa-lakkhaṇato.

Tattha katamo sati-sambojjhango? "Idha, bhikkhave,

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[1] A, C_{1-4} māpajjeyyun.
[2] C. *joins* paccupannaŋ, *etc.*, *here*
[3] Vibh. 227; Pṭs. 115.
[4] C. lakkhaṇo.
[5] B. *here* pe-.

ariya-sāvako bhikkhu satimā hoti paramena sati-nepakkena samannāgato cirakatam pi cira-bhāsitam pi saritā hoti anussaritā[1]" ti (DA. 197) ādinā sattannaŋ bojjhangānaŋ aññamañño-pakāra-vasena ekakkhaṇe pavatti-dassanato. "Tattha katamo sati-sambojjhango? Atthi ajjhattaŋ dhammesu sati, atthi bahiddhā dhammesu satī" ti (DA. 110) ādinā tesaŋ visaya-vibhāgena pavatti dassanato. "Tattha katamo sati-sambojjhango? Idha, bhikkhu sati-sambojjhangaŋ bhāveti viveka-nissitaŋ virāga-nissitaŋ nirodha-nissitaŋ vossagga-pariṇāmin[2]" ti (S. iv, 367) ādinā bhāvanā-vidhi-dassanato. "Tattha katame satta-bojjhangā[3]? Idha, bhikkhave, yasmiŋ samaye lokuttaraŋ jhānaŋ bhāveti—pe—tasmiŋ samaye satta-bojjhangā[4] honti, sati-sambojjhango—pe—upekkha-sambojjhango. Tattha katamo sati-sambojjhango? Yā sati—pe—anussatī" ti (Vibh. 229) ādinā channa-vuttiyā-naya-sahassa-vibhāveti.[5] Evaŋ nānâkārato pavattāni Bhagavato sambojjhanga-vibhāvana-ñāṇāni tassa tassa atthassa avisaŋvadanato tathāni avitathāni anaññathāni: evam pi Bhagavā tathāni āgato ti, Tathâgato.

Tathā "tattha katamaŋ dukkha-nirodha-gāminī-paṭipadā-ariya-saccaŋ? Ayam eva ariyo aṭṭhangiko maggo, seyyathîdaŋ, sammā-diṭṭhi—pe—sammā-samādhī" ti (A. i, 177, *etc.*). Evaŋ sarūpato sabbakilesehi ārakattā ariya-bhāva-karattā ariyā-phala-paṭilābha-kattā ca ariyo: aṭṭha-vidhattā[6] nibbān' ādhigamāya ekanta-kāraṇattā ca aṭṭhangiko: kilese mārento gacchati nibbān' atthikehi maggīyati, sayaŋ vā nibbānaŋ maggatī ti maggo ti. Evaŋ sāmañña-lakkhaṇato:—sammā-dassana[7]-lakkhaṇā, sammā-diṭṭhi: abhinivesana-lakkhaṇo sammā-sankappo: sammā-pariggahaṇa-lakkhaṇā sammā-vācā: sammā-samuṭṭhāna-lakkhaṇo sammā-kammanto: sammā-vodāna[8]-lakkhaṇo sammā-ājīvo: sammā-paggaha-lakkhaṇo sammā-vāyāmo: sammā-upaṭṭhāna-lakkhaṇā sammā-sati: sammā-avikkhepa-lakkhaṇo sammā-samādhī ti. Evam eva

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[1] B. anussaritā hoti ti.
[2] A. pariminan ti; B. parināmaŋ.
[3] A. katamo sati-sambojjhango.
[4] C_1, C_4 bojjhāga.
[5] *So* A, B, *but* C. vibhāgehī ti.
[6] A. -angā.
[7] A. -vikkhepana-.
[8] A, DA. vodapana.

visesa-lakkhaṇato sammā-diṭṭhi aññehī pi attano paccanīka-kilesehi saddhiŋ micchā-diṭṭhiŋ pajahati, nibbānaŋ ārammaṇaŋ karoti, tappaṭicchādaka-moha-vidhamanena asammohato sampayutta-dhamme ca passati.[1]

Tathā sammā-saṅkappâdayo pi micchā-saṅkappâdīni pajahanti, nirodhañ ca ārammaṇaŋ karonti, saha-jāta-dhammānaŋ sammā-abhiniropana-pariggahaṇa-samuṭṭhāna-vodāna-paggaha-upaṭṭhāna-sammā-dahanāni ca karontī ti. Evaŋ kicca-vibhāgato sammā-diṭṭhi pubba-bhāge nānā-khaṇā visuŋ visuŋ dukkhāni ārammaṇāni katvā, kiccato dukkhe ñāṇan ti ādīni cattāri nāmāni labhati. Sammā-saṅkappâdayo pi pubba-bhāge nānā-khaṇa-nānârammaṇā, magga-kāle ekakkhaṇā ekârammaṇā tesu sammā saṅkappo kiccato nekkhamma-saṅkappo ti ādīni tīni nāmāni labhati. Sammā-vācâdayo pubba-bhāge musāvādā veramaṇī ti ādi vibhāgā viratiyo pi cetanāyo pi hutvā, magga-kkhaṇe[2] viratiyo 'va. Sammā-vāyāma-satiyo kiccato sammappadhāna-satipaṭṭhāna-vasena cattāri cattāri nāmāni labhanti. Sammā-samādhi pana magga-kkhaṇe pi paṭhama-jjhānâdi-vasena nānā evā ti evaŋ pubba-bhāga-parabhāgesu pavatti-vibhāgato. "Idha, bhikkhave, bhikkhu sammā-diṭṭhiŋ bhāveti viveka-nissitan" ti (S. iv, 367) ādinā bhāvanā vidhito. "Tattha katamo aṭṭhangiko maggo? Idha, bhikkhave, yasmiŋ samaye lokuttaraŋ jhānaŋ bhāveti—pe—dukkha-paṭipadaŋ dandh' ābhiññaŋ tasmiŋ samaye aṭṭhangiko maggo hoti sammā-diṭṭhi sammā-saṅkappo" ti (Vibh. 109) ādinā caturāsītiyā naya-sahassa vibhāveti.[3] Evam anekâkārato pavattāni Bhagavato ariya-magga-vibhāvana-ñāṇāni atthassa avisaŋvādanato sabbāni pi tathāni avitathāni anaññathāni. Evam pi Bhagavā tathāni āgato ti, Tathâgato.

Tathā "paṭhama-jjhāna-samāpattiyā nirodha-samāpattī" ti etāsu anupaṭipaṭiyā vibhāvitabb' aṭṭhena samāpajjitabb' aṭṭhena ca anupubba-vihāra-samāpattīsu sampādana-paccavekkhaṇâdi-vasena yathârahaŋ sampayoga-vasena ca pavattāni Bhagavato ñāṇāni tadattha-siddhiyā tathāni avitathāni

[1] *This and next section are adapted from* DA. 314 *ff. and* MA. 105 *ff.*

[2] C_2 -ñāṇe.

[3] C. vibhāgehī ti (*as above*).

anaññathāni. Tathā "idaŋ imassa ṭhānaŋ idaŋ aṭṭhānan" ti aviparītaŋ tassa tassa phalassa kāraṇ' ākāraṇa-jānanaŋ: tesaŋ tesaŋ sattānaŋ atītâdibheda-bhinnassa kamma-samādānassa anavasesato yathābhuta-vipāk' antara-jānanaŋ: āyūhana-kkhaṇe yeva tassa tassa sattassa ayaŋ niraya-gāminī-paṭipadā—pe—ayaŋ nibbāna-gāminī-paṭipadā ti yathāvato sa-āsav' anāsava-kamma-vibhāga-jānanaŋ: khandh' āyatanānaŋ upādinn' ānupadinnâdi aneka-sabhāvaŋ nānā-sabhāvañ ca tassa lokassa, imāya nāma dhātuyā ussannatā, imasmiŋ dhamma-ppabandhe ayaŋ viseso jāyatī ti ādinā nayena yathābhūtaŋ dhātu-nānatta-jānanaŋ: anavasesato sattānaŋ hīnâdi vibhāgena saddhiŋ[1] ajjhāsay' ādhimutti-jānanaŋ: saddhâdi-indriyānaŋ tikkha-muduta-bhāva[2] jānanaŋ: saṅkilesâdīhi saddhiŋ jhāna-vimokkhâdi-visesa-jānanaŋ: sattānaŋ aparimānesu jātisu tappatibandhena saddhiŋ anavasesaŋ pubbe-nivuttha[3]-kkhandha-santati-jānanaŋ: hīnâdi-vibhāgehi saddhiŋ cuti-paṭisandhi-jānanaŋ: idaŋ dukkhan ti ādinā heṭṭhā-vutta-nayen' eva catu-sacca-jānanan ti. Imāni Bhagavato dasa-bala-ñāṇāni avirajjhitvā yathā-sakaŋ visayā 'va gāhanato tathâdhippet' attha-sādhanato ca yathā-bhūta-vuttiyā tathāni avitathāni anaññathāni. Vuttaŋ h' etaŋ: "Idha Tathâgato ṭhānañ ca ṭhānato aṭṭhānañ ca aṭṭhānato yathā-bhūtaŋ pajānātī" ti (A. iii, 417; v, 33) ādi.[4] Evam pi Bhagavā tathāni āgato ti Tathâgato.

Yaŋ vā v' etesaŋ viññāṇa-vasena evaŋ yathā-vuttānaŋ satipatthāna-sammappadhāna-vibhāvana-ñāṇâdīnaŋ anant' āparimeyya-bhedānaŋ anañña-sādhāraṇānaŋ paññā-visesānaŋ-vasena Bhagavā tathāni ñāṇāni āgato adhigato ti, Tathâgato. Evam pi tathāni āgato ti, Tathâgato.

Kathaŋ[5] tathā-gato ti Tathāgato? Yā sā Bhagavato abhijāti abhisambodhi dhamma-vinaya-paññāpanā anupādisesa-nibbāna-dhātuyo. Tathā vā vuttaŋ hoti. Yadatthaŋ Loka-nāthena abhipatthitā pavattitā ca tadatthassa ekanta-siddhiyā avisaŋvādanato aviparītattha-vuttiyā tathā avitathā anaññathā, tathā hi. Ayaŋ Bhagavā Bodhi-satta-bhūto

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[1] C. *omits* vib. sad. [2] *C. omits.* [3] A. nivutta.
[4] *Cf.* Pṭs. 174. [5] A. tathaŋ.

samatiŋsa-pāramī-paripūraṇādikaŋ Buddhatta-padaŋ sabbattha[1] Buddhatta-hetuŋ sampādetvā, Tusita-pure ṭhito 'va Buddha-kolāhalaŋ sutvā,[2] dasa-sahassa-cakka-vāḷa-devatāhi ekato sannipatitāhi upasankamitvā,

Kālo 'yaŋ te, Mahāvīra, uppajja mātu-kucchiyaŋ,
Sadevakaŋ tārayanto, bujjhassu amataŋ padan ti.

(DhpA. i, 84)

Āyācito uppanna-pubba-nimitto pañca-mahā-vilokanāni viloketvā, 'idān' āhaŋ[3] manussa-yoniyaŋ uppajjitvā, abhisambujjhissāmī' ti Āsāḷhi-puṇṇamāya Sakya-rāja-kule Mahāmāyāya deviyā kucchimhi paṭisandhiŋ gahetvā, dasa-māse deva-manussehi mahatā-parihārena[4] parihariyamāno, Visākha-puṇṇamāya paccūsa-samaye abhijātiŋ pāpuṇi. Abhijātakkhaṇe pan' assa paṭisandhi-gaṇhana-kkhaṇe viya dvattiŋsa pubba-nimittāni pāturahesuŋ: ayaŋ hi dasa-sahassī loka-dhātu sañkampi sampakampi sampavedhi: dasasu cakka-vāḷa-sahassesu appamāṇo obhāso phari. Tassa taŋ siriŋ daṭṭhukāmā viya andhā cakkhūni paṭilabhiŋsu: badhirā saddaŋ suṇiŋsu, mūgā samālapiŋsu, khujjā ujugattā ahesuŋ, pangulā padasā gamanaŋ paṭilabhiŋsu, bandhana-gatā sabbasattā andu-bandhanâdihi mucciŋsu, sabba-narakesu[5] aggi nibbāyi, petti-visaye khuppipāsā vūpasami, tiracchānānaŋ bhayaŋ n' āhosi, sabba-sattānaŋ rogo vūpasami, sabba-sattā piyaŋ-vadā ahesuŋ. Madhuren' ākārena[6] assā hasiŋsu,[7] vāraṇā gajjiŋsu, sabba-turiyāni saka-saka-ninnādaŋ muñciŋsu aghaṭṭitāni[8] yeva, manussānaŋ hatth' ūpagâdini ābharaṇāni madhuren' ākārena viraviŋsu.[9] Sabba-disā vippasannā ahesuŋ, sattānaŋ sukhaŋ uppādayamāno mudu sītalo vāto vāyi, akāla megho vassi, paṭhavito pi udakaŋ ubbhijjitvā vissandi, pakkhino ākāsa-gamanaŋ vijahiŋsu, nadiyo assandamānā[10] aṭṭhiŋsu. Mahā-samudde madhuraŋ udakaŋ ahosi,[11] upakkilesa-vinimmutte suriye dissamāne eva ākāsa-gatā sabbā jotiyo

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[1] A. *omits* Budd . . . sabbattha.
[2] A. *omits*.
[3] A. idha n' āhaŋ.
[4] C_{2-3} parivārena (*cf.* JA. i, 51).
[5] C. -nirayesu.
[6] C. *omits* ākārena.
[7] A. -mahisā.
[8] A. agajjitāni.
[9] A. paviŋsu; C. raviŋsu.
[10] C. asanḍ.
[11] *Our Comy. here inserts lines down to* sabbatthakam.

jotiŋsu. Ṭhapetvā arūpâvacara-deve sesā sabbe devā[1] sabbe pi nerayikā dissamāna-rūpā ahesuŋ. Duttara-kūta-vāṭa-selâdayo[2] anāvaraṇa-bhūtā ahesuŋ. Sattānaŋ cutūpapātā n' āhesuŋ. Sabbaŋ aniṭṭha-gandhaŋ abhibhāvitvā dibba-gandho pavāyi. Sabbaŋ phalūpagā rukkhā phaladharā sampajjiŋsu. Mahā-samudde sabbatthakam eva pañca-vaṇṇehi padumehi sañchanna-talo ahosi. Thalaja-jalajâdīni sabba-pupphāni pupphiŋsu. Rukkhānaŋ khandhesu khandha-padumāni, sākhāsu sākhā-padumāni, latāsu latā-padumāni pupphiŋsu. Mahī-tale silā-talāni bhinditvā uparūpari satta satta hutvā daṇḍa-padumāni nāma nikkhamiŋsu. Ākāse olambaka-padumāni nāma nibbattiŋsu. Samantato puppha-vassaŋ vassi. Ākāse dibba-turiyāni vajjiŋsu. Sakala-dasa-sahassi-loka-dhātu vaṭṭetvā vissaṭṭha-mālā-guḷaŋ viya uppīḷetvā baddha-mālā-kalāpo viya alaṅkata-paṭiyattaŋ mālâsanaŋ viya ca eka-mālā-mālinī vipphuranta-vāla-vījanī puppha-dhūpa-gandha-parivāsitā parama-sobhagga-ppattā ahosi. Tāni ca pubba-nimittāni upari adhigantabbānaŋ anekesaŋ visesâdhigamanaŋ nimitta-bhūtāni yeva ahesuŋ.

Evaŋ anekacchariya-pātubhāva-paṭimaṇḍitā c' āyaŋ abhijāti. Yadatthaŋ anena abhisambodhi patthitā tassā abhisambodhiyā ekanta-siddhi tathā 'va ahosi avitathā anaññathā. Tathā ye Buddha-veneyya-bodha-neyya-bandhavā te sabbe pi anavasesato sayam eva Bhagavatā vinītā: ye ca sāvakehi veneyyā dhamma-veneyyā ca te hi sāvakâdīhi vinītā vinayaŋ gaccha ti gamīyanti cā ti. Yadatthaŋ Bhagavatā abhisambodhi abhipatthitā tadatthassa ekanta-siddhiyā abhisambodhi tathā avitathā anaññathā. Api ca yassa yassa neyya-dhammassa yo yo sabhāvo[3] bujjhitabbo, so so hattha-tale ṭhapita-āmalakaŋ viya āvajjana-paṭibaddhena attano ñāṇena aviparītaŋ anavasesato Bhagavatā abhisambuddho ti. Evam pi abhisambodhi tathā avitathā anaññathā.[4]

Tathā tesaŋ dhammānaŋ tathā desetabba-ppakāraŋ tesam pi sattānaŋ āsay' ānusaya-carit' ādhimuttiŋ samma-d-eva

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[1] C_2 avasesā sadevā.
[2] A. tadu-kūṭaka-vadādise nadayo; C. taru-kūṭaka-.
[3] A. satto 'va.
[4] *Cf.* DA. 43-4.

oloketvā, dhammataŋ avijahanten' eva paññatti-mayaŋ vohāra-mattaŋ[1] anatidhāvanten'[2] eva ca dhammataŋ vibhāventena[3] yathâparādha-yathâjjhāsayaŋ yathā-dhammañ ca anusāsantena Bhagavatā veneyyā vinītā. Ariya-bhūmi-sampāpikā pi dhamma-vinaya-paññāpanā pi 'ssa[4] tadattha-siddhiyā yathā-bhūta-vuttiyā ca tathā avitathā anaññathā. Tathā yā sā Bhagavatā anuppattā paṭhaviyâdi phassa-vedanâdi rūpârūpa-sabhāva-vinimmuttā lujjana-bhāvâbhāvato lokasattâbhāvâtītā tamasā-visaŋsaṭṭhattā kenaci anobhāsaniyā loka-sabhāvâbhāvato eva gati-ādi-bhāva-rahitā appatiṭṭhā anārammaṇā amata-mahānibbāna-dhātu khandha-saṅkhātānaŋ upādinnānaŋ lesa-mattassā pi abhāvato anupādisesā ti pavuccati.

Yaŋ sandhāya vuttaŋ, "Atthi, bhikkhave, tad-āyatanaŋ, yattha n' eva paṭhavi na āpo na tejo na vāyo na ākās' ānañc' āyatanaŋ, na viññāṇ' ānañc' āyatanaŋ,[5] na akiñcaññ' āyatanaŋ, na n' eva-saññā-nâsaññâyatanaŋ, n' āyaŋ loko, na paraloko, na ubho candima-suriyā. Tam ahaŋ,[6] bhikkhave, n' eva āgatiŋ vadāmi na gatiŋ na ṭhitiŋ na cutiŋ na upapattiŋ. Appatiṭṭhaŋ,[7] appavattaŋ, anārammaṇaŋ ev' etaŋ.[8] Es' ev' anto dukkhassā" ti (Ud. 80). So[9] sabbesam pi upādāna-kkhandhānaŋ atthangamo, sabbasaṅkhārānaŋ samatho, sabb' ūpadhīnaŋ paṭinissaggo, sabbadukkhānaŋ vūpasamo, sabb' ālayānaŋ samugghāto, sabbavaṭṭānaŋ[10] upacchedo, accanta-santi-lakkhaṇā ti yathā-vuttasabhāvassa kadāci pi avisaŋvādanato tathā avitathā anaññathā. Evam etā abhijāti ādikā tathā gato upagato adhigato[11] paṭipanno patto ti Tathāgato. Evaŋ Bhagavā tathā-gato ti, Tathāgato.

Kathaŋ tathā-vidho ti, Tathāgato? Yathā-vidhā purimakā Sammā-sambuddhā ayam pi Bhagavā tathā-vidho ti. Kiŋ vuttaŋ hoti? Yathā-vidhā te Bhagavanto magga-sīlena, phalasīlena, sabbena pi lokiya-lokuttara-sīlena, magga-samādhinā,

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[1] C_{3-4} paññattitāya vohāra-magga. [2] A. ārattidhāv-.
[3] A, B. vibhāvant-. [4] C. pan' assa.
[5] C. viññāṇañc'. [6] St. tad amhaŋ.
[7] C. na ppatiṭṭhaŋ. [8] St. eva taŋ.
[9] A. sā ti; C. sā. [10] A, C. -vajjānaŋ. [11] A. *omits.*

phala-samādhinā, magga-paññāya, phala-paññāya, sabbāya pi lokiya-lokuttara-paññāya, devasikaŋ valañjitabbehi, catuvīsati-koṭi-sata-sahassa-samāpatti-vihārehi, tadanga-vimuttiya, vikkhambhana-vimuttiyā, samuccheda-vimuttiyā, paṭippassaddhi-vimuttiyā, nissaraṇa-vimuttiyā ti sankhepato. Vitthārato pana anant' āparimāṇa-bhedehi, acinteyyânubhāvehi, sakala-sabbaññu-guṇehi ayam pi amhākaŋ Bhagavā tathā-vidho. Sabbesaŋ purimakā Sammā-sambuddhānaŋ āyuvemattaŋ, sarīra-ppamāṇa-vemattaŋ, kula-vemattaŋ, dukkaracariyā-vemattaŋ, raŋsi-vemattan[1] ti, imehi pañcahi vemattehi siyā vemattaŋ, na pana sīla-visuddhiyâdisu visuddhīsu[2] vemattaŋ. Samatha-vipassanā-paṭipattiyaŋ attanā-paṭividdha-guṇesu ca kiñci nānā-karaṇaŋ atthi. Atha kho majjhe bhinnasuvaṇṇaŋ viya aññam-añña-nibbisesā te Buddhā Bhagavanto. Tasmā yathā-vidhā purimakā Sammā-sambuddhā ayam pi Bhagavā tathā-vidho ti, Tathāgato. Evaŋ tathā-vidho ti, Tathāgato. Vidhattho c' ettha gata-saddo. Tathā hi lokiyāvidha yutta gata-sadde pakāratthe vadanti.

Kathaŋ tathā pavattito[3] ti Tathāgato? Anañña-sādhāraṇena iddhânubhāvena samannāgatattā attha-paṭisambhidâdīnaŋ ukkaŋsa-pāramī-pattiyā anāvaraṇa-ñāṇa[4]-paṭilābhena ca Bhagavato kāya-pavattiyâdīnaŋ katthaci paṭighāt' ābhāvato yathā-ruci tathā gataŋ āgati-gamanaŋ kāya-vacī-cittappavatti etassā ti tathāgato. Evaŋ tathā pavattito ti, Tathāgato.

Kathaŋ tathehi āgato ti Tathâgato? Bodhi-sambhāraṇe tappaṭipakkha-ppavatti-saṅkhātaŋ n' atthi etassa atathan ti tathehi āgato. So pan' assa tatha-bhāvo acchera[5]-dānapāramī ādisu aviparīta ādīnav' ānisaŋsa paccavekkhaṇâdi naya-ppavattehi ñāṇehi āgato Tathâgato. Athavā kilesâbhisaṅkhāra-ppavatti-saṅkhātaŋ khandha-pavaṭti-saṅkhātam eva vā pañcasu pi gatīsu gata-gamanaŋ etassa n' atthī ti āgato. Sa-upādisesa-anupādisesa-nibbāna-pattiyā svāyam assa āgatabhāvo tathehi ariya-magga-ñāṇehī ti. Evaŋ Bhagavā tathehi âgato ti, Tathâgato.

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[1] A. kamma-vem-, dukkiriya-vem-, rasmi-vemattan ti.
[2] A. *omits.* [3] A. pavattiko. [4] C_2 -lābhe. [5] A, C_2 macchera-.

Kathaŋ tathā gata-bhāvena Tathāgato? Tathā gata-bhāvenā ti Tathāgatassa sambhāvena atthitāyā ti attho. Ko pan' esa Tathāgato. Yassa atthitāya Bhagavā Tathāgato ti vuccatī ti? Saddhammo ti, ariya-maggo tāva yathā yuga-nandha-samatha-vipassanā-balena anavasesato kilesa-pakkhe samūhan' antena samuccheda-ppahāṇa-vasena gantabbattā tathāgato: phala-dhammo, yathā attano maggânu-rūpaŋ paṭippassaddhi-pahāṇa-vasena gantabbattā tathāgato pavatto: Nibbāna-dhammo pana, yathā gato paññāya paṭividdho sakala-vaṭṭa-dukkha-vūpasamāya sampajjati Bud-dhâdīhi tathāgato sacchikato ti, Tathāgato: pariyatti-dhammo ti pi, yathā purima-buddhehi sutta-geyyâdi-vasena pavattito, ādi-kalyāṇa-pakāsana-vasena veneyyānaŋ āsayâdi anurūpa-pavattito, tathā amhākam pi Bhagavato ti tathāgato gato gadito[1] pavatto ti, Tathāgato. Yathā Bhagavatā desito tathā Bhagavato sāvakehi gato āgato[2] ti, Tathâgato. Evaŋ sabbo pi saddhammo tathâgato. Ten' āha Sakko devānam indo,

> Tathâgataŋ deva-manussa-pūjitaŋ
> Dhammaŋ namassāma, suvatthi hotū ti (Sn. 237)

Svâyaŋ atthī[3] Bhagavā Tathâgato. Yathā ca dhammo evaŋ ariya-sangho pi, yathā atta-hitāya para-hitāya ca paṭipannehi suvisuddhaŋ pubba-bhāga samatha-vipassanā paṭipadaŋ pu-rakkhatvā tena tena maggena gantabbaŋ tathā gato ti, Tathāgato.

Yathā vā Bhagavatā sacca-paṭicca-samuppādâdayo desitā tathā Buddhattā tathā gadanato ca Tathāgato. Ten' āha Sakko deva-rājā,

> Tathāgataŋ deva-manussa-pūjitaŋ
> Sanghaŋ namassāma, suvatthi hotū ti (Sn. 238)

Svâssa sāvaka-bhūto atthī ti Bhagavā Tathāgato. Evaŋ tathā gata-bhāven' eva Tathāgato ti.[4]

Idam pi ca Tathāgatassa tathā-gata-bhāva-dīpane mukha-mattakam eva. Sabbâkārena pana Tathāgato' va Tathāga-

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[1] A. gadādito; *cf.* PJ. i, 183, 196. [2] A. abyāgato.
[3] A. *omits.*
[4] *Cf.* PJ. *loc. cit.* (tena tena maggena tathā gatato tathāgato ti).

tassa Tathāgata-bhāvaŋ vaṇṇeyya.[1] Idaŋ hi tathāgata-padaŋ mahantaŋ mahā-gatikaŋ mahā-visayaŋ, tassa appamāda-padassa viya tepiṭakam pi Buddha-vacanaŋ yuttito attha-bhāvena āharanto atitthena[2] pakkhanto[3] dhamma-kathiko ti vattabbo. Tatth' idaŋ[4] vuccati:

Yath' eva loke purimā mahesino[5]
Sabbaññu-bhāvaŋ munayo idh' āgatā,
Tathā ayaŋ Sakyamunī pi āgato
Tathâgato vuccati tena cakkhumā.
(DA. 60; MA. 46)

Pahāya kāmâdi-male asesato
Samādhi-ñāṇehi yathâgatā jinā
Purātanā Sakyamunī jutindharā
Tathâgato tena Tathâgato mato.

Tathañ ca dhātâyatanâdi lakkhaṇaŋ
Sabhāva-sāmañña-vibhāgato ayaŋ
Sayambhu-ñāṇena jino samāgato,
Tathā gato vuccati Sakya-pungavo.

Tathāni saccāni samanta-cakkhunā
Tathā idappaccayatā ca sabbaso
Anañña-neyyā nayato vibhāvitā,
Tathā gato tena jino Tathāgato.

Aneka-bhedāsu pi loka-dhātusu
Jinassa rūpâyatanâdi gocare[6]
Vicitta-bhede tatham eva dassanaŋ,
Tathâgato tena samanta-locano.

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[1] A. -bhāvā vasena.

[2] A, B. aṭittena vattabo: C. atitthe.

[3] A. *omits*; B. pakkhanno; C_{1-4} pakkhando; C. atitthe dhamma-kathiko pakkanto ti (*the sentence is from* DA, 38, *viz.*: imasmiŋ ṭhāne Buddhâdīnaŋ guṇe pakāsento *atitthena pakkhanto dhamma-kathiko* ti na sakkā vattuŋ: edisesu hi ṭhānesu dhamma-kathikassa thāmo veditabbo).

[4] C. tatthedaŋ.

[5] DA, MA. lokasmiŋ Vipassi-ādayo; C_2 mutito *for* purimā.

[6] A. -ādito pare.

Yato ca dhammaŋ tatham eva bhāsati
Karoti vā tass' ānurūpam[1] attano
Guṇehi lokaŋ abhibhūyya iriyati,[2]
Tathâgato tenā pi loka-nāyako.

Tathā pariññāya tathāya sabbaso
Pavedi[3] loka-ppabhavaŋ atikkami,
Gato ca paccakkha-kiriyāya nibbutiŋ
Yad'[4] ariya-maggañ ca gato Tathā-gato.

Tathā paṭiññāya tathāya sabbaso
Hitāya lokassa yato samāgato,
Tathāya Nātho karuṇāya sabbadā
Gato ca tena pī Jino Tathā-gato.

Tathāni ñāṇāni yato samāgato
Yathā sabhāvaŋ visay' āvabhodato
Tathâbhijāti[5]-ppabhuti Tathâgato
Tath'[6] āttha sampādanato Tathâgato.

Yathā vidhā te purimā mahesino,
Tathā vidho 'yam pi tathā yathā-ruci
Pavatta-vācā-dana[7]-citta-bhāvato
Tathāgato hi vuccati agga-puggalo.

Na Bodhi-sambhāra-vipakkhato pure
Gataŋ, na saŋsāra-gataŋ pi c' āyaŋ,
Na c' atthi Nāthassa bhavanta-dassino:
Tathehi tasmā āgato Tathâgato.

Tathâgato dhamma-dharo mahesino
Yathā pahātabba-malaŋ pahīyati,
Tathâgate ariya-gate pi Satthuno
Tathâgato tena samañgi-bhāvato ti.

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[1] A. tathā vā tathāya; B. vâssa anurūpa; C. tass' anurūpa-mattano.

[2] A, B, C_{1-4} irīyati; C. -bhuyyarīyati (*cf.* S. i, 52, *tatthāvidho dukkhaŋ aticca iriyati*).

[3] A. avedhi lokaŋ bhavā.

[4] C. *omits.*

[5] C_2 tathā vijāti: C_3 -ādhijāti.

[6] *MSS.* tadattha. *Bhikkhu Sonānanda Thero of Ceylon suggests the above as the right reading.*

[7] B. vākadana; C. vācādana. *The bhikkhu explains* danu *for* tanu (*body*).

Mahiddhikatā ti, paramena citta-vasī-bhāvena ca iddhi-vidha-yogena dhamm' ānubhāv' āññathatta-nipphādana-samatthatā-saṅkhātāya mahatiyā iddhiyā samannāgatā, mahiddhi-katā. Cira-kāla-sambhūtena suvidūra-paṭipakkhena icchitattha-nibbatti-hetu-bhūtena mahā-jutikena puñña-tejena-samannāgatā, *mahânubhāvatā*. *Yatrā* ti, acchariya-pasaŋsa-kotūhala-hāsa-pasādiko pacatt' atthe nipāto. Tena yuttattā, *vijayissatī*[1] ti, anāgata-kāla-vacanaŋ. Attho pana atīta kāle yeva. Ayaŋ h' ettha attho: yā hi nāma ayaŋ Suppavāsā tathā dukkha-nimuggā kicchâpannā Bhagavato vacana-sama-kālam eva sukhena arogā arogaŋ puttaŋ vijāyī ti. *Attamano* ti, saka-mano. Bhagavati pasādena kilesa-rahita-citto ti attho. Kilesa-pariyuṭṭhitaŋ hi cittaŋ vase avattanato atta-mano ti na sakkā vattun ti. Attamano ti va pīti-somanassehi gahita-mano. *Pamudito* ti, pāmujja-yutto. *Pīti-somanassa-jāto* ti, jāta-balava-pīti-somanasso. *Athā* ti, pacchā. Tato katipâhassa accayena. *Satta bhattānī* ti, sattasu divasesu dātabba-bhattāni. *Svātanāyā* ti, svātana-puññatthaŋ yaŋ sve Buddha-pamukkhassa sanghassa dāna-vasena payir' upāsana-vasena ca bhavissati puññaŋ tadatthaŋ.

Atha kho Bhagavā āyasmantaŋ Mahāmoggallānaŋ āmantesī ti: kasmā āmantesi? Suppavāsāya sāmikassa pasāda-rakkhan' atthaŋ. Suppavāsā pana acala-ppasādā 'va, upāsakassa pana pasāda-rakkhaṇaŋ Mahāmoggallāna-ttherassa bhāro. Ten' āha "tuyh' eso upaṭṭhāko" ti. Tattha *tuyh' eso* ti, tuyhaŋ eso. *Tiṇṇaŋ dhammānaŋ pāṭibhogo* ti, mama bhogâdīnaŋ tiṇṇaŋ dhammānaŋ ahāniyā avināsāya ayyo Mahāmoggallāno. *Yadi*[2] *pāṭibhogo*, 'yadi pāṭibhūto satta-divase atikkamitvā mama sakkā dānaŋ dātun' ti, 'yadi ayyena ñātan' ti dīpeti. Thero pi tassa tesu divasesu bhogānaŋ jīvitassa ca anupaddavaŋ passitvā āha: *dvinnaŋ kho tesaŋ āvuso dhammānaŋ pāṭibhogo bhoganañ ca jīvitassa cā* ti, saddhā pan' assa citta-paṭibaddhā ti tass' eva bhāraŋ karonto, *saddhāya pana tvaññeva*[3] *pāṭibhogo* ti āha. Api ca so upāsako diṭṭha-sacco tassa saddhāya aññathā-bhāvo n' atthī ti. Tathā vuttaŋ, ten' eva ca kāraṇena Bhagavatā pacchā pi tvaŋ karissasī ti, saññāpehī ti vuttaŋ. Upāsako

[1] St. vijāyati, *but* W. vijayissati. [2] St. *omits*. [3] St. tvaŋ yeva.

pi Satthari there ca gāravena Suppavāsāya tassā 'va puññena vaḍḍhiŋ icchanto, *karotu Suppavāsā Koliya-dhītā satta-bhattāni, pacchâhaŋ karissāmi* ti anujāni. *Tañ ca dārakan* ti, vijāta-divasato paṭṭhāya ekādasamaŋ divasaŋ atikkamitvā tato paraŋ sattâhaŋ Buddha-pamukhaŋ bhikkhu-saṅghaŋ bhojetvā, sattame divase taŋ satta-vassikaŋ dārakaŋ Bhagavantaŋ bhikkhu-saṅghañ ca vandāpesi. *Satta-vassānī* ti, satta ca saŋvaccharāni. Accanta-saŋyoga-vasen' ev' etaŋ upayoga-vacanaŋ. *Lohita-kumbhiyaŋ*[1] *vuṭṭhānī* ti, mātu-kucchiyaŋ attano gabbha-vāsa-dukkhaŋ sandhāya vadati. *Aññāni pi evarūpāni satta puttānī* ti, aññe pi evarūpe satta putte ti vattabbe liṅga-vipallāsena vuttaŋ. *Evarūpānī* ti, evaŋ satta-vassāni gabbha-dhāraṇa-vasena sattâhaŋ mūḷha-gabbhatāya ca mahantaŋ dukkhaŋ pāpetvā uppajjanaka-putte[2] ti attho. Etena mātu-gāmānaŋ pana lolatāya putta-lābhena atittī ti dasseti.

Etam atthaŋ viditvā ti, etaŋ satta-divasâdhikāni satta-saŋvaccharāni gabbha-dhāraṇâdi-vasena pavattaŋ mahantaŋ dukkhaŋ ekapade viditvā, putta-lolatā-vasena yathā-vuttam atthaŋ viditvā. *Imaŋ udānan* ti, imaŋ citta-sukha-pamatto viya pamatta-puggalaŋ iṭṭhâkārena vañcitvā taṇhā-sinehassa pahāṇ' ākār' ānubhāva-dīpakaŋ udānaŋ udānesi.

Tattha *asātan* ti, amadhuraŋ asundaraŋ aniṭṭhaŋ. *Sāta-rūpenā* ti, iṭṭha-sabhāvena. *Piya-rūpenā* ti, piyāyitabba-bhāvena. *Sukhassa-rupenā* ti, sukha-sabhāvena.[3] Idaŋ vuttaŋ hoti:—yasmā asātaŋ appiyaŋ dukkham eva samānaŋ sakalam pi vatta-gataŋ saṅkhāra-jātaŋ appahīna-vipallāsattā ayoniso-manisikārena iṭṭhiŋ viya, piyaŋ piya-sukhaŋ viya ca hutvā, upaṭṭhahamānaŋ sati-vippavāsa[4]-vasena pamatta-puggalaŋ ativattati, abhibhavati, ajjhottharati, tasmā imam pi Suppavāsaŋ puna pi sattakkhattuŋ evarūpaŋ asātaŋ appiyaŋ dukkhaŋ sātâdi-paṭirūpakena putta-saṅkhāten' eva vatthu-sukhena ajjhottharatī ti.

Aṭṭhama Sutta-Vaṇṇanā niṭṭhitā.

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[1] St. kumbhiyā. [2] A. patto. [3] C. sukhassa-bhāvena.
[4] C. vippa-vasena (*the passage is from* JA. i, 410; *cf.* DhpA. i, 384 *ff.*).

9.

Navame: *Pubbârāme*[1] ti, Sāvatthiyaŋ pācīna-disā-bhāge Anurādhapurassa Uttama-devī-vihāra-sadise ṭhāne kārite ārāme. *Migāramātu-pāsāde* ti, Migāmamātuyā-pāsāde.[2] Tatrâyaŋ anupubbi-kathā.

Atīte sata-sahassa-kappa matthake Padumuttarassa Bhagavato kāle[3] ekā upasikā aññatara-upāsikaŋ attano agg' upaṭṭhāyika-ṭṭhāne ṭhapentaŋ disvā,[4] Bhagavantaŋ nimantetvā, Buddha-pamukhassa bhikkhu-sata-sahassassa[5]-dānaŋ datvā, Bhagavato nipaccâkāraŋ katvā, 'anāgate tumhādisassa Buddhassa agg' upaṭṭhāyikā bhaveyyan' ti patthanaŋ akāsi. Sā kappa-sata-sahassaŋ devesu ca manussesu ca saŋsaritvā amhākaŋ Bhagavato kāle Bhaddiya-nagare Meṇḍaka-seṭṭhiputtassa Dhanañjaya-seṭṭhino gehe Sumanā-deviyā kucchismiŋ paṭisandhiŋ gaṇhi. Jāta-kāle pan' assā Visākhā ti nāmaŋ akaŋsu. Sā yadā Bhagavā Bhaddiya-nagaraŋ agamāsi tadā pañcahi-dārika-satehi saddhiŋ[6] Bhagavato paccuggantvā paṭhama-dassanen' eva sotâpannā ahosi.

Aparabhāge Sāvatthiyā Migāraseṭṭhi-puttassa Puṇṇa-vaḍḍhana-kumārassa gehaŋ gatā. Tattha taŋ sasuro Migaseṭṭhi upakāra-vasena mātu-ṭṭhāne ṭhapesi. Tasmā Migāramātā ti vuccati. Sā attano mahā-lātā-pasādhanaŋ vissajjetvā nava-koṭīhi Bhagavato bhikkhu-sanghassa ca vasan' atthāya karīsa-matte bhūmi-bhāge upari-bhūmiyaŋ pañca gabbhasatāni, heṭṭhā-bhūmiyaŋ pañca-satānī ti gabbha-sahassapaṭimaṇḍitaŋ pāsādaŋ kāresi.[7] Tena vuttaŋ Migāra-mātū pāsāde ti.

Kocid eva attho ti, kiñcid eva payojanaŋ. *Raññe* ti, rājini. *Paṭibaddho*[8] ti, āsatto. Visākhāya ñāti-kulato maṇi-muttâdi racitaŋ tādisaŋ bhaṇḍa-jātaŋ[9] tassā paṇṇâkār' atthāya pesitaŋ.

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[1] *Cf.* DhpA. i, 384; AngA. 404-18.
[2] C. *omits.*
[3] C. *omits and reads* -dasabalaŋ.
[4] C. uppaṭṭhāne ṭhapentaŋ disvā.
[5] A. bhikkhu-sanghassa-sata-sahassassa.
[6] *Cf.* JA. 5, 11; DhpA. i, 388.
[7] DhpA. i, 414.
[8] St. -bandho.
[9] A. rajatâdi saṇhacca-jātaŋ.

Taŋ nagara-dvāra-ppattaŋ suṅkikā tattha suñkaŋ gaṇhantā tad-anurūpaŋ agahetvā atirekaŋ gaṇhiŋsu. Taŋ sutvā Visākhā rañño tam atthaŋ nivedetu-kāmā paṭirūpa-parivārena rāja-nivesanaŋ agamāsi. Tasmiŋ khaṇe rājā Mallikāya deviyā saddhiŋ antopuraŋ gato[1] hoti. Visākhā okāsaŋ alabhamānā 'idāni labhissāmī' ti bhojana-velaŋ atikkamitvā, chinnabhattā hutvā pakkāmi. Evaŋ dvīha-tīhaŋ gantvā pi okāsaŋ na labhi yeva. Iti rājā anivedito pi tassa attha-vinicchayassa okāsa-karaṇena *yathâdhippāyaŋ na tīretī* ti vutto.

Tattha *yathâdhippāyan* ti, adhippāy' ānurūpaŋ. *Na tīretī* ti, na niṭṭhāpeti. Mahā-upāsikā hi raññâyatta-suñkam eva rañño datvā itaraŋ vissajjāpetuŋ adhippāyo. Tassā rañño na diṭṭhattā, evaŋ na tīretī ti. *Handā* ti, vossagg' atthe nipāto. *Divādivassā*[2] ti, divasassa divā: majjhantike kāle ti attho. Kenacid eva karaṇīyena divasassa divā dvīha-tīhaŋ rāja-nivesana-dvāraŋ gacchantī tassa atthassa aniṭṭhitattā 'niratthakam eva upasañkamiŋ. Bhagavati upasañkamanam eva pana dassanā-anuttariyâdi-paṭilābha-kāraṇattā sâtthakan' ti, 'evâhaŋ, bhante, imāya velāya idh' āgatā' ti, imam atthaŋ dassentī mahā-upāsikā *idha me, bhante* ti ādim āha. *Etam atthan* ti, etaŋ parâyattatāya adhippāyā samijjhanasañkhātaŋ atthaŋ viditvā. *Imaŋ udānan* ti, imaŋ parâdhīn' āparâdhīna-vuttīnaŋ ādīnavânisaŋsa-paridīpakaŋ udānaŋ udānesi.

Tattha *sabbaŋ paravasaŋ dukkhan* ti, yaŋ kiñci attha-jātaŋ payojanaŋ para-vasaŋ par' āyattaŋ taŋ attano icchāya nipphādetuŋ asakkuṇeyyatāya, *dukkhaŋ*, dukkh' āvahaŋ hoti ti attho. *Sabbaŋ issariyaŋ sukhan* ti, duvidhaŋ issariyaŋ, lokiyaŋ lokuttarañ ca. Tattha lokiyaŋ, rāj' issariyâdi c' eva lokiya-jjhānâbhiññā-nibbattakaŋ: citt' issariyañ ca lokuttaramagga-phal' ādhigama-nimittaŋ[3] nirodh' issariyañ ca, lokuttaraŋ. Tesu yaŋ cakka-vatti-bhāva-pariyosānaŋ manussesu issariyañ ca Sakkâdīnaŋ tasmiŋ tasmiŋ deva-nikāye ādhipaccabhūtaŋ issariyañ ca tad-ubhayaŋ yadi pi kamm' ānubhāvena yath' icchita-nipphattiyā sukha-nimittatāya sukhaŋ, vipariṇāma-dukkhatāya pana sabbathā dukkham eva. Tathā anic-

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[1] A. purato hoti. [2] W. divasā. [3] A. cittaŋ.

cantikatāya lokiya-jjhāna-nibbattakaŋ citt' issariyaŋ: nirodh' issariyam eva pana loka-dhammehi akampaniyato anivattisabhāvattā ca ekanta-sukhaŋ nāma. Yam pan' ettha sabbatth' eva aparâdhīnatāya labhati citta-sukhaŋ, taŋ sandhāya Satthā "sabbaŋ issariyaŋ sukhan" ti āha.

Sādhāraṇe vihaññanti ti, idaŋ 'sabbaŋ paravasaŋ dukkhan' ti imassa padassa attha-vivaraṇaŋ. Ayañ c' ettha attho:— sādhāraṇe payojane sādhetabbe sati tassa par' ādhīnatāya yathâdhippāyaŋ anipphajjanato ime sattā vihaññanti, vighātaŋ āpajjanti, kilamanti. Kasmā?[1] *Yogā hi duratikkamā* ti. Yasmā kāmayoga-bhavayoga-diṭṭhiyoga-avijjāyogā anādikāla-vibhāvitā anupacita-kusala-sambhārehi pajahituŋ asakkuṇeyyatāya duratikkamā, etesu diṭṭhiyogo paṭhamamaggena atikkamitabbo, kāmayoga tatiya-maggena, itare agga-maggena. Iti ariya-maggānaŋ duradhigamanīyattā ime yogā duratikkamā. Tasmā kāmayogâdi-vasena icchitā-lābhahetu sattā vihaññanti. Asādhāraṇe pana citt' issariye nirodh' issariye ca sati na kadāci pi vighātassa-sambhavo ti adhippāyo.

Athavā *sabbaŋ paravasan* ti, yaŋ attano añña-paṭibaddhapaccayā yathā[2]-vutti-saṅkhātaŋ, taŋ sabbaŋ anicca-sabhāvatāya dukkhaŋ. "Yad aniccaŋ taŋ dukkhan" ti (S. ii, 53) vuttaŋ. *Sabbaŋ issariyan* ti, sabba-saṅkhata-nissaṭa issariyaṭṭhānatāya issariyan ti, laddha-nāmaŋ nibbānaŋ. Taŋ taŋ upādisesâdi-vibhāgaŋ sabbaŋ sukhaŋ. "Nibbānaŋ paramaŋ sukhan" ti (M. i, 508) hi vuttaŋ. *Sādhāraṇe* ti, evaŋ dukkhasukhe vavatthite ime sattā bahu sādhāraṇe dukkha-kāraṇe nimuggā hutvā vihaññanti. *Yogā hi duratikkamā* ti, yasmā te sabbattha nimujjanassa[3] hetu-bhūtā kāma-yogâdayo duratikkamā, tasmā tvam pi, Visākhe, parâyattam' atthaŋ patthetvā alabhamānā vihaññasī ti adhippāyo.

Navama-Sutta-Vaṇṇanā niṭṭhitā.

[1] C. *omits*.
[2] C. yatta.
[3] *So* A, C$_2$, *but* C. nimajjanassa.

10.

Dasame: *Anupiyāyan*[1] ti, evaŋ nāmake nagare. *Ambavane* ti, tassa nagarassa avidūre Malla-rājūnaŋ ekaŋ amba-vanaŋ ahosi. Tattha Malla-rājūhi Bhagavato vihāro kārito. So amba-vanaŋ tv' eva[2] vuccati. Anupiyaŋ gocara-gāmaŋ katvā Bhagavā viharati. Tena vuttaŋ: Anupiyaŋ viharati ambavane ti. *Bhaddiyo*[3] ti, tassa therassa nāmaŋ. *Kāligodhāya putto* ti, Kāligodhā nāma Sākiyānaŋ Sakka-rāja-devī yā ariyasāvikā āgata-phalā viññāta sāsanā. Tassa ayaŋ putto, tassa *Pabbajjā-vidhi-Khandhake* āgato 'va.

So pabbajitvā vipassanaŋ paṭṭhapetvā na cirass' eva chalabhiñño ahosi, terasa ca dhutangāni samādāya vattati. Bhagavatā ca "etad aggaŋ, bhikkhave, mama sāvakānaŋ bhikkhūnaŋ uccā-kulikānaŋ yadidaŋ Bhaddiyo Kāli-godhāyaputto" ti (A. i, 23) uccā-kulika bhāve etad agge ṭhapito asītiyā sāvakānaŋ abbhantaro. *Suññagāra-gato*[4] ti, "ṭhapetvā gāmañ ca gām' ūpacārañ ca avasesaŋ araññan" ti (Vin. iii, 46) vuttaŋ araññaŋ rukkha-mūlañ ca ṭhapetvā aññaŋ pabbata-kandarâdi-pabbajita-sāruppaŋ nivāsa-ṭṭhānaŋ janasambādh' ābhāvato 'idha suññâgāran' ti adhippetaŋ. Athavā vyādha-kassakānaŋ saddānaŋ abhāvato vivittaŋ yaŋ kiñci agāram pi suññâgāran ti veditabbaŋ, taŋ suññâgāraŋ upagato. *Abhikkhaṇan* ti, bahulaŋ. *Udānaŋ udānetī* ti, so hi āyasmā araññe divā-vihāraŋ upagato pi ratti-vās' upagato pi yebhuyyena phala-samāpatti sukhena nirodha-sukhena ca vītināmeti. Tasmā taŋ sukhaŋ sandhāya pubbe attanā anubhūtaŋ sabhayaŋ saparilāhaŋ rajja-sukhaŋ[5] jigucchitvā, *aho sukhaŋ, aho sukhan* ti, somanassa-sahitaŋ ñāṇa-samuṭṭhānaŋ pīti-samuggāraŋ samuggirati.

Sutvāna tesaŋ etad ahosī ti, tesaŋ sambahulānaŋ bhikkhūnaŋ tassa āyasmato 'aho sukhaŋ, aho sukhan' ti udānentassa udānaŋ sutvā, "nissaŋsayaŋ anabhirato brahmacariyaŋ caratī" ti, evaŋ parivitakkitaŋ ahosi. Te bhikkhu puthujjanā tassa āyasmato viveka-sukhaŋ sandhāya udānaŋ

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[1] St. anup-; JA. i, 65, 140, anūp-.
[2] A. tesu.
[3] *Cf.* Vin. ii, 183.
[4] *Cf.* VM. 72, 270.
[5] A. rajju.

ajānantā evaŋ amaññiŋsu. Tena vuttaŋ nissaŋsayan ti ādi. Tattha nissaŋsayan ti, asandehena ekantena ti attho. 'Yaŋ so pubbe agāriya-bhūto samāno' ti pāliŋ vatvā 'anubhavī' ti vacana-sesena keci atthaŋ vaṇṇenti. Apare 'yaŋ sā' ti paṭhanti. *Yaŋ 'sa pubbe agāriya-bhūtassā*[1] ti pana pāli. Tattha *yaŋ 'sā* ti, yaŋ assa. Sandhi-vasena hi *a*-kāra-*sa*-kāra-lopo, 'evaŋ 'sa te': 'pupphaŋ 'sā uppajjī' ti ca ādisu viya. Tass' attho: assa āyasmato Bhaddiyassa pabbajitato pubbe agāriya-bhūtassa gah' aṭṭhassa sato yaŋ rajja-sukhaŋ anubhūtaŋ. *So taŋ anussaramāno* ti, so taŋ sukhaŋ etarahi ukkaṇṭhana-vasena anussaranto. *Te bhikkhu Bhagavantaŋ etad avocun* ti, te sambahulā bhikkhū ullapana-sabhāva-saŋhitā tassa anuggahaṇ' ādhippāyena Bhagavantaŋ etad avocuŋ, na ujjhāṇa-vasena.[2]

Aññataran ti, nāma-gottena apākataŋ ekaŋ bhikkhuŋ. *Āmantesī* ti, āṇāpesi te bhikkhū saññāpetu-kāmo. *Evan* ti, vacana-sampaṭiggahe: sādhu ti attho. Puna *evan* ti paṭiññāya abhikkhaṇe. *Aho sukhaŋ, aho sukhan ti, imaŋ udānaŋ udānesī* ti, yathā te bhikkhū vadanti, taŋ evaŋ tath' evā ti attano udānaŋ paṭijānāti. *Kim*[3] *pana tvaŋ Bhaddiyā* ti: kasmā Bhagavā pucchati? Kiŋ tassa cittaŋ jānāti, no na jānāti?[4] Ten' eva pana tam atthaŋ vadāpetvā te bhikkhū saññāpetuŋ pucchati. Vuttaŋ h' etaŋ: "Jānantā pi Tathāgatā pucchanti, jānantā pi na pucchantī" ti (Vin. ii ?) ādi. *Attha-vasan* ti, kāraṇaŋ. *Antepure* ti, itthâgārassa saŋvaraṇaṭṭhāna-bhūte rāja-gehassa abbhantare, yattha rājā nahāna-bhojana-sayanâdiŋ kappeti. *Rakkhā susaŋvihita* ti, ārakkhâhikata-purisehi rattisu[5] pi yodhā samantato vihitā. *Bahi antepure* ti, attha-karaṇa-ṭṭhānâdike ante purato bahi-bhūte rāja-gehe. *Evaŋ rakkhito gopito santo* ti, evaŋ rāja-gehe rāja-dhāniyaŋ rajja-desesu anto ca bahiñ ca anekesu ṭhānesu aneka-satehi susaŋvihita-rakkh' āvāraṇa-gutti mam' eva nibbhay' atthaŋ phāsu-vihār' atthaŋ. Rakkhito gopito samāno ādīni padāni aññamañña-vevacanāni.

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[1] St. yassa pubbe agārika-bhūtassa; W. yaŋ sa.
[2] *Cf.* MA. 77.
[3] St. kam.
[4] C. na jānātī ti no na jānāti?
[5] A. guttī suṭṭhu.

Athavā *bhīto* ti, para-rājūhi bhāyamāno. *Ubbiggo* ti, sakala-rajje pi parikiṇṇo[1] ubbijjanaka-bhay' ubbegena ubbiggo calito susaŋvihita-rakkh' āvaraṇato. *Ussankī* ti, raññā nāma sabba-kālaŋ avissatthena bhavitabban ti vacanena sabbattha avissāsa-vasena tesaŋ tesaŋ kicca-karaṇīyānaŋ paccaya-parisañkāya ca uddha-mukhaŋ sañkamāno. *Utrāsī*[2] ti, 'santikā 'va carehi pi ajānantass' eva me kadāci anattho bhaveyyā' ti uppannena sarīra-kampam pi uppādana-samatthena tāsena utrāsi. Utrasto ti pi paṭhanti. *Vihāsin* ti, evambhūto hutvā vihariŋ. *Etarahī* ti, idāni pabbajita-kālato paṭṭhāya. Eko[3] ti, asahāyo. Tena vivekaṭṭhakâyataŋ dasseti. *Abhīto* ti ādīnaŋ padānaŋ vutta-vipariyāyena attho veditabbo. Bhayâdi-nimittassa pariggahassa taŋ nimittassa ca kilesassa abhāven' ev' assa abhīt' ādikāni etena citta-vivekaŋ dasseti. *Appossukko* ti, sarīra-guttiyaŋ nirussukko. *Pannalomo* ti, lomahaŋs' uppādakassa chambhitattassa abhāvena anuggata-lomo. Pada-dvayen' āpi serī-vihāraŋ dasseti. *Paradavutto*[4] ti, parehi dinnena cīvarâdinā vattamāno: etena sabbaso sangâbhāva-dīpana-mukhena avasesa-bhaya-hetu-virahitaŋ[5] dasseti. *Miga-bhūtena cetasā* ti, vissattha-vihāritāya migassa viya jātena cittena. Migo hi amanussa-pathe araññe vasamāno vissattho tiṭṭhati, nisīdati, nipajjati, yena kāmañ ca pakkamati appaṭihata-ppacāro.[6] Evaŋ aham pi viharāmī ti dasseti. Vuttaŋ h' etaŋ Pacceka-buddhena:

Migo araññamhi yathā abaddho
Yen' icchitaŋ[7] gacchati gocarāya:
Viññu naro seritaŋ[8] pekkhamāno
Eko care khagga-visāṇa-kappo ti (Sn. 39).

Idaŋ kho aham, bhante, atthavasan ti, "Bhagavā, yadidaŋ mama etarahi parama-viveka-sukhaŋ phala-samāpatti-sukhaŋ idam eva kāraṇaŋ sampassamāno 'aho sukhaŋ, aho sukhan' ti udānam udānesin" ti. *Etam atthan* ti, etaŋ Bhaddiya-

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[1] A. pakatikkho; C. pakatito.
[2] St. Vin. ii, 184, utrasto; W. utrāso. [3] St. ekako.
[4] Vin. ii, 184, paradattavutto (*v.ll.* paradavutto, paradatthavutto, *corr. to* bhutto). *See Pāli Dict. and supra* p. 46.
[5] C. virahataŋ. [6] *Cf.* PJ. ii, 83 *from* M. i, 174-5.
[7] Sn. icchakaŋ. [8] A. viññujano seritupekkh-.

ttherassa puthujjana-visay' ātītaŋ viveka-sukha-saṅkhātaŋ atthaŋ sabbâkārato viditvā. *Imaŋ udānan* ti, iman sahetuka-bhaya-soka-vigamânubhāva-dīpakaŋ udānaŋ udānesī ti.

Tattha *yass' antarato*[1] *na santi kopā* ti, yassa ariya-puggalassa antarato abbhantare attano citte citta-kālusiya-karaṇato citta-pakopa-rāgâdayo āghāta-vatthu-ādi-kāraṇa-bhedā aneka-bheda-kopā, *na santi*, maggena pahīṇattā na vijjanti. Ayaŋ hi antarā-saddo 'kincâpi mañ ca tvañ ca kim antaran' ti (S. i, 201) ādisu kāraṇe dissati: 'antaraṭṭhake hima-pāta-samaye' ti (M. i, 79) ādisu vemajjhe: 'antarā ca Jetavanaŋ antarā ca Sāvatthin' ti (*supra* i, 3) ādisu vivare: 'bhayam-antarato jātan' ti (It. 83; A. iv, 96) ādi viya[2] citte. Idhā pi citte eva daṭṭhabbo. Tena vuttaŋ 'antaro attano citte' ti.

Iti-bhavâbhavatañ ca vītivatto ti, yasmā bhavo ti sampatti abhavo vipatti, tathā bhavo ti vuddhi, abhavo ti hāni: bhavo ti vā sassataŋ, abhavo ti ucchedo: bhavo ti vā puññaŋ, abhavo ti pāpaŋ: bhavo ti vā sugati, abhavo ti duggati: bhavo ti vā khuddako, abhavo ti mahanto:—tasmā sā sampatti-vipatti-vuddhi-hāni-sassat' uccheda-puñña-pāpa-sugati-duggati-khuddaka-mahantañ ca uppatti-bhavānaŋ vasena iti aneka-ppakārā bhav' ābhavatā vuccati. Catuhi pi maggehi yathā-sambhavaŋ tena tena nayena taŋ iti-bhav' ābhavatañ ca vītivatto[3] atikkanto hoti, attha-vasena vibhatti pariṇāmetabbo.

Taŋ vigata-bhayan ti, taŋ evarūpaŋ yathā-vutta-guṇa-sampannâgataŋ khīṇ' āsavaŋ citta-kop' ābhāvato iti bhav' ābhava-samatikkama-hetuto ca bhaya-hetu-vigamena vigata-bhayaŋ: viveka-sukhena agga-phala-sukhena *sukhaŋ:* vigata-bhayattā eva *asokaŋ. Devā n' ānubhavanti dassanāyā* ti, adhigata-magge ṭhapetvā sabbe pi uppatti-devā[4] vāyamantā pi citt' ācāra-dassana-vasena dassanāya, datthuŋ, *n' ānubhavanti*, na abhisambhuṇanti, na sakkonti: pag' ev manussā. Sekkhā hi pi puthujjanā viya arahato citta-ppavattiŋ na jānanti.

Dasama Sutta-Vaṇṇanā niṭṭhitā.
Mucalinda-Vagga-Vaṇṇanā samattā.

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[1] *Cf.* DA. 34, KhpA. 20, *and supra*, p. 109, *where the word is discussed under* kāraṇa-khaṇa-citta-vemajjha-vivara (Sn. 6; Vin. ii, 184).
[2] A. ādisu citte. [3] *From* PJ. ii, 20. [4] *Cf.* KhpA. 123.

III.

NANDA-VAGGA

1.

Nandavaggassa pathame: *aññataro bhikkhū* ti, nāmagottena apākaṭo eko khīṇ' āsavo bhikkhu. So kira Rājagahavāsī kula-putto Moggallāna-ttherena saŋvejito saŋsāre dosaŋ disvā Satthu santike pabbajitvā, sīlāni sādhetvā,[1] catu-sacca-kammaṭṭhānaŋ gahetvā, na cirass' eva vipassanaŋ ussukkāpetvā arahattaŋ pāpuṇi. Tassa aparabhāge kharo ābādho uppajji. So paccavekkhanāya adhivāsento viharati. Khīṇ' āsavānaŋ hi cetasika-dukkhaŋ nāma n' atthi, kāyika-dukkhaŋ pana hoti yeva.[2] So ekadivasaŋ Bhagavato dhammaŋ desentassa n' ātidūre ṭhāne dukkhaŋ adhivāsento pallaṅkena nisīdi. Tena vuttaŋ: 'Bhagavato avidūre nisinno hotī' ti ādi. Tattha *pallaṅkan*[3] ti, samantato ūru-baddh' āsanaŋ. *Ābhujitvā* ti, bandhitvā. *Ujuŋ kāyaŋ paṇidhāyā* ti, uparima-sarīraŋ ujukaŋ[4] ṭhapetvā, aṭṭhārasa-piṭṭhi-kaṇṭake koṭiyā koṭiŋ paṭipādetvā. Evaŋ hi nisinnassa camma-maŋsa[5]-nahārūni na paṇamanti.[6] Tasmā so tathā nisinno hoti. *Purāṇa-kamma-vipākajan* ti, pubbe katassa kammassa vipāka-bhāvena jātaŋ purāṇa-kamma-vipāke vā sukha-dukkha-ppakāre vipāka-samudāye vā ekadesa-bhāvena jātaŋ. Kiŋ taŋ dukkhaŋ purāṇa-kamma-vipākajan ti ca iminā tassa ābādhassa kamma-samuṭṭhānataŋ dassento opakkamika-utu-vipariṇāmajâdi-bhāvaŋ paṭikkhipati.

Dukkhan ti, pacura-janehi[7] khamituŋ asakkuṇeyya-veda-

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[1] A. sodhetvā.
[2] Mil. Pañ. 44.
[3] *From* VM. 271; *cf.* Pṭs. 176; DA 210 *n.*
[4] VM. ujuŋ.
[5] VM. nisidantassa cammam-ansa (?).
[6] *So* A, DA, VM, *but* C. na kamanti.
[7] C. puthujjanehi.

naŋ. *Tippan*[1] ti, tikhiṇaŋ: abhibhavitvā pavattiyā balavaŋ. *Kharan* ti, kakkhalaŋ. *Kaṭukan* ti, asātaŋ. *Adhivāsento* ti, upari-vāsento, sahanto, khamanto. *Sato sampajāno* ti, vedanā pariggāhakānaŋ sati-sampajaññānaŋ vasena satimā sampajānanto ca. Idaŋ vuttaŋ hoti:—'Ayaŋ vedanā nāma hutvā abhāv' atthena[2] aniccā anitth' ārammaṇaŋ ādi-paccaye paṭicca uppannattā paṭicca-samuppannā uppajjitvā, ekantena bhijjana-sabhāvattā khaya-dhammā vaya-dhammā virāga-dhammā nirodha-dhammā' ti. Vedanāya aniccatā sallakkhaṇa-vasena sato, karitāya sato, aviparītassa-bhāva-paṭivijjhana-vasena sampajāno ca hutvā. Athavā sati-vepulla-ppattiyā sabbatth' eva kāya-vedanā citta-dhammesu suṭṭhu upaṭṭhita-satitāya sato. Tathā paññā-vepulla-ppattiyā pariggahita-saṅkhāratāya sampajāno.

Avihaññamāno ti, "Assutavā, bhikkhave, puthujjano aññatarena dukkha-dhammena phuṭṭho samāno socati, kilamati, paridevati, urattāḷiŋ kandati, sammohaŋ āpajjatī" ti (M. i, 86)[3] vutta-nayena andha-puthujjano viya na vihaññamāno, maggen' eva samugghātattā ceto-dukkhaŋ anuppādento, kevalaŋ kamma-vipākaja-sarīra-dukkhaŋ adhivāsento, samāpattiŋ samāpanno viya nisinno hoti. *Addasā* ti, taŋ ayasmantaŋ adhivāsana-khantiyā tathā nisinnaŋ addakkhi. *Etam atthan* ti, etaŋ tādisassa pi rogassa vejjâdīhi tikicchan' atthaŋ anussukk' āpajjana-kāraṇaŋ khīṇ' āsavānaŋ loka-dhammehi anupakkilesa-sankhātaŋ atthaŋ sabbâkārato viditvā. *Imaŋ udānan* ti, imaŋ saṅkhāta-dhammānaŋ yehi kehici dukkha-dhammehi avighāta-patti-vibhāvanaŋ udānaŋ udānesi.

Tattha *sabba-kamma-jahassā* ti, pahīna-sabba-kammassa. Aggamaggassa hi uppanna-kālato paṭṭhāya arahato sabbāni kusalâkusala-kammāni pahīnāni nāma honti, paṭisandhiŋ dātuŋ[4] asamattha-bhāvato. *Bhikkhuno* ti, bhinna-kilesatāya bhikkhuno. *Dhunamānassa purekataŋ rajan* ti, arahatta-ppattito pubbe-kataŋ rāga-rajâdi-missatāya rajan ti laddha-nāmaŋ dukkha-vedanīyaŋ kamma-vipāka paṭisaŋvedanena.

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[1] W. tibbaŋ; *cf.* MA. 79 (*on* M. i, 10).
[2] A. abhibhavanatthena.
[3] *Cf.* A. ii, 188; iii, 54, 416.
[4] A. dhātuŋ.

Taŋ dhunantassa viddhaŋsentassa arahatta-ppattiyā parato pana sâvajja-kiriyāya sambhavo yeva n' atthi: anavajja-kiriyāya bhava-mūlassa samucchinna-mūlatāya pupphaŋ viya phala-dāna-samatthatāya abhāvato kiriyā-mattā 'va hoti. *Amamassā* ti, rupâdisu katthaci maman ti gahaṇ' ābhāvato amamassa mamaṅkāra rahitassa. Yassa hi mamaŋ-kāro atthi so atta-sinehena vejjâdīhi sarīraŋ paṭijaggāpeti. Arahā pana amamo: tasmā so sarīra-paṭijaggane pi udāsīna-dhātuko 'va. *Ṭhitassā* ti, catubbidham pi oghaŋ taritvā nibbāna-thale ṭhitassa paṭisandhi-gahaṇe vā abhāvena ṭhitassa: sekha-puthujjanā hi kilesa-saṅkhārānaŋ appahīnattā cuti-paṭisandhi-vasena saŋsāre dhāvanti nāma. Arahā pana tad-abhāvato ti vuccati. Athavā dasa-vidhe khīṇ' āsava-saṅkhāte ariya-dhamme ṭhitassa. *Tādino* pi, "paṭikkūle appaṭikūla-saññi viharatī" ti (Pṭs. 212; VM. 382) ādinā nayena vuttāya pañca-vidhāya ariy' iddhiyā, aṭṭhahi loka-dhammehi akam-panīyāya chalang' upekkhāya ca samannāgatena iṭṭhâdisu ekasadisatā-saṅkhātena tādi-bhāvena, tādino. *Attho n' atthi janaŋ lapetave* ti, 'mama bhesajjâdīni karothā' ti janaŋ la-pituŋ, kathetuŋ, payojanaŋ n' atthi. Sarīre nirapekkha-bhāvato "paṇḍu-palāso" viya hi "bandhanā pamutto" (Vin. i, 96)[1] sayam eva 'ayaŋ kāyo bhijjitvā palātū' ti khīṇ' āsavānaŋ ajjhāsayo. Vuttaŋ h' etaŋ:

N' ābhikaṅkhāmi maraṇaŋ, n' ābhikaṅkhāmi jīvitaŋ,
Kālañ ca paṭikaṅkhāmi, nibbisaŋ bhatako yathā ti.[2]

Athavā yaŋ kiñci nimittaŋ dassetvā 'kiŋ ayyassa icchitab-ban' ti *janaŋ lapetave* paccayehi nimantana-vasena lapāpetuŋ khīṇ' āsavassa attho n' atthi. Tādisassa micchājīvassa mag-gen' eva samugghātitattā ti attho. Iti Bhagavā 'kiss' āyaŋ thero attano rogaŋ vejjehi atikicchāpetvā Bhagavato avidūre nisīdatī' ti cintentānaŋ tassa atikicchāpane kāraṇaŋ pakāsesi.

Paṭhama-Sutta-Vaṇṇanā niṭṭhitā.

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[1] *Cf.* Dhp. 235.

[2] S. i, 65 *and* Thag. 606 *have* n' ābhinandāmi, *quoted at* MP. 45, Manu vi, 45; *cf.* SnA. 38 *and infra,* Pātaligāma viii (S. *text* 286).

2.

Dutiye: *Nando*[1] ti, tassa nāmaŋ. So hi cakkavatti-lakkhaṇ' ūpetattā mātā-pitaro sa-parijanaŋ sakalañ ca ñāti-parivaṭṭaŋ nandayanto jāto Nando ti nāmaŋ labhi. *Bhagavato bhātā* ti, Bhagavato ekapitu-puttatāya bhātā, na hi Bhagavato sahodarā uppajjanti. Tena vuttaŋ: *mātucchā-putto* ti, cūla-mātuputto ti attho. Mahāpajāpati-Gotamiyā hi so putto. *Anabhirato* ti, na abhirato. *Brahmacariyan* ti, brahma-seṭṭhauttamaŋ cariyaŋ ekâsanaŋ eka-seyyaŋ methuna-viratiŋ. *Santānetun*[2] ti, paṭhama-cittato yāva carimaka[3]-cittaŋ sammāparipuṇṇaŋ parisuddhaŋ sandhāretuŋ[4] pavattetuŋ, dutiyena c' ettha brahmacariya-padena magga-brahmacariyassā pi saṅgaho veditabbo. *Sikkhaŋ paccakkhāyā* ti, upasampadakāle bhikkhu-bhāvena saddhiŋ samādinnaŋ nibbattetabbabhāvena anuṭṭhitaŋ[5] catubbidham pi sikkhaŋ[6] paṭikkhipitvā: vissajjetvā ti attho. *Hīnāyā* ti, gihi-bhāvāya. *Āvattissāmī* ti, nivattissāmi. Kasmā pan' āyaŋ evaŋ evam ārocesī ti? Etth' āyaŋ anupubba-kathā.[7]

Bhagavā hi pavatta-vara-dhamma-cakko Rājagahaŋ gantvā Veḷuvane viharanto: "puttaŋ me ānetvā dassethā" ti Suddhodana-mahārājena pesitesu sahassa-sahassa-parivāresu dasasu dūtesu saha parivārena arahattaŋ pattesu sabbapacchā gantvā, arahatta-ppattena Kāludāyi-ttherena gamanakālaŋ ñatvā, magga-vaṇṇaŋ[8] vaṇṇetvā, jāti-bhūmi-gamanāya yācito, vīsati-sahassa-khīṇ'āsava-parivuto Kapilavatthu-nagaraŋ gantvā, ñāti-samāgame pokkhara-vassaŋ aṭṭh' uppattiŋ katvā, *Vessantara-jātakaŋ* kathetvā, punadivase piṇḍāya paviṭṭho "uttiṭṭhe na-ppamajjeyyā" ti (Dhp. 168; J. i, 90) gāthāya pitaraŋ sotâpatti-phale patiṭṭhāpetvā, nivesanaŋ gantvā, "dhammaŋ care" ti (*ibid.*) gāthāya Mahāpajāpatiŋ sotâpatti-phale, rājānañ ca sakadāgāmi-phale patiṭṭhāpesi.

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[1] *Cf.* DhpA. 118.
[2] St. *and* C. sandhāretuŋ, *but* A. *and* DhpA. *as above*; B. santūretuŋ.
[3] A. purima; *cf.* M. i, 426.
[4] C. suddhaŋ kāretuŋ.
[5] *So* A, C_s, *but* C. aniṭṭhitaŋ.
[6] *Cf.* Vibh. 248.
[7] DhpA. i, 115; PJ. ii, 273.
[8] C. -vaṇṇanaŋ.

Bhatta-kicc' āvasāne pana Rāhula-mātu-guṇa-kathaŋ nissāya *Canda-kinnara-jātakaŋ*[1] kathetvā, tatiyadivase Nanda-kumārassa abhiseka-geha-ppavesana-vivāha-mangalesu vattamānesu piṇḍāya pavisitvā, Nanda-kumārassa hatthe pattaŋ datvā, mangalaŋ vatvā, utthāy' āsanā pakkamanto kumārassa hatthato pattaŋ na gaṇhi. So pi Tathāgate gāravena "pattaŋ vo,[2] bhante, gaṇhathā" ti vattuŋ nâsakkhi. Evaŋ pana cintesi: 'sopāna-sīse pattaŋ gaṇhissatī' ti. Satthā tasmiŋ ṭhāne na gaṇhi. Itaro 'sopāna-mūle gaṇhissatī' ti cintesi. Satthā tatthā pi na gaṇhi. Itaro 'rājangane gaṇhissatī' ti cintesi. Satthā tatthā pi na gaṇhi. Kumāro nivattitukāmo anicchāya[3] gacchanto Satthu gāravena 'pattaŋ gaṇhathā' ti vattuŋ na sakkoti. 'Idha gaṇhissati, ettha ettha gaṇhissatī' ti cintento gacchati.

Tasmiŋ khaṇe Janapada-kaliyāṇiyā achikkhiŋsu: 'ayye, Bhagavā Nanda-rājānaŋ gahetvā gacchati. Tumhehi naŋ vinā-karissatī' ti. Sā udaka-bindūhi paggharantehi aḍḍh' ullikhitehi kesehi vegena pāsādaŋ āruyha, sīha-pañjara-dvāre ṭhatvā, "tuvaṭaŋ kho ayya-putta āgaccheyyāsī" ti āha. Taŋ tassā vacanaŋ tassa hadaye tiriyaŋ patitvā viya ṭhitaŋ. Satthā pi tassa hatthato pattaŋ agahetvā 'va, taŋ vihāraŋ netvā, "pabbajissasi Nandā" ti āha. So Buddha-gāravena "na pabbajissāmī" ti avatvā, "āma pabbajissāmī" ti āha. Satthā "tena hi Nandaŋ pabbajethā" ti Kapila-puraŋ gantvā, tatiya-divase taŋ pabbājesi.

Sattame divase mātuyā alaṅkaritvā pesitaŋ 'dāyajjaŋ me, samaṇa, dehī' ti vatvā, attanā saddhiŋ ārām'[4] āgataŋ Rāhula-kumāraŋ pabbājesi. Punadivase *Mahādhammapāla-Jātakaŋ*[5] kathetvā rājānaŋ anāgāmi-phale patiṭṭhāpesi. Iti Bhagavā Mahāpajāpatiŋ sotāpatti-phale, pitaraŋ tīsu phalesu patiṭṭhāpetvā, bhikkhu-sangha parivuto punad eva Rājagahaŋ gantvā, tato Anāthapiṇḍikena Sāvatthiŋ āgaman' atthāya gahita-paṭiñño, niṭṭhite Jetavana-mahāvihāre, tattha gantvā vāsaŋ kappesi. Evaŋ Satthari Jetavane viharante āyasmā Nando

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[1] J. i, 91; iv, 282-8.
[2] C. te.
[3] DhpA. aruciyā.
[4] C. *omits*.
[5] JA. iv, 50.

attano anicchāya pabbajito kāmesu anādīnava-dassāvī Janapada-kalyāṇiyā vutta-vacanaŋ anussaranto ukkaṇṭhito bhikkhūnaŋ attano anabhiratiŋ ārocesi. Tena vuttaŋ: *tena kho pana samayena āyasmā Nando*—pe—*hīnāya vattissāmī* ti.

Kasmā pana taŋ Bhagavā pabbājesī ti? Puretaram eva ādīnavaŋ dassetvā kāmehi naŋ vivecetuŋ na sakkā, pabbājetvā pana upāyena tato vivecetvā uparivisesaŋ nibbattessāmī tī veneyya-damana-kusalo Satthā evaŋ taŋ paṭhamaŋ pabbājesi. *Sākiyānī* ti, Sakya-rāja-dhītā. *Janapada-kalyāṇī* ti, janapadamhi kalyāṇī rupena uttamā cha-sarīra-dosa-rahitā pañca-kalyāṇa-samannāgatā. Sā hi yasmā nâtidīgha nâtirassa nâtikisā nâtithūlā nâtikāḷī nâccodātā, atikkanta-mānusaka-vaṇṇā appatta-dibba-vaṇṇā, tasmā cha-sarīra dosa-rahitā, chavi-kalyāṇaŋ maŋsa-kalyāṇaŋ nakha[1]-kalyāṇaŋ aṭṭhi-kalyāṇaŋ vaya-kalyāṇan ti imehi pañcahi kalyāṇehi samannāgatā, tattha attano sarīr' obhāsena dasa dvādasa-hatthe ṭhāne ālokaŋ karoti. Piyangu-samā vā suvaṇṇa-samā vā hoti: ayam assa chavi-kalyāṇatā. Cattāro pan' assā hattha-pādā mukha-pariyosānañ ca lākhā-rasa-parikamma-katā[2] viya ratta-pavāḷa-ratta-kambalena sadisā honti. Ayam assā maŋsa-kalyāṇatā. Vīsati nakha-pattāni[3] maŋsato amutta-ṭṭhāne lākhā-rasa-paripūritāni viya, mutta-ṭṭhāne khīra-dhāra-sadisāni honti. Ayam assā nākhā-kalyāṇatā. Dvattiŋsa-dantā suphassitā parisuddha-pavāḷa panti-sadisā vajira[4]-panti viya khāyanti. Ayam assā aṭṭhi-kalyāṇatā. Vīsati-vassa-satikā pi samānā solasa-vass' uddesikā viya hoti sā nipphalitā.[5] Ayam assā vaya-kalyāṇatā. Sundarī ca hoti evarūpa-guṇa-samannāgatā. Tena vuttaŋ: *Janapada-kalyāṇī* ti.

Gharā nikkhamantassā[6] ti, anādare sāmi-vacanaŋ. Gharato nikkhamato ti attho. Gharā nikkhamantan ti paṭhanti.

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[1] A. nahārū-; *cf.* DhpA. i, 387. *The order varies here.* JA. i, 394, nahāru-k.

[2] *Cf.* JA. iii, 183-4; iv, 256. [3] C. mattāni; A. pattāni.

[4] A. suṭṭhitā ca viya.

[5] C. nibbalitā; JA. i, 394, nibbalipalitā (ni-pphalitā *or* ni-ppalitā, *without a grey hair*). A. *reads* (anādare ?) sā nibbalitā.

[6] St. maŋ . . . nikkhamantaŋ; W. *omits* maŋ; Dhp. -assā.

Upaḍḍh' ullikhitehi kesehī ti, itthambhūta-lakkhaṇe karaṇa-vacanaŋ. Vippakat' ullikhitehi kesehi upalakkhitā ti attho. Aḍḍhullikhitehī ti pi paṭhanti. Ullikhitan ti phaṇâdīhi[1] kesa-saṇṭhāpanaŋ. Andukā-vidhānan[2] ti pi vadanti. *Apaloketvā* ti, sineha-rasa[3]-vipphāra saŋsūcakena aḍḍh' akkhikā[4] ābandhantī viya oloketvā. *Maŋ bhante* ti, pubbe pi man ti vatvā ukkaṇṭh' ākula-cittatāya, puna maŋ etad avocā ti āha. *Tuvaṭan* ti, sīghaŋ. *Tam anussaramāno* ti, taŋ tassā vacanaŋ. Taŋ tassā ākāra-sahitaŋ vā vadanaŋ anussaranto.

Bhagavā[5] tassa vacanaŋ sutvā 'upāyen' assa rāgaŋ vūpasamessāmī' ti iddhi-balena naŋ Tāvatiŋsa-bhavanaŋ nento antarā-magge ekasmiŋ jhāma[6]-khette jhāma-khāṇuka[7]-matthake nisinnaŋ chiṇṇa-kaṇṇa-nāsā-nanguṭṭhaŋ ekaŋ paluṭṭhamakkatiŋ dassetvā Tāvatiŋsa-bhavanaŋ dassesi.[8]

Pāliyaŋ pana eka-kkhaṇen' eva Satthārā Tāvatiŋsa-bhavanaŋ agamittha viya vuttaŋ. Taŋ gamanaŋ avatvā Tāvatiŋsa-bhavanaŋ sandhāya vuttaŋ, 'gacchanto yeva hi Bhagavā ayasmato Nandassa antarā-magge taŋ paluṭṭha-makkatiŋ dassesī' ti. Yadi evaŋ kathaŋ sammiñjanâdi-dassanaŋ? Taŋ antaradhāna-nidassanan ti gahetabbaŋ. Evaŋ Satthā taŋ Tāvatiŋsa-bhavanaŋ netvā Sakkassa deva-rañño upaṭṭhānaŋ āgatāni kakuṭa-pādāni pañca-accharā-satāni attānaŋ vandetvā ṭhitāni dassetvā, Janapada-kalyāṇiyā tāsaŋ pañca-accharā-satānaŋ rūpa-sampattiŋ paṭicca visesaŋ pucchi. Tena vuttaŋ: *atha kho Bhagavā āyasmantaŋ Nandaŋ bāhāya gahetvā—pe—kakuṭa-pādānī* ti. Tattha *bāhāya*[9] *gahetvā* ti, bāhumhi[10] gahetvā viya. Bhagavā hi tadā tādisaŋ iddh' ābhisaṅkhāraŋ abhisaṅkhāsi, yathā āyasmā Nando bhuje[11] gahetvā Bhagavatā nīyamāno viya ahosi. Tattha Bhagavatā sace tassa āyasmato Tāvatiŋsa-deva-lokassa dassanaŋ, sace pana tam eva vā icchitaŋ siyā, yathā nisinass' eva tassa taŋ devalokaŋ dasseyya[12]

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[1] *So* A, C, *but* B. capalâdi-rahitaŋ.
[2] A. ajjakā-vidh-; C. aṇḍukā.
[3] C_{1-2} sineha-kara.
[4] A, C. akkhinā.
[5] DhpA. 118.
[6] A. gāma-.
[7] A. jhāpita-khānuke; DhpA. jhāna-khāṇuke.
[8] A, C_1 nesi.
[9] W. bāhāyaŋ.
[10] A. bahum pi.
[11] A. bhuñjiŋ.
[12] A. dassesi.

loka-vivaraṇ' iddhi-kāle viya, tam eva vā iddhiyā tattha peseyya: yasmā pan' assa dibb' attabhāvato manuss' attabhāvassa yo nihīna-jigucchanīya-bhāvo tassa sukha-gahaṇ' atthaŋ, antarā taŋ makkaṭiŋ dassetukāmo devaloka-siri-vibhava-sampattiyo ca ogāhetvā dassetukāmo ahosi, tasmā taŋ gahetvā tattha nesi, 'evaŋ hi 'ssa tadatthaŋ brahma-cariya-vāse visesato abhirati bhavissatī' ti.

Kakuṭa[1]*-pādānī* ti, ratta-vaṇṇatāya pārāpata-pāda-sadisa-pādāni. Tā kira sabbā pi Kassapassa Bhagavato sāvakānaŋ pāda-makkhaṇa-tela-dānena tādisā sukumāra-pādā ahesuŋ.[2] *Passasi no* ti, passasi nu. *Abhirūpatarā* ti, visiṭṭha-rūpatarā; *dassaniyatarā* ti, divasam pi passantānaŋ atitti-karaṇ' atthena passitabbatarā. *Pāsādikatarā* ti, sabb' āvayava-sobhāya-samantato pasād' āvahatarā. Kasmā pana Bhagavā avassuta-cittaŋ āyasmantaŋ Nandaŋ accharāyo olokāpesi? Sukhen' ev' assa kilese nīharituŋ. Yathā hi kusalo vejjo ussanna-dosaŋ puggalaŋ tikicchanto sineha-pānâdinā paṭhamaŋ dose ukkiledetvā, pacchā vamana-virecanehi[3] samma-d-eva nīharapeti, evaŋ vineyya-damana-kusalo Bhagavā ussanna-rāgaŋ āyasmantaŋ Nandaŋ devaccharāyo dassetvā ukkiledesi[4] ariya-magga-bhesajjena anavasesato nīharitukāmo ti veditabbaŋ. *Paluṭṭha*[5]*-makkaṭī* ti, jhāmanga-paccanga-makkaṭī. *Evam eva kho* ti, yathā sā, bhante tumhehi mayhaŋ dassitā chinna-kaṇṇa-nāsā-paluṭṭha-makkaṭī Janapada-kalyāṇiŋ upādāya, evam eva Janapada-kalyāṇi imāni pañca accharā-satāni upādāyā ti attho. *Pañcannaŋ accharā-satānan* ti, upayoge sāmi-vacanaŋ: pañca-accharā-satānī ti attho. Avayava-sambandhe vā etaŋ sāmi-vacanaŋ. Tena pañcannaŋ accharā-satānaŋ rūpa-sampattiŋ upanidhāyā ti adhippāyo: upanidhāyā ti ca samīpe ṭhapetvā[6] upādāyā ti attho. *Saṅkhan* ti, gaṇanaŋ: kalaŋ vā. *Kala-bhāgan* ti, kalāya pi bhāgaŋ. Ekaŋ soḷasa-koṭṭhāse katvā tato eka-koṭṭhāsaŋ gahetvā soḷas' addhā nīhaṭe[7] tattha yo ekeko koṭṭhāso so kala-bhāgo

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[1] W. kukkuṭa. [2] *From* PJ. ii, 274.
[3] A. na virecanehi. [4] *Cf.* DA. 255; PJ. ii, 274.
[5] W. paluḍḍa; DhpA. paluṭṭha (*v.l.* paluddha).
[6] A. ṭhatvā. [7] A. nihiṭe; C_{2-3} gaṇite; C. soḷasadhā.

ti adhippeto. Tam pi kala-bhāgaŋ na upeti[1] ti vadati. *Upanidhin* ti, 'imāya ayaŋ sādisī'[2] ti upamā-bhāvena gahetvā samīpe ṭhapanam pi. Yass' atthāya anabhirato taŋ brahmacariyaŋ pubbe vuttaŋ pākatañ cā ti. Taŋ anāmasitvā tattha abhiratiyaŋ ādara-janan' atthaŋ *abhirama, Nanda, abhirama, Nandā* ti, āmeṇḍita-vasena vuttaŋ.

Ahaŋ te pāṭibhogo ti, kasmā Bhagavā tassa brahma-cariya-vāsaŋ icchanto abrahma-cariya-vāsassa pāṭibhogaŋ upagañchi? Yath' assa ārammaṇe rāgo daḷhaŋ nipati. Taŋ āgantuk' ārammaṇe saṅkāmetvā[3] sukhena sakkā jahāpetun ti pāṭibhogaŋ upagañchi. Anupubbi-kathāyaŋ sagga-kathā imassa atthassa nidassanaŋ.

Assosun ti, kathaŋ assosuŋ? Bhagavā hi tadā āyasmante Nande vattaŋ dassetvā, attano divaṭṭhānaŋ gato upaṭṭhānaŋ āgatānaŋ bhikkhūnaŋ taŋ pavattiŋ kathetvā, yathā nāma kusalo puriso akkantaŋ āṇiŋ aññāya āṇiyā nīharetvā puna taŋ hatthâdīhi sañcāletvā apaneti, evam eva āciṇṇa-visaye tassa rāgaŋ āgantuka-visayena nīharitvā puna tad api sagga-hetuŋ brahma-cariya-hetuŋ[4] katvā, apanetu-kāmo "etha tumhe, bhikkhave, Nandaŋ bhikkhuŋ bhataka-vādena upakkitaka-vādena ca samudācarathā" ti āṇāpesi. Evaŋ bhikkhu assosuŋ. Keci pana Bhagavā tathā-rūpaŋ iddh' ābhisaṅkhāraŋ abhisaṅkhāsi yathā te bhikkhū tam atthaŋ jāniŋsū ti vadanti. *Bhataka-vādena* ti, bhatako ti vādena: yo hi bhatiyā kammaŋ[5] karoti, so bhatako ti vuccati. Ayam pi āyasmā accharā-sambhoga-nimittaŋ brahmacariyaŋ caranto bhatako viya hotī ti vuttaŋ bhataka-vādenā ti. *Upakkitaka-vādenā* ti, yo kahāpaṇâdīhi kiñci kiñci kiṇāti, so upakkitako ti vuccati. Ayam pi āyasmā accharānaŋ hetu attano brahmacariyaŋ kiṇāti, tasmā upakkitako ti evaŋ vacanena. Athavā Bhagavato āṇāya accharā-sambhoga-saṅkhātāya bhatiyā brahmacariya-vāsa-saṅkhātaŋ jīvitaŋ pavattento tāya bhatiyā yāpane Bhagavatā bhatiyamāno[6] viya hotī ti bhatako ti vutto.

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[1] W. nôpeti. [2] *Cf.* Nid. 2, § 158; C. sadisī.
[3] A, C_2 santāpetvā; *cf.* Asl. 264.
[4] C. brahma-cariya-magga-hetuŋ.
[5] A. bhatikammaŋ. [6] *So* A, C_4, *but* C. bhariyamāno.

Tathā accharā-sambhoga-saṅkhātaŋ vikkayaŋ ādātabbaŋ katvā Bhagavato āṇattiyaŋ tiṭṭhanto tena vikkayena Bhagavatā upakkito viya hotī ti vuttaŋ upakkitako ti. *Aṭṭiyamāno* ti, pīḷiyamāno dukkhā-piyamāno. *Harāyamāno* ti, lajjāyamāno. *Jigucchamāno* ti, paṭikulyatā[1] garahanto. *Eko* ti, asahāyo. *Vūpakaṭṭho* ti,[2] vatthu-kāmehi kilesa-kāmehi ca kāyena ca cittena ca apakaṭṭho. *Appamatto* ti, kammaṭṭhāne sati-avijahanto. *Ātāpī* ti, kāyika-cetasika-viriyâtāpena[3] ātāpī. Ātapati kilese ti,[4] ātāpo, viriyaŋ. *Pahitatto*[5] ti, kāye ca jīvite ca anapekkhatāya pesitatto vissaṭṭh' attabhāvo: nibbāne vā pesita-citto. *Na cirass' evā* ti, kammaṭṭhān' ārambhato na ciren' eva. *Yass' atthāyā* ti, yassa atthāya. *Kula-puttā* ti, duvidhā kula-puttā: jāti-kulaputtā ca ācāra-kulaputtā ca: ayam pana ubhayathā pi kulaputto. *Samma-d-evā ti*, hetunā 'va kāraṇen' eva. *Agārasmā* ti, gharato. *Anāgāriyan* ti, pabbajjaŋ. Kasi-vaṇijjâdi-kammehi agārassa hitan ti agāriyaŋ nāma. Taŋ ettha n' atthī ti pabbajjā anagāriyā ti vuccati. *Pabbajantī* ti, upagacchanti. *Tad-anuttaran* ti, taŋ anuttaraŋ. *Brahma-cariya-pariyosānan* ti, magga-brahma-cariyassa pariyosāna-bhūtaŋ arahatta-phalaŋ. Tassa hi atthāya kulaputtā idha[6] pabbajanti. *Diṭṭhe 'va dhamme* ti, tasmiŋ yeva attabhāve. *Sayam abhiññā sacchikatvā* ti, attanā yeva paññāya paccakkhaŋ katvā. Aparappaccayena ñatvā[7] ti attho. *Upasampajja vihāsī* ti, pāpuṇitvā sampādetvā vā vihāsi. Evaŋ viharanto ca *khīṇā jāti*—pe—*abhaññāsī* ti, imin' āssa paccavekkhana-bhūmi dassitā.

Tattha *khīṇā jātī* ti,[8] na tāv' assa atītā jāti khīṇā, pubbe vā khīṇattā. Na anāgatā pubbe c' eva etarahi ca anāgatattā eva, na paccuppannā, vijjamānattā. Maggassa pana abhāvitattā yā eka-catu-pañca-vokāra-bhavesu eka-catu-pañca-

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[1] C. patikulyato.

[2] *Cf.* MA. 180; PJ. ii, 157; *for* apakaṭṭho *cf.* S. i, 174 *trans.*

[3] MA, PJ. -viriya-sankhātena ātāpena.

[4] A. -kilesehi (*cf.* DA. 104, viriyaŋ kilesānaŋ ātāpena-vasena ātappan ti).

[5] *Cf.* PvA. 143, nibbānaŋ pesita-citte.

[6] A. iva.

[7] PJ. paccayaŋ natvā; DA. paccayaŋ katvā.

[8] *A condensation of* MA. 180, PJ. 158, *and* DA. 225.

kkhandha-ppabhedā jāti uppajjeyya, sā maggassa bhāvitattā anuppāda-dhammataŋ āpajjanena khīṇā. Taŋ so magga-bhāvanāya pahīna-kilese paccavekkhitvā, kiles' ābhāve vijjamānam pi kammaŋ āyatiŋ appaṭisandhikaŋ hotī ti jānanena *abhaññāsi*.

Vusitan ti, vutthaŋ: parivutthaŋ niṭṭhāpitan ti attho. *Brahma-cariyan* ti, magga-brahmacariyaŋ. Puthujjana-kalyāṇakena hi saddhiŋ satta-sekhā brahma-cariya-vāsaŋ vasanti nāma, khīṇ' āsavo vuttha-vāso. Tasmā so attano brahma-cariya-vāsaŋ paccavekkhanto vusitaŋ brahmacariyan ti abhaññāsi. *Kataŋ karaṇīyan* ti, catusu saccesu catuhi maggehi pariñña-pahāna-sacchikiriyā-bhāvanā-vasena soḷasa-vidha-kiccaŋ niṭṭhāpitaŋ. Puthujjana-kalyāṇakâdayo hi taŋ kiccaŋ karonti nāma. Khīṇ' āsavo katakaraṇīyo: tasmā so attano karaṇīyaŋ paccavekkhanto kataŋ karaṇīyan ti abhaññāsi. *Nâparaŋ itthattāyā* ti, 'idāni puna ittham[1]-bhāvāya, evaŋ soḷasa-kicca-bhāvāya, kilesa-kkhayāya vā magga-bhāvanāya kiccam me n' atthī' ti abhaññāsi. Nâparaŋ itthattāyā ti vā 'ittham-bhāvato imasmā evąm pakārā (idāni) vattamāna-kkhandha-santānā aparaŋ khandha-santānaŋ mayhaŋ n' atthi. Ime pana pañca-kkhandhā pariññātā tiṭṭhanti, chinna-mūlakā viya rukkhā, te carimaka-citta-nirodhena anupādāno viya jātavedo nibbayissanti, apaṇṇattika-bhāvaŋ gamissantī' ti abhaññāsi. *Aññataro* ti, eko. *Arahatan* ti, Bhagavato sāvakānaŋ arahantānaŋ abbhantaro eko mahā-sāvako ahosī ti attho.

Aññatarā devatā ti, adhigata-magga-phalā eka brahma-devatā. Sā hi sayaŋ asekkhattā asekkha-visayaŋ abhaññāsi. Sekkhā hi taŋ taŋ sekkha-visayaŋ puthujjanā ca attano puthujjana-visayam eva jānanti. *Abhikkantāya*[2] *rattiyā* ti, parikkhīṇāya rattiyā: majjhima-yāme ti attho. *Abhikkanta-vaṇṇā* ti, ati-uttama-vaṇṇā. *Kevala-kappan* ti, anavasesena samantato. *Obhāsetvā* ti, attano pabhāya cando viya suriyo viya ca Jetavanaŋ ekobhāsaŋ katvā. *Ten' upasaṅkamī* ti, āyasmato Nandassa arahatta-ppattiŋ viditvā pīti-somanassa-

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[1] A, C, PJ. ittha-; DA, MA. ittham.
[2] St. ati-; W. abhi-.

jātā 'taŋ Bhagavato paṭivedissāmī' ti upasañkami. *Āsavānaŋ khayā* ti, ettha āsavantī[1] ti, āsavā. Cakkhu-dvārâdīhi pavattantī ti attho. Athavā ā-gotrabhuŋ ā-bhavaggaŋ vā savantī ti, ā-savā. Ete dhamme etañ ca okāsaŋ anto-karitvā pavattantī ti attho. Cira-parivāsik' aṭṭhena[2] madirâdayo-āsavā viyā ti pi āsavā. "Purimā, bhikkhave, koṭi na paññāyati avijjāyā" ti (A. v, 113) ādi vacanehi tesaŋ cira-parivāsikatā veditabbā. Athavā āyataŋ saŋsāra-dukkhaŋ savanti, pasavantī ti pi, āsavā. Purimo c' ettha attho kilesesu yujjati, pacchimo kamme pi. Na kevalañ ca kamma-kilesā eva āsavā, atha kho nāna-ppakārakā[3] upaddavā pi. Tatha hi "N' āhaŋ, Cunda, diṭṭha-dhammikānaŋ yeva āsavānaŋ saŋvarāya dhammaŋ desemī" ti (D. iii, 129) ettha vivāda-mūla-bhūtā kilesā āsavā ti āgatā.

Yena dev' ūpapatty' assa gandhabbo vā vihangamo,
Yakkhattaŋ yena gaccheyyaŋ[4] manussattañ ca aṇḍaje,[5]
Te mayhaŋ[6] āsavā khīṇā viddhastā vinaḷīkatā ti
(A. ii, 29)

Ettha tebhūmakaŋ kammaŋ avasesā ca akusalā dhammā āsavā ti āgatā. "Diṭṭha-dhammikānaŋ āsavānaŋ saŋvarāya, samparāyikānaŋ āsavānaŋ paṭighātāyā" ti (Vin. iii, 21) parūpaghātā[7]-vippaṭisāra-vadha-bandhanâdayo c' eva apāya-dukkha-bhūtā ca nāna-ppakārā upaddavā.

Te pan' ete āsavā: *Vinaye* (iii, 21), "diṭṭha-dhammikānaŋ āsavānaŋ saŋvarāya, samparāyikānaŋ āsavānaŋ paṭighātāyā" ti dvidhā āgatā. *Saḷāyatane* (S. iv, 256), "Tayo 'me, āvuso, āsavā: kāmâsavā, bhavâsavā, avijjâsavā" ti tidhā āgatā: tathā aññesu ca suttantesu. *Abhidhamme*,[8] te yeva diṭṭhâsavena saddhiŋ catudhā āgatā. *Nibbedhika-pariyāye*, "atthi, bhikkhave, āsavā niraya-gāminiyā[9] ti (A. iii, 414) ādinā

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[1] *From* Asḷ. 48 (*Expos.* 63); MA. 61; VM. 683; *cf* Nett. 116.
[2] Asḷ. pārivāsi-; MA. parivāsik-. C. -vāsiy'. [3] C. -kārā.
[4] C. -eyya; Ang. eyyaŋ (MA. 61).
[5] *MSS. and* Ang. abbaje, *with v.l.* aṇḍaje (*which better agrees with* vihangamo; *cf. Pāli Dict.*).
[6] C. tuyhaŋ. [7] MA. parūpavāda.
[8] *E.g.*, *Dhamma-sangaṇi*, 1086 *ff.*
[9] *So* C. *and* MA. (Tik.), *but* Ang. *text* gamaniyā.

pañcadhā āgatā. *Chakka-nipāte*, "atthi, bhikkhave, āsavā saŋvarā pahātabbā" ti (A. iii, 387) ādinā nayena chaddhā āgatā. *Sabbâsava-pariyāye*,[1] te yeva dassana-pahātabbehi saddhiŋ sattadhā āgatā. Idha pana Abhidhamma-nayena cattāro āsavā veditabbā.

Khayā ti, ettha pana 'yo āsavānaŋ khayo bhedo paribhedo' ti ādisu āsavānaŋ pabhedo āsava-kkhayo ti vutto. "Jānato ahaŋ, bhikkhave, passato āsavānaŋ khayaŋ vadāmī" ti (M. i, 7) ādisu āsavānaŋ āyatiŋ anuppādo āsava-kkhayo ti vutto.

"Sekhassa[2] sikkhamānassa uju-magg' ānusārino
Khayasmiŋ paṭhamaŋ ñāṇaŋ tato añña anantarā" ti
(It. 53; A. i, 231)

ādisu maggo āsava-kkhayo ti vutto. "Āsavānaŋ khayā samaṇo hotī" ti (M. i, 284) adisu phalaŋ.

"Paravajj' ānupassissa niccaŋ ujjhāna-saññino
Āsavā tassa vaḍḍhanti, ārā so āsava-kkhayā" ti
(Dhp. 253)

ādisu nibbānaŋ. Idha pana āsavānaŋ accanta-kkhayo anuppādo vā maggo vā āsavānaŋ khayo ti vutto.

Anāsavan ti, paṭippassaddhi-vasena sabbaso pahīn' āsavaŋ. *Ceto-vimuttin* ti, arahatta-phala-samādhiŋ. *Paññā-vimuttin* ti, arahatta-phala-paññā. Ubhaya-vacanaŋ magge viya phale pi samatha-vipassanānaŋ yuganandha-bhāva[3]-dassan' atthaŋ. *Ñāṇan* ti sabbaññuta-ñāṇaŋ. Devatāya vacana-samanantaram eva tathā nu kho ti āvajjentassa Bhagavato pi paccavekkhaṇa-ñāṇaŋ uppajji 'Nandena arahattaŋ sacchikatan' ti. So hi āyasmā sahāya-bhikkhūhi tathā uppaṇḍiyamāno "bhariyaŋ vata mayā kataŋ yo 'haŋ evaŋ svākkhāte dhammavinaye pabbajitvā accharānaŋ paṭilābhāya Satthāraŋ pāṭibhogaŋ akāsin" ti uppanna-saŋvego hirottappaŋ paccupaṭṭhāpetvā ghaṭanto vāyamanto arahattaŋ patvā cintesi "yan nūn' āhaŋ Bhagavantaŋ etasmā paṭissavā moceyyan" ti. So Bhagavantaŋ upasaṅkamitvā attano adhippāyaŋ Satthu ārocesi.

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[1] (MA. imasmiŋ pana sutte), M. i, 6.
[2] A, MA. *and texts* sekhassa; C. sikkhāya.
[3] *Cf.* VM. 149, 682, 708; Pts. 130.

Tena vuttaŋ *atha kho āyasmā Nando*—pe—*etasmā paṭissavā* ti. Tattha[1] *paṭissavā* ti pāṭibhoga-paṭissavā: accharānaŋ paṭilābhāya ahaŋ paṭibhūto ti paṭiññāya. Ath' assa Bhagavā "yasmā tayā aññā ārādhitā ti ñātam etaŋ mayā (devatā pi me ārocesi), tasmā n' āhaŋ paṭissavā idāni mocetabbo. Arahatta-ppattiyā 'va mocitattā" ti āha. Tena vuttaŋ *yadeva kho te, Nandā* ti ādi. Tattha *yadevā* ti, yadā eva. *Te* ti, tava. *Mutto* ti, pamutto. Idan vuṭṭaŋ hoti: 'yasmiŋ yeva kāle āsavehi tava cittaŋ vimuttaŋ, anantaram ev' āhaŋ tato pāṭibhogato mutto' ti. So pi āyasmā vipassanā kāle yeva 'yadev' āhaŋ[2] indriya-saŋvaraŋ nissāya imaŋ vippakāra-ppatto tam eva suṭṭhu niggahessāmī' ti ussāha-jāto balava-hirottappo tattha katâdhikārattā 'indriya-saŋvare ukkaŋsa-pāramiŋ agamāsi. Tena vuttaŋ h' etaŋ: "Sace, bhikkhave, Nandassa puratthimā disā āloketabbā hoti, cetaso samannā-haritvā Nando puratthimaŋ disaŋ āloketi, 'evam me puratthi-maŋ disaŋ ālokayato abhijjhā domanassā pāpaka akusalā dhammā anvāssaveyyun' ti, iti so tattha sampajāno hoti. Sace, bhikkhave, Nandassa pacchimā—pe—uttarā, dakkhiṇā, uddhaŋ, adho, anudisā āloketabbā hoti, sabbaŋ cetaso saman-nāharitvā taŋ anudisaŋ āloketi 'evam me—pe—' sampajāno hotī" ti. Ten' eva taŋ āyasmantaŋ Satthā "etad aggaŋ, bhikkhave, mama sāvakānaŋ bhikkhūnaŋ indriyesu gutta-dvārānaŋ yadidaŋ Nando" ti (A. i, 25) etad agge ṭhapesi.

Etam atthaŋ viditvā ti, etaŋ āyasmato Nandassa sabbâsave khepetvā sukhâdisu tādibhāva-ppatti-saṅkhātam atthaŋ sab-bâkārato viditvā, *imaŋ udānaŋ* ti, tadattha-vibhāvanaŋ imaŋ udānaŋ udānesi.

Tattha *yassa nittiṇṇo paṅko*[3] ti, yena ariya-puggalena ariya-magga-setunā sabbo diṭṭhi-paṅko saŋsāra-paṅko eva vā nibbāna-pāra-gamanena tiṇṇo. *Maddito kāma-kaṇṭako* ti, yena santānaŋ vijjhanato kāma-kaṇṭako ti laddha-nāmo sabbo kilesa-kāmo sabbo kāma-visūko magga-ñāṇa-daṇḍena maddito, bhaggo, anavasesato pahīno. *Moha-kkhayaŋ anup-patto* ti, evambhūto ca dukkhâdi-visayassa sabbassa sammo-

[1] B, C_{1-4} bhatta. [2] A. yevamme bala; C_1 -thāma-balaŋ.
[3] W. padaṅko; *cf.* Sn. 845, 945. kāma-paṅko duraccayo.

hassa khepanena moha-kkhayaŋ patto, arahatta-phalaŋ nibbānañ ca anuppatto. *Sukha-dukkhesu na vedhati sa bhikkhū* ti, so bhinna-kileso bhikkhu iṭṭh' ārammaṇa-samāyog ato uppannesu sukhesu aniṭṭh' ārammaṇa - samāyogato uppannesu dukkhesu ca na pavedhati na kampati. Taŋ nimittaŋ na cittīkāraŋ āpajjati. *Sukha-dukkhesu* ti ca desanā-mattaŋ. Sabbesu pi loka-dhammesu na vedhatī ti veditabbaŋ.

Dutiya-Sutta-Vaṇṇanā niṭṭhitā.

3.

Tatiye: *Yasoja-pamukhānī* ti, ettha Yasojā ti tassa therassa nāmaŋ. Taŋ pubbangamaŋ katvā pabbajitattā vicaraṇato ca tāni pañca-bhikkhu-satāni Yasoja-pamukhānī ti vuttāni. Tesaŋ ayaŋ pubba-yogo[1]:

Atīte Kassapa-dasabalassa sāsane aññataro bhikkhu āraññako araññe piṭṭhi-pāsāṇe katapaṇṇa-kuṭiyaŋ viharati. Tasmiñ ca samaye pañca-sata corā gāma-ghātakâdīni katvā, corikāya jīvantā cora-kammaŋ katvā, janapada-manussehi anubaddhā palāyamānā araññaŋ pavisitvā, tattha kiñci gahanaŋ vā paṭisaraṇaŋ vā apassantā avidūre taŋ bhikkhuŋ pāsāṇe nisinnaŋ disvā, vanditvā, taŋ pavattiŋ ācikkhitvā "amhākaŋ, bhante, paṭisaraṇaŋ hothā" ti yāciŋsu. Thero "tumhākaŋ sīla-sadisa-paṭisaraṇaŋ n' atthi. Sabbe pañca sīlāni samādiyathā" ti āha. Te "sādhu" ti sampaṭicchitvā sīlāni samādiyiŋsu. Thero "tumhe idāni sīlesu patiṭṭhitā attano jīvitaŋ vināsentesu pi mā manaŋ padūsayitthā[2]" ti, kakac' ūpama-vidhiŋ ācikkhi.[3] Te sādhū ti sampaṭicchiŋsu. Atha te jānapadā taŋ sampattā ito c' ito gavesantā te core disvā sabbe 'va jīvitā voropesuŋ. Te tesu manopadosa-mattam pi akatvā akhaṇḍa-sīlā kālaŋ katvā kāmâvacara-devesu nibbattiŋsu.

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[1] *Cf.* PJ. ii, 307; DhpA. (Kapila-sutta) iv, 39.
[2] A, PJ. padosayittha. [3] *Cf.* M. i, 129; VM. 280.

Tesu jeṭṭha-coro jettha-devaputto ahosi: itare tass' eva parivārā. Te aparâparaŋ saŋsarantā ekaŋ Buddhantaraŋ devaloke khepetvā, amhākaŋ Bhagavato kāle devalokato cavitvā, jeṭṭha-devaputto Sāvatthi-nagara-dvāre kevaṭṭa-gāme pañca-sata-kula[1]-jeṭṭhakassa kevaṭṭassa putto hutvā nibbatti. Yasojo ti 'ssa nāmaŋ akaŋsu. Itare pi avasesa-kevaṭṭānaŋ puttā hutvā nibbattiŋsu. Te pubba-sannivāsena sabbe pi sahāyakā hutvā saha-paŋsu[2]-kīḷantā anupubbena vayappattā ahesuŋ. Yasojo tesaŋ aggo ahosi. Te sabbe 'va ekato hutvā jālāni gahetvā nadī-taḷākâdisu[3] maccha-bandhanaŋ vicaranti. Ath' ekadivasaŋ Aciravatiyā nadiyā jāle khitte suvaṇṇavaṇṇo maccho anto jālaŋ pāvisi. Taŋ disvā sabbe pi kevaṭṭā "amhākaŋ puttā macche bandhantā suvaṇṇa-vaṇṇaŋ macchaŋ bandhiŋsu" ti haṭṭha-tuṭṭhā ahesuŋ. Atha te pañcasatā pi sahāyakā macchaŋ nāvāya pakkhipitvā nāvaŋ ukkhipitvā,[4] rañño dassesuŋ. Rājā taŋ disvā "Bhagavā etassa vaṇṇa-kāraṇaŋ jānissatī" ti macchaŋ gahapetvā Bhagavato dassesi. Satthā "ayaŋ Kassapa-sammā-sambuddhassa sāsane osakkamāne pabbajitvā micchā-paṭipajjanto sāsanaŋ osakkāpetvā, niraye nibbatto ekaŋ Buddhantaraŋ niraye paccitvā, tato cuto Aciravatiyaŋ maccho hutvā nibbatto" ti vatvā, tassa mātu-bhāginīnañ ca niraye nibbatta-bhāvaŋ tassa bhātika-therassa parinibbuta-bhāvañ ca ten' eva kathāpetvā, imissā atth' uppattiyā *Kapila-suttaŋ*[5] desesi. Satthu-desanaŋ sutvā te pañca-sata kevaṭṭa-puttā saŋvega-jātā hutvā, Bhagavato santike pabbajitvā, upasampannā hutvā, viveka-vāsaŋ vasanta Bhagavantaŋ dassanāya agamiŋsu.

Tena vuttaŋ: *tena kho pana samayena Yasoja-pamukhāni pañca-mattāni bhikkhu satānī* ti ādi. Tattha *te 'dhā*[6] ti, te idha. *Nevāsikehī* ti, nibaddha-vāsaŋ vasamānehi. *Paṭisammodamānā* ti, nevāsika-bhikkhūhi "kacc' āvuso khamanīyan" ti ādinā paṭisanthāra-vasena sammodanāya katāya "ām' āvuso khamanīyan" ti ādinā, puna sammodamānā tehi saddhiŋ samappavattamodā. *Senâsanāni paññāpayamānā* ti,

[1] A. pañca-kule-sate; C. pañca-kula-sata; DhpA. -kula-satike.
[2] A, DhpA. 308, 326, *but* C. paŋsu-kīlikaŋ kilantā.
[3] A. nadī-samuddakâdisu.
[4] A, DhpA. *omit*.
[5] PJ. ii, 305.
[6] St. te ca; W. te 'dha.

ācariy' upajjhāyānaŋ attano ca pāpuṇana-ṭṭhānāni[1] pucchitvā, tehi nevāsikehi tesaŋ 'idaŋ tumhakaŋ ācariyānaŋ idaŋ tumhākaŋ upajjhāyānaŋ, idaŋ tumhākaŋ pāpuṇātī' ti senâsanāni saŋvidhāpetvā, attanā va tattha gantvā, dvāra-vātapānāni[2] vivaritvā, mañca-pīṭha-kaṭa-sarakâdīni[3] haritvā, papphoṭhetvā, yathā-ṭhānaŋ ṭhapanâdi-vasena paññapentā ca patta-cīvarāni paṭisāmayamānā, 'bhante, idaŋ me pattaŋ ṭhapetha: imañ ca cīvaraŋ, idaŋ thālakaŋ, idaŋ udaka-tumbaŋ,[4] idaŋ me kattara-yaṭṭhin' ti, evaŋ samaṇa-parikkhāraŋ sangopayamānā. *Uccā-saddā mahā-saddā* ti, uddhaŋ uggat' atthena ucco saddo, yesaŋ te uccā-saddā: *a*-kārassa *ā*-kāraŋ katvā, samantato pattharaṇ' atthena mahanto saddo, yesaŋ te mahā-saddā. *Kevaṭṭā naññe maccha-vilope*[5] ti, kevaṭṭā viya maccha-vilumpane. Yathā nāma kevaṭṭā udake vaṭṭanato maccha-gahaṇ' atthaŋ pavattanato kevaṭṭā ti laddha-nāma, maccha-bandhā maccha-gahaṇ' atthaŋ jale jālaŋ pakkhipetvā 'paviṭṭho, na paviṭṭho; gahito, na gahito' ti ādinā uccā-sadda-mahā-saddā honti. Yathā ca te maccha-pacchi[6]-ādīni ṭhapita-ṭṭhāne mahājane gantvā 'mayhaŋ ekaŋ macchaŋ detha, mayhaŋ ekaŋ maccha-mālaŋ[6] detha; amukassa dinno mahanto, mayhaŋ khuddako' ti ādīni vatvā vilumpamāne tesaŋ paṭisedhanaŋ[7] ādi vasena uccāsadda-mahāsaddā ca honti; evam eva ete bhikkhū ti dasseti.

Ete[8] ti, te ete. *Kinnu* ti, kissa nu: kim atthaŋ nū ti attho. *Te 'me* ti, te ime. *Paṇāmemī* ti, nīharāmi. *Te* ti,[8] te tumhe. *Na vo mama santike vattabban*[9] ti, tumhehi mayhaŋ santike na vasitabbaŋ. Ye tumhe mādisassa Buddhassa vasana-ṭṭhānaŋ āgantvā evaŋ mahāsaddaŋ karotha. Attano dhammatāya vasantā kiŋ nāma sāruppaŋ karissatha? Tumhâdisānaŋ mama santike pana[10] kiccaŋ n' atthī ti dīpeti. Evaŋ paṇāmitesu[11] ca Bhagavatā tesu ekabhikkhū pi Bhagavā 'tumhe

[1] A. pāpuraṇ-.
[2] A, C_1 dvāra-vāta-pānāni; C. dvāraka-vātāni.
[3] C. sabbāni nīharitvā.
[4] *MSS.* -tucchaŋ.
[5] St. macchan vilopī ti; W. vilopenti.
[6] A. maccha-maccha-.
[7] A. paṭisevanâdi.
[8] *Not in* St.
[9] C. vatthabbaŋ.
[10] A. vasana-.
[11] A. evaŋ pana tesu.

mahāsadda-mattakena amhe paṇāmethā' ti vā aññaŋ vā kiñci paṭivacanaŋ avatvā, Buddha-gāravena sabbe Bhagavato vacanaŋ sampaṭicchantā 'evaŋ, bhante' ti vatvā nikkhamiŋsu. Evam pana tesaŋ ahosi: '"mayaŋ Satthāraŋ passissāma, dhammaŋ sossāma, Satthu santike vasissāmā" ti āgatā, evarūpassa pana garuno Satthu santike āgantvā mahāsaddaŋ karimha: amhākaŋ pan' eva doso 'yaŋ. Paṇāmitamhā tato, na laddhaŋ Satthu santike vatthuŋ samanta-pāsādikaŋ suvaṇṇavaṇṇaŋ sarīraŋ oloketuŋ, madhura-ssarena desitaŋ dhammaŋ sotun' ti, te balava-domanassa-jātā hutvā pakkamiŋsu. *Saŋsāmetvā*[1] ti, surakkhaŋ katvā.

Vajjī[2] ti, evaŋ nāmako janapado. *Vajjī* nāma jānapadino rāja-kumārā: tesaŋ nivāso eko pi janapado. Rūḷhi-vasena Vajjī tv' eva vuccati. Tena vuttaŋ Vajjīsu ti. *Vaggumudā*[3] ti, evaŋ nāma lokassa puñña-sammatā[4] ekā nadī. Vatta-mudā[5] ti pi pāṭho. *Attha-kāmenā* ti, kiñci payojanaŋ anapekkhitvā attham eva icchantena. *Hitesinā* ti, atthaŋ icchantena 'kin ti me sāvakā vaṭṭa-dukkhā parimucceyyun' ti tassa attha-saṅkhātassa atthassa va hetu-bhūtassa hitassa esanasīlena. Tato eva attano sarīra-khedaŋ[6] agaṇetvā,[7] dūre pi vineyya santikaŋ gantvā anukampanato. *Anukampakenā* ti, tam eva anukampaŋ upādāya mayaŋ paṇāmitā, na attano veyyā-vaccâdi paccāsiŋsāya. Yasmā dhamma-garuno Buddhā Bhagavanto sammā-paṭipattiyā 'va pūjetabbā ye uccāsaddakaraṇa-matte pi paṇāmenti, tasmā *handa mayaŋ āvuso tathā vihāraŋ kappema*, sabbattha sati-sampajañña-yogena apaṇṇaka-paṭipadaŋ[8] purentā yathā-gahita-kammaṭṭhānaŋ matthakaŋ pāpentā catu-iriyāpatha-vihāraŋ kappema, viharāma. *Yathā no viharatan* ti, yathā amhesu viharantesu, *Bhagavā attamano assa*, sammā[9] paṭipatti-pūjāya ārādhito bhaveyyā ti attho.

Ten' ev' antara-vassenā ti, tasmiŋ yeva antara-vasse mahā-

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[1] St. paṭisametvā; W. saŋsāmetvā; A. saŋsāpatvā.
[2] *Cf.* KhpA. 160.
[3] *Cf.* DhpA. iii, 480; Vin. ii, 287; iv, 23, Vaggu; C_3 Vagga.
[4] C_3 sampadā.
[5] C_3 Vaggamudā.
[6] A. -bhedaŋ.
[7] C_{2-3} agahetvā.
[8] *Cf.* A. i, 113; VM. 392.
[9] C. samā-.

pavāraṇaŋ anatikkamitvā 'va. *Sabb' eva tisso vijjā sacchākaŋsū* ti, sabbe yeva te pañca-sata bhikkhū pubbe-nivās' ānussati-ñāṇaŋ, dibba-cakkhu-ñāṇaŋ, āsava-kkhaya-ñāṇan ti imā tisso pubbe-nivuttha-khandha-paṭicchādaka-moha-kkhandhâdīnaŋ vinivijjhan' aṭṭhena vijjā atta-paccakkhā akaŋsu. Lokiy' ābhiññāsu imā yeva dve abhiññā āsava-kkhaya-ñāṇassa bahûpakārā, na tathā dibba-sota-ceto-pariya-iddhi-vidha-ñāṇānī ti dassan' atthaŋ vijjā-ttayam ev' ettha tesaŋ bhikkhūnaŋ adhigama-dassana-vasena uddhaṭaŋ. Tathā hi *Verañja-sutte* Bhagavā Verañja-brāhmaṇassa[1] attano adhigamaŋ dassento vijjā-ttayam eva dassesi, dibba-sota-ñāṇâdīnaŋ abhāvato na: evaŋ tesam pi bhikkhūnaŋ vijjamānāni pi dibba-sota-ñāṇâdīni na uddhaṭāni: chal-abhiññā hi te bhikkhū. Evañ ca katvā *Vaggumudāya nadiyā tīre antarahitā Mahāvane kūṭâgāra-sālāya Bhagavato sammukhe pāturahesun* ti, tesaŋ bhikkhūnaŋ iddhi-valañjanaŋ[2] vakkhati.

Yathâbhirantan[3] ti, yathâjjhāsayaŋ. Buddhānaŋ hi ekasmiŋ ṭhāne vasantānaŋ chāy' ūdaka-vipattiŋ vā aphāsuka-senâsanaŋ vā manussānaŋ assaddhâdi-bhāvaŋ vā āgamma anabhirati nāma n' atthi. Tesaŋ sampattiyā phāsuŋ viharāmā ti cira-vihāro pi n' atthi. Yattha pana Bhagavati viharante manussā saraṇesu vā patiṭṭhahanti sīlāni vā samādiyanti pabbajanti sotâpatti-maggâdīni pāpuṇanti vā Satthā tesaŋ paṭitthāpan' atthaŋ vasati, tad-abhāve pakkamati. Tadā hi Sāvatthiyaŋ kattabba-buddha-kiccaŋ n' āhosi. Tena vuttaŋ: *atha kho Bhagavā Sāvatthiyaŋ yathâbhirantaŋ viharitvā yena Vesāli tena cārikaŋ pakkāmī* ti. *Cārikaŋ caramāno* ti, addhāna-gamanaŋ gacchanto. Cārikā ca nām'[4] esā Bhagavato duvidhā, turita-cārikā aturita-cārikā ti. Tattha dūre pi bodhaneyya-puggalaŋ disvā tassa bodhan' atthaŋ sahasā gamanaŋ turita-cārikā nāma. Sā Mahākassapa-paccuggamanâdisu daṭṭhabbā. Yadā pana gāma-nigama-rājadhāni-paṭipāṭiyā devasikaŋ yojana-dviyojana-vasena piṇḍapāta-cariyâdīhi lokaŋ anuggahanto gacchati, ayaŋ aturita-cārikā nāma. Ayam eva idhâdhippetā. *Tad-avasarī* ti, tena avasari, taŋ vā avasari, tathā

[1] M. i, 290-1.
[2] A. bala-ñāṇaŋ.
[3] A. -rataŋ; C_2 -rattaŋ.
[4] A. cārikaŋ pana.

avasari pāvisī ti attho. *Tatrā* ti, tassaŋ. *Sudan* ti, nipātamattaŋ. *Vesāliyan* ti, tikkhattuŋ visāla-bhūtattā[1] Vesālī ti laddha-nāmake Licchavi-rājūnaŋ nagare. *Mahāvane* ti, mahā-vanaŋ nāma sayaŋ jātaŋ aropitaŋ[2] aparicchedaŋ mahantaŋ vanaŋ. Kapilavatthu-sāmanta pana mahāvanaŋ Himavantena saha ekâbaddhaŋ aparicchedaŋ hutvā mahāsamuddaŋ āhacca tiṭṭhati. Idaŋ tādisaŋ na hoti.[3] Aparicchedaŋ mahantaŋ vanan ti, mahā-vanaŋ.

Kūṭâgāra-sālāyan ti, tasmiŋ Mahāvane Bhagavantaŋ uddissa kate ārāme: kūṭâgāraŋ[4] anto katvā haŋsa-vaṭṭaka-channena katā sabbâkāra-sampannā Buddhassa Bhagavato gandhakuṭī kūṭâgāra-sālā nāma. Tassaŋ kūṭâgāra-sālāyaŋ. *Vaggumudā-tīriyānan* ti, Vaggumudā-tīra-vāsinaŋ. *Cetasā cetoparicca manasikaritvā* ti, attano cittena tesaŋ cittaŋ paricchijja manasikaritvā ceto-pariya-ñāṇena vā sabbaññuta-ñāṇena vā tehi adhigata-visesaŋ jānitvā ti attho. *Āloka-jātā viyā* ti, sañjātâloka viya. Itaraŋ tass' eva vevacanaŋ, canda-sahassa-suriya-sahassehi obhāsitā viyā ti attho. Yasmā te Yasoja-pamukhā pañca-sata-bhikkhū sabbaso avijj' andhakāra-vidhamanena āloka-bhūtā hutvā obhāsitā[5] viharanti, tasmā Bhagavā tehi ṭhita-disāya *āloka-jātā viya me*, *Ānanda*, *esā disā* ti ādinā vaṇṇa-bhaṇan' āpadesena te bhikkhū pasaŋsati. Tena vuttaŋ: *yassaŋ disāyaŋ*[6] *Vaggumudā-tīriyā bhikkhū viharantī* ti. *Appaṭikūlā*[7] ti, na paṭikūlā: manāpā manoharā ti attho. Yasmiŋ hi padese sīlâdi-guṇa-sampannā mahesinā viharanti, taŋ kiñcâpi ukkūla-vikūla-visama-duggâkāraŋ, atha kho manuññaŋ ramaṇīyam eva. Vuttaŋ h' etaŋ:

Gāme vā yadi vâraññe, ninne vā yadi vā thale,
Yattha arahanto viharanti taŋ bhūmiŋ rāmaneyyakan ti
(Dhp. 98)

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[1] *So* A, DA. 309, *but* C. visāḷi-katattā.
[2] C. aropimaŋ.
[3] C_{3-4} ṭhitaŋ taŋ idaŋ tathā dīpanaŋ hoti.
[4] *Cf.* DA. 43.
[5] C. obhāsa-bhūtā hutvā.
[6] W. yâyaŋ disāyaŋ.
[7] St. *reads after* viharanti-: gantuŋ appaṭikūl' āsi me manasikātuŋ (?) *which phrases are omitted in two of his MSS. Comy. apparently has a text thus :* -viharanti, Appaṭikūlā (disā), *and the remarks following support this view.*

Pahiṇeyyāsī ti, peseyyāsi. *Satthā āyasmantānaŋ dassanakāmo* ti, tesaŋ bhikkhūnaŋ santike paheṇâkāra[1]-dassanaŋ. Iti Bhagavā yadatthaŋ te bhikkhū paṇāmesi, tam atthaŋ matthaka-ppattaŋ disvā, āraddha-citto tesaŋ dassana-kāmataŋ therassa ārocesi. Evaŋ kir' assa ahosi: 'ahaŋ ime uccā-sadda-mahā-sadda-karaṇe paṇāmessāmi.[2] Atha te bhadro ass' ājānīyo viya kasâbhighātena[3] coditā saŋvega-ppattā mam' ārādhan' atthaŋ[4] araññaŋ pavisitvā ghaṭantā vāyamantā khippam eva arahattaŋ sacchikarissantī' ti. Idāni te agga-phala-ppatte disvā tāya arahatta-ppattiyā ārādhita-citto tesaŋ dassana-kāmo hutvā, evaŋ Dhammabhaṇḍâgārikaŋ āṇāpesi.

So bhikkhū ti, Ānanda-ttherena tathā āṇatto chal-abhiñño eko bhikkhu. *Pamukhe* ti, sammukhe. *Āneñja*[5]*-samādhinā* ti catuttha-jjhāna-pādakena agga[6]-phala-samādhinā. Arūpa-jjhāna-pādakenā ti pi vadanti. Āneñjena samādhinā ti pi pāṭho. Kasmā pana Bhagavā tesaŋ bhikkhūnaŋ āgamanaŋ jānanto paṭisanthāraŋ akatvā samāpattiŋ yeva samāpajji? Tesaŋ attano samāpattiŋ jānitvā samāpajjan' atthaŋ, na tesaŋ pubbe paṇāmitānaŋ idāni attanā samāna-sambhoga dassan' atthaŋ: ānubhāva-dīpan' atthaŋ vinā vacī-bhedena añña-byākaraṇa-dīpan' atthañ ca: apare āhu pubbe paṇāmitānaŋ idāni attano santikaŋ āgatānaŋ anuttara-sukh' uppādanena anañña-sādhāraṇa-paṭisanthāra-karaṇ' atthan ti. Te pi āyasmanto Bhagavato ajjhāsayaŋ ñatvā taŋ yeva samāpattiŋ samāpājjiŋsu. Tena vuttaŋ: *katamena nu kho Bhagavā vihārena etarahi viharatī* ti ādi. Ettha ca rūpâvacara-catuttha-jjhānaŋ kosajjâdīnaŋ pāripanthika-dhammānaŋ suvidhura[7]-bhāvato iddhiyā mūla-bhūtehi anonamanâdīhi soḷasahi vodāna-dhammehi samannāgamanato aniñja-ppattaŋ sayaŋ aniñjan' aṭṭhena āneñjan[8] ti vuccati. Vuttaŋ h' etaŋ[9]:

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[1] A. pahīṇâ-; C. pahoṇâ-.
[2] C_1 paṇāmeyyāmi.
[3] *C. repeats* tena; *cf.* Dhp. 143-4.
[4] C_2 sammāpaṭipajjanatthaŋ.
[5] St. ānañjena. *Both forms are found.*
[6] A. arahatta.
[7] C. suvidūra.
[8] A. ānañj-.
[9] Pṭs. ii, 206; VM. 386.

"Anonataŋ cittaŋ kosajje na iñjatī ti, āneñjaŋ.
Anunnataŋ cittaŋ uddhacce na iñjatī ti, āneñjaŋ.
(Anabhinataŋ cittaŋ rāge na iñjatī ti, āneñjaŋ.)[1]
Anupanataŋ[2] cittaŋ byāpāde na iñjatī ti, āneñjaŋ.
Anissitaŋ cittaŋ diṭṭhiyā na iñjatī ti, āneñjaŋ.
Appaṭibaddhaŋ cittaŋ chanda-rāge na iñjatī ti, āneñjaŋ.
Vippamuttaŋ cittaŋ kāma-rāge na iñjatī ti, āneñjaŋ.
Visaŋyuttaŋ cittaŋ kilese na iñjatī ti, āneñjaŋ.
Vimariyādi-kataŋ[3] cittaŋ kilesa-vimariyāde na iñjatī ti, āneñjaŋ.
Ekatta-gataŋ cittaŋ nānatta-kilese na iñjatī ti, āneñjaŋ.
Saddhāya-pariggahitaŋ cittaŋ assaddhiye na iñjati ti, āneñjaŋ.
Viriyena pariggahitaŋ cittaŋ kosajje na iñjatī ti, āneñjaŋ.
Satiyā pariggahitaŋ cittaŋ pamāde na iñjatī ti, āneñjaŋ.
Samādhinā pariggahitaŋ cittaŋ uddhacce na iñjatī ti, āneñjaŋ.
Paññāya pariggahitaŋ cittaŋ avijjāya na iñjatī ti, āneñjaŋ.[4]
Obhāsa-gataŋ cittaŋ avijj'[5] āndhakāre na iñjatī ti, āneñjan"

ti rūpâvacara-catuttha-jjhānam eva ca rūpa-virāga-bhāvanā-vasena pavattitaŋ ārammaṇa-vibhāgena, catubbidhaŋ arūpâvacara-jjhānan ti; etesaŋ pañcannaŋ jhānānaŋ āneñja-voharo. Tesu yaŋ kiñci pādakaŋ katvā samāpannā arahatta-phala-samāpatti āneñja-samādhī ti Porāṇā.

Abhikkantāyā ti, atītāya. *Nikkhante* ti, niggate: apagate[6] ti attho. *Tuṇhī ahosī* ti, Bhagavā ariyena tuṇhī-bhāvena tuṇhī ahosi. *Uddhate aruṇe* ti, uggate aruṇe; aruṇo nāma puratthima-disāya suriyodayato puretaraŋ eva vuṭṭhit' obhāso. *Nandi-mukhiyā* ti, rattiyā aruṇassa uggatattā eva aruṇa-ppabhāya suriy' ālok' ūpajīvino satte nandāpana[7]-mukhiyā

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[1] C. *omits.*
[2] C. anabhirataŋ.
[3] Pṭs. vipariy-.
[4] A. *omits the line.*
[5] Pṭs. kiles-.
[6] A. apakante.
[7] *Dr. Stede writes:* "*I take* nandāpana *as simple nt. caus. fr.* √nand. '*The night having become* (jātāya) *as one with a face of gladdening*' (*we should, of course, expect* '*the moon*' *and not* suriya *to be called* '*face of the night*')."

viya rattiyā jātāya: vibhāsamānāyā ti attho. *Tamhā samādhimhā vuṭṭhahitvā* ti, yathā paricchedaŋ tato āneñjasamādhito arahatta-phala-samāpattito uṭṭhāya. *Sace kho tvaŋ, Ānanda, jāneyyāsī* ti, Bhagavā 'ime ca bhikkhū ettakaŋ kālaŋ iminā nāma samāpatti-sukhena vītināmentī' ti, Ānanda, yadi tvaŋ jāneyyāsi. *Ettakam pi te na paṭibhāseyyā*[1] ti, lokiya-paṭisammodanaŋ sandhāya yadidaŋ te 'abhikkhantā, bhante, rattī' ti ādinā tikkhattuŋ paṭibhānaŋ upaṭṭhitaŋ, tayidaŋ ettakam pi te na upaṭṭhaheyya. Yasmā ca kho tvaŋ, Ānanda, sekkho asekkhaŋ samāpatti-vihāraŋ na jānāsi, tasmā maŋ imesaŋ bhikkhūnaŋ lokiya-paṭisammodanaŋ kāretuŋ ussukkaŋ āpajji.[2] Ahaŋ pana imehi bhikkhūhi saddhiŋ lokuttara-paṭisammodananen' eva tiyāma-rattiŋ vītināmesin ti dassento Bhagavā āha: *ahañ ca, Ānanda, imāni ca pañca bhikkhu-satāni sabbe 'va āneñja-samādhinā nisīdimhā* ti. *Etam atthaŋ viditvā* ti, etaŋ tesaŋ bhikkhūnaŋ attanā samaŋ āneñja-samādhi-samāpajjana-samatthatā saṅkhātaŋ vasī-bhāv' atthaŋ sabbâkārato viditvā. *Imaŋ udānan* ti, imaŋ tesaŋ bhikkhūnaŋ anavasesaŋ rāgâdi-pahāna-saŋsiddhatâdi[3] udānaŋ udānesi.

Tattha *yassa jito kāma-kaṇṭako* ti, kusala-pakkha-vijjhan' aṭṭhena kaṇṭaka-bhūto kilesa-kāmo yena ariya-puggalena anavasesaŋ jito pahīno, eten' assa anunay' ābhāvaŋ dasseti. Gāma-kaṇṭako ti pi pāṭho. Tass' attho: gāme kaṇṭakaṭṭhāniyo sakalo vatthu-kāmo. *Yassa jito* ti, jayo c' assa tappaṭibaddha-chanda-rāga-ppahānen' eva veditabbo. Tena tesaŋ bhikkhūnaŋ[4] anāgāmi-maggo vutto hoti. *Akkoso ca* [*jito*] ti, sambandho. *Vadho ca bandhanañ cā* ti, ettha pi es' eva nayo. Tesu akkosa-jayena vacī-duccarit' ābhāvo. Itarena kāya-duccarit' ābhāvo dassito: tena tan-nimittakassa byāpādassa anavasesa-ppahānena tatiya-maggo vutto hoti. Athavā, akkosâdi-jaya-vacanena tatiya-maggo vutto hoti. Akkosâdīnaŋ accanta-samanaŋ tattha pakāsitaŋ hoti. Ubhayathā pi tesaŋ virodhâdy-abhāvaŋ[5] dasseti.

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[1] W. -seyyuŋ. [2] C. āpajjiŋ.
[3] A. samiddhatâdi. [4] C. *omits*.
[5] A. virodhabhāvaŋ.

Pabbato viya so ṭhito anejo[1] ti, ejā vuccati calana-kilesa-paripantho. Ejā-hetūnaŋ avasesa-kilesānaŋ abhāvena anejo: anejattā yeva sabba-kilese hi paravāda-vātehi ca akampaniya-tāya ṭhito eka-ghana-pabbata-sadiso, *sukha-dukkhesu na vedhati sa bhikkhū* ti, so bhinna kileso bhikkhu sukha-dukkha-nimittaŋ na kampatī ti heṭṭhā vutta-nayen' eva attho veditabbo. Iti Bhagavā tesaŋ pañca-satānaŋ bhikkhūnaŋ arahatt' ādhigamena tādibhāva-ppattiŋ ekajjhaŋ katvā ekapuggal' ādhiṭṭhānaŋ udānaŋ udānesī ti.

Tatiya-Sutta-Vaṇṇanā
niṭṭhitā.

4.

Catutthe: *parimukhaŋ satiŋ upaṭṭhapetvā* ti, ārammaṇ' ābhimukhaŋ[2] satiŋ ṭhapayitvā: mukha-samīpe vā katvā: tathā hi *Vibhange* vuttaŋ: "Ayaŋ sati upaṭṭhitā hoti supaṭṭhitā nāsikagge vā mukha-nimitte vā. Tena vuccati 'parimukhaŋ satiŋ upaṭṭhapetvā' ti" ti (Vibh. 252). Athavā *parī* ti pariggah' aṭṭho *mukhan* ti nīyān'[3] attho, *satin* ti upaṭṭhān' aṭṭho. Tena vuccati *parimukhaŋ satin* ti, evaŋ *Paṭisambhidāya* (i, 176) vutta-nayena c' ettha attho veditabbo. Tatrâyaŋ saṅkhep' attho: "pariggahita-nīyāna-satiŋ katvā" ti nīyānan ti ca satiyā ogāhitabba-ārammaṇaŋ daṭṭhabbaŋ. Ettha ca purimo pacchimo ca attho sabba-sangāhaka-vasena: itaro[4] samāpattiyā pubba-bhāga-samannāhāra-vasena daṭṭhabbo sati-sīsena c' etaŋ vuttaŋ. *Satī* ti vā "ye kāya-gatisatiŋ paribhuñjantī" ti (M. iii, 89; VM. 240) ādisu viya.

Katamaŋ pan' etaŋ jhānan ti? Rūpâvacara-catuttha-jjhānaŋ pādakaŋ katvā samāpannaŋ arahatta-phala-jjhānaŋ. Kathaŋ pan' etaŋ jānitabban ti? Ānañja-samādhi-yogena. Therassa savisesaŋ niccala-bhāvaŋ kenaci akampanīyataŋ

[1] *Cf.* Nidd. ii, 353.
[2] *From* VM. 271 *and* DA. 210, kammaṭṭhānâbhi-.
[3] *Texts* niyyān-.
[4] A. *inserts* sangāhaka-vasena.

ca pabbatopamāya pakāsento Bhagavā imaŋ udānaŋ abhāsī ti. Gathāya eva ayam attho viññāyati. Na câyaŋ nisajjā therassa sacca-paṭivedhāya, atha kho diṭṭha-dhamma-sukha-vihārāya. Pubbe yeva hi Sūkarakhata-leṇe attano bhāgineyyassa dīgha-nakha-paribbājakassa[1] Bhagavati dhammaŋ desente ayaŋ mahāthero sacca-paṭivedha-kiccaŋ matthakaŋ pāpesī ti. *Etam atthan* ti, therassa āneñja-samādhi-yogena tādibhāva-ppattiyā ca kenaci akampanīyata-saṅkhātaŋ atthaŋ sabbâkārato viditvā tad-attha-vibhāvanaŋ imaŋ udānaŋ udānesi.

Tattha *yathā pi pabbato selo* ti, yathā silā-mayo ekaghana-silā-pabbato, na paŋsu-pabbato na missaka-pabbato cā ti attho. *Acalo suppatiṭṭhito* ti, sūpaṭṭhita mūlo pakati-vātehi acalo akampanīyo hoti. *Evaŋ moha-kkhayā bhikkhu pabbato 'va na vedhatī* ti, mohassa anavasesa-ppahāṇā moha-mūlakattā ca sabb' ākusalānaŋ pahīna-sabb' ākusalo bhikkhu, yathā so pabbato pakati-vātehi, evaŋ loka-dhammehi na vedhati na kampati. Moha-kkhayo ti vā yasmā nibbānaŋ arahattañ ca vuccati, tasmā moha-kkhaya-hetu-nibbānassa arahattassa ca adhigatattā catusu ariya-saccesu supatiṭṭhito asamāpanna-kāle pi yathā-vutta-pabbato viya na kenaci vedhati, pageva samāpanna-kāle ti adhippayo.

Catuttha Sutta-Vaṇṇanā niṭṭhitā.

5.

Pañcame: *kāyagatāya satiyā* ti, kāyânupassanā-vasena kāye gatāya kāyârammaṇāya satiyā. Itthambhūta-lakkhaṇe idaŋ karaṇa-vacanaŋ. *Ajjhattan* ti, idha ajjhattaŋ nāma niyak' ajjhattaŋ. Tasmā attani atta-santāne[2] ti attho. Athavā, yasmā kamma-ṭṭhāna-bhūto kesâdiko dvattiŋsa koṭṭhāsa-samudāyo idha kāyo ti adhippeto, tasmā ajjhattan ti padassa

[1] M. i, 497; DA. 233; DhpA. 125.
[2] Asl. 169; DA. 183; VM. 156.

gocar' ajjhattan ti attho veditabbo. *Supatiṭṭhitāyā* ti, niyak' ajjhatta-bhūte gocar' ajjhatta-bhūte vā kāye suṭṭhu upaṭṭhitāya. Kā pan' āyaŋ sati yā ajjhattaŋ supaṭṭhitā ti vuttā? Yvāyaŋ Bhagavatā "atthi imasmiŋ kāye kesa lomā" ti (M. iii, 90)[1] ādinā ajjhatta-kesâdiko dvattiŋsâkāro kāyo vutto: tattha yā paṭikkūla-manasikāraŋ pavattentassa upacār' appanā-vasena upaṭṭhitā sati, sā kāyagatā-satī ti vuccati. Yā c' āyaŋ evaŋ ānāpāna-catu-iriyāpatha-sati-sampajaññānaŋ-vasena uddhumātaka-vinīlakâdi-vasena ca manasikāraŋ pavattentassa yath' ārahaŋ upacār' appaṇā[2]-vasena kāye upaṭṭhitā sati, sā kāyagatā-satī ti vuccati eva. Idha pana ajjhattaŋ kāyagatā-sati paṭhavi-ādika catassa-dhātuyo sa-sambhāra-saṅkhepâdisu catusu yena kenaci ekenâkārena vavatthāpetvā[3] tesaŋ aniccâdi-lakkhaṇa sallakkhaṇa-vasena upaṭṭhitā vipassanā-sampayuttā sati kāyagatā satī ti adhippetā. Thero pana tathā vipassitvā attano phala-samāpattim eva samāpajjitvā nisīdi. Idhā pi gāthāya evaŋ imassa atthassa viññātabbatā 'na c' āyaŋ nisajjā' ti ādi ca vutta-nay' ānusārena yojetabbā. *Etam atthan* ti, etaŋ therassa catu-dhātu-vavatthāna-mukhena kāyânupassanā satipaṭṭhānena vipassanaŋ ogāhetvā phala-samāpatti samāpajjana-saṅkhātaŋ atthaŋ viditvā. *Imaŋ udānan* ti, imaŋ satipaṭṭhāna-bhāvanāya nibbān' ādhigama-dīpakaŋ udānaŋ udānesi.

Tattha *sati kāya-gatā upaṭṭhitā* ti, pubbe vutta-lakkhaṇā sati saddhā[4]-pubbangamānaŋ samādhi-viriya-paññānaŋ yathā-sakaŋ kicca-nipphādanena paṭipakkha-pahāna-bhāvaŋ āpannattā[5] pahīna-paṭipakkhā, tato eva tikkha-visada-bhūtā 'va yathā-vutta-kāya-saraṇa[6]-vasena ekatta-samosaraṇa[7]-vasena ca aviparīta-sabhāvaŋ[8] sallakkhentī upagantvā ṭhitā hoti. Etena kāya-saṅkhātānaŋ catunnaŋ dhātunaŋ tannissitānañ ca upādā-rūpānaŋ sallakkhaṇa-vasena paccaye vavatthāpetvā, tato paraŋ tesaŋ aniccâdi-lakkhaṇa-sallak-

[1] *Cf.* D. ii, 293; KhpA. 38.
[2] B. upaṭṭhāna-vasena.
[3] *Cf.* VM. 347.
[4] A. sadda-; B. paṭipadā-.
[5] A. āpannāti; B. āsannattā.
[6] C. kāyassa gahaṇa-; C_3 yathādhuvaŋ kāya-saraṇa-.
[7] B. ekatta-samoharana; C. ekattha-samosarana.
[8] B. avisadi-bhāvaŋ.

khaṇa-vasena pavattaŋ ñāṇa-paramparā-gataŋ satiŋ dasseti Sati-sīsena vā taŋ sampayuttaŋ pariññā-ttaya[1]-pariyāpanna-ñāṇa-paramparam eva dasseti. *Chasu phass' āyatanesu saŋvuto* ti, yathā vuttāya kāye upaṭṭhitāya satiyā samannāgato cakkhâdisu phassassa kāraṇa-bhūtesu chasu dvāresu kāyânupassanāya abhāvitāya uppajjan' ārahānaŋ abhijjhâdīnaŋ tassa bhāvitattā ṭhāna-ppavattiŋ paṭisedhento, te pidahanto tattha *saŋvuto* ti vuccati. Etena ñāṇa saŋvaraŋ dasseti.

Satataŋ bhikkhu samāhito ti, so bhikkhu evaŋ upaṭṭhita-sati sabbattha ca saŋvuto puthutt'[2] ārammaṇe cittaŋ avissajjetvā, aniccâdi-vasena sammasanto vipassanaŋ ussukkāpetvā, ñāṇe tikkhe sūre vahante,[3] vipassanā-samādhinā tāva satataŋ[4] nirantaraŋ samāhito. Anuloma-ñāṇ' ānantaraŋ gotrabhū-ñāṇa-dassanato paṭṭhāya *jaññā nibbānaŋ attano:* aññesu puthujanānaŋ supinantenā[5] pi agocara-bhāvato, ariyānaŋ pana tassa tass' eva āveṇikattā atta-sadisattā ca attā ti laddha-vohārassa magga-phala-ñāṇassa sātisaya[6]-bhāvato ekanta-sukh' āvahaŋ nibbānaŋ asaṅkhatā dhātu attano[7] ti vuttaŋ taŋ nibbānaŋ *jaññā* jāneyya. Magga-phala-ñāṇehi paṭivijjheyya, sacchikareyyā ti attho.

Etena ariyānaŋ va[8] nibbāne vimuttaŋ taŋ[9] dasseti. Ariyā hi adhicitta-ppavatti-kāle pi ekanten' eva nibbāne ninna-poṇa-pabbhāra-bhāvena viharanti. Ettha ca yassa sati kāya-gatā upaṭṭhitā, so bhikkhu chasu phass' āyatanesu saŋvuto. Tato eva satataŋ samāhito attano paccakkha-karaṇena nibbānaŋ attano jāneyyā ti. Evaŋ gāthā-padānaŋ sambandho veditabbo. Evaŋ kāyân upassanā-satipaṭṭhāna-mukhena yāva arahattā etassa[10] bhikkhuno niyyāṇa-maggaŋ dasseti Dhammarājā.

Aparo nayo: *sati kāya-gatā upaṭṭhitā* ti, etena kāyânupassanā satipaṭṭhānaŋ dasseti. *Chasu phass' āyatanānesu saŋvuto* ti, phasso āyatanaŋ kāraṇaŋ etesan ti, phass' āyatanāni: tesu phassâyatanesu. Phassa-hetukesu phassa-paccayā nibbat-

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[1] A. -kataya. [2] A. puthu-nāna-. [3] A. vabhanto.
[4] A. sataŋ. [5] C. supinante.
[6] A. sāti saya-visaya. [7] A. attā ti.
[8] C. *omits.* [9] C. vimuttataŋ.
[10] A, B. ekassa.

tesu chasu cakkhu-samphassajâdi-vedayitesu taṇhâdīnaŋ appavattiya[1] saŋvuto. Etena vedan' ānupassanā satipaṭṭhānaŋ dasseti. *Satataŋ bhikkhu samāhito* ti, satataŋ nicca-kālaŋ nirantaraŋ vikkhep' ābhāvato samāhito bhikkhu. So c' āyaŋ avikkhepo sabbaso satipaṭṭhāna-bhāvanāya matthaka-ppattāya hoti. Sammasanto hi atītâdi-bheda-bhinnesu pañc' upādāna-kkhandhesu anavasesato 'va pariggahetvā sammasatī ti vā. Etena sesa-satipaṭṭhāne dasseti. *Jaññā nibbānam attano* ti, evaŋ catu-satipaṭṭhāna-bhāvanaŋ matthakaŋ pāpetvā ṭhito bhinna-kileso bhikkhu attano kilesa-nibbānaŋ paccavekkhana-ñāṇena sayam eva jāneyyā ti attho. Athavā, *sati kāyagatā-ūpaṭṭhitā* ti, attano paresañ ca kāyassa yathā-sabhāva-pariññā-dīpanena therassa sati-vepulla-ppatti dīpitā. *Chasu phass' āyatanesu saŋvuto* ti, cakkhâdisu chasu dvāresu accanta-saŋvara dīpanena santa-vihārâdi-vasena therassa sampajañña-pakāsinī[2] paññā-vepulla-ppatti dīpitā. *Satataŋ bhikkhu samāhito* ti, samāpatti-bahulatā dassanena vā anupubba-vihāra-samāpattiyo dassitā. Evambhūto pana bhikkhu[3] *jaññā nibbānaŋ attano* ti, kata-kiccattā uttari-karaṇīya-bhāvato kevalaŋ attano anupādisesa nibbānam eva jāneyya, aññaŋ tassa cintetabbaŋ n' atthī ti adhippāyo.

P a ñ c a m a - S u t t a - V a ṇ ṇ a n ā
n i ṭ ṭ h i t ā.

6.

Chaṭṭhe: Pilindivaccho[4] ti, Pilindī ti nāmaŋ, Vaccho ti ca gotta-vasena theraŋ sañjānanti. *Vasala*[5]*-vādena samudācaratī* ti, 'ehi vasala, apehi vasalā' ti ādinā bhikkhū vasala-vādena voharati, ālapati. *Sambahulā bhikkhū* ti, bahū bhikkhū: te theraŋ tathā samudācarantaŋ disvā 'arahā 'va samāno

[1] A. appattiyā. [2] C. pakāsanī. [3] A. cira-bhāvana.
[4] *So* A, C. *and MSS., but* St, DhpA. iv, 181, PJ. ii, 347, Vin. i, 204 *read* Pilinda-, Ap. i. 302.
[5] DhpA. vasali-.

appahīna-vāsanattā evaŋ bhaṇatī' ti ajānantā, 'dosantaro maññe ayaŋ thero evaŋ samudācaratī' ti cintetvā, ullapanādhippāyā[1] taŋ tato vuṭṭhāpetuŋ Bhagavato ārocesuŋ. Tena vuttaŋ: *ayasmā bhante Pilindivaccho bhikkhū vasala-vādena samudācaratī* ti.

Keci pan' āhu imaŋ theraŋ bhikkhu arahā ti sañjānanti, ayañ ca bhikkhū pharusa-vacanena evaŋ samudācaratī ti abhūto eva nu kho imasmiŋ uttari-manussa-dhammo ti vāsanāvasena tassa tathā samudācarantaŋ ajānantā ariya-bhāvañ[2] c' assa asaddahantā ujjhāna-saññino Bhagavato tam atthaŋ ārocesun ti. Bhagavā therassa dosantarâbhāvaŋ pakāsetukāmo ekena bhikkhunā taŋ pakkosāpetvā sammukhā tassa 'pubbâciṇṇa[3]-vasen' ayaŋ tathā samudācarati,[4] na pharusavacan' ādhippāyo' ti āha. Tena vuttaŋ: *atha kho Bhagavā aññataraŋ bhikkhuŋ āmantesī* ti ādi.

Tattha *pubbe-nivāsaŋ manasikaritvā* ti, Satthā 'saccaŋ kira tvaŋ, Vaccha, bhikkhū vasala-vādena samudācarasī' ti theraŋ pucchitvā, tena 'evaŋ bhante' ti vutte, 'ayaŋ Vaccho kilesa-vāsanāya vasala-vādaŋ na pariccajati. Kin nu kho atītesu pi atta-bhāvesu brāhmaṇa-jātiko ahosī?' ti āvajjento pubbe-nivāsa-ñāṇena sabbaññuta-ñāṇena vā tassa pubbe-nivāsaŋ atītāsu jātisu nivuttha[5]-kkhandha-santānaŋ *manasikaritvā*,[6] hattha-tale ṭhapita-āmalakaŋ viya paccakkha[7]-karaṇa-vasena manasikatvā: *bhikkhū āmantesī* ti, te bhikkhū saññāpetuŋ ālapi, abhāsi. Tena vuttaŋ: *mā kho tumhe, bhikkhave* ti ādi.

Tattha *mā* ti paṭisedhe nipāto. Tassa[8] *ujjhāyitthā* ti, iminā sambandho. *Mā ujjhāyitthā* ti, mā heṭṭhā katvā cintayittha, olokayitthā ti attho. *Vacchassa bhikkhuno* ti ca ujjhāyanassa usūyan' atthattā sampadāna vacanaŋ. Idāni 'ssa anujjhāyitabba-kāraṇaŋ dassento, *na bhikkhave Vaccho dosantaro bhikkhu vasala-vādena samudācaratī* ti āha. Tass' attho: Bhikkhave, ayaŋ Vaccho dosantaro dosa-citto dosena byāpādena dūsita-citto hutvā bhikkhū vasala-vādena na samu-

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[1] C_3 ullumpanādhippāyā.
[2] A. bhavassa.
[3] A. pubbāni-ciṇṇa.
[4] A. -tī ti.
[5] A. nivutta.
[6] A. katvā.
[7] A. paccakkhana-.
[8] A. tattha.

dācarati. Maggen' eva assa byāpādo samugghātito. Evaŋ adosantaratte pi tassa tathā samudācārassa purima[1]-jāti-siddhaŋ kāraṇaŋ dassento *Vacchassa bhikkhave* ti ādim āha.

Tattha *abbokiṇṇānī*[2] ti, khattiyâdi-jāti-antarehi-avomissāni[3] anantarikāni. *Pañca jāti-satāni brāhmaṇa-kule paccājātānī*[4] ti, sabbāni tāni Vacchassa pañca-jāti-satāni paṭipāṭiyā brāhmaṇa-kule yeva jātāni ahesun ti attho. *So tassa vasala-vādo dīgha-rattaŋ samudāciṇṇo*[5] ti, yo etarahi khīṇâsaven' āpi satā pavattīyati, so tassa Vacchassa bhikkhuno vasala-vādo dīgha-rattaŋ ito jātito paṭṭhāya uddhaŋ ārohaṇa-vasena pañca-jāti-sata-mattaŋ kālaŋ brāhmaṇa-jātikattā samudāciṇṇo samudācarito ahosi. Brāhmaṇā hi jāti-siddhena mānena māna-tthaddhā aññaŋ vasala-vâdena samudācaranti. Ajjhāciṇṇo ti pi paṭhanti.[6] So eva attho.

Tenā ti, tena dīgha-rattaŋ tathā samudāciṇṇa-bhāvena: eten' assa tathā samudācārassa kāraṇaŋ vāsanā ti dasseti. Kā pan' āyaŋ vāsanā nāma? Yaŋ kilesa-rahitassā pi santāne appahīna kilesānaŋ samācāra-sadisa-samācāra-hetu-bhūtaŋ anādikāla-bhāvitehi[7] kilesehi āhitaŋ sāmatthiya-mattaŋ tathā-rūpā adhimuttī ti vadanti. Taŋ pan' etaŋ abhinīhāra-sampattiyā ñeyyâvaraṇa-ppahāṇa-vasena yattha kilesā pahīnā, tattha Bhagavato santāne n' atthi: yattha pana tathā kilesā na pahīnā, tattha sāvakānaŋ pacceka-Buddhānañ ca santāne atthi. Tato Tathāgato 'va ñāṇa-dassano. *Etam atthaŋ viditvā* ti, etaŋ āyasmato Pilindivacchassa sati pi vasala-samudācāre dosantar' ābhāva-saṅkhātaŋ atthaŋ viditvā. *Imaŋ udānaŋ* ti, tassa agga-phal' ādhigama-vibhāva-kaŋ imaŋ udānaŋ udānesi.

Tattha *yamhi na māyā vasati*[8] *na māno* ti (Sn. 469), yasmiŋ ariya-puggale santadosa-paṭicchādana-lakkhaṇā *māyā*, 'seyyo 'ham asmī' ti ādinā, sampaggāha-vasena pavatto uṇṇati-lakkhaṇo *māno* pi *na vasati*, maggena susamugghātitattā

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[1] A. purimaka-. [2] *Cf. Pāli Dict.* [3] C. -tāni.
[4] *So* St, *MSS. and* DhpA.; W. paccha-jātāni.
[5] St. ajjhāciṇṇo (*as at* Vin. ii, 80), *but MSS. and* DhpA. *as above*.
[6] A. pavadanti. [7] A. bhavanāya.
[8] B, St. vattati; W. vasati; A. vapati (? *for* vasati).

na pavattati, na uppajjati. *Yo khīṇalobho*[1] *amamo nirāso* ti, yo ca rāgâdi-pariyāya[2]-vasena pavattassa ārammaṇa-gahana-lakkhaṇassa lobhassa sabbathā vigatattā vītalobho, yo tato evarūpâdisu katthaci[3] mamāyan' ābhāvato *amamo*, apariggaho anāgatānaŋ pi bhavâdīnaŋ anāsiŋsanato *nirāso*, *paṇunna-kodho* ti: kujjhana[4]-lakkhaṇassa kodhassa anāgāmi-maggena sabbaso pahīnattā, *paṇunna*[5]*-kodho:* samucchinna-āghāto. *Abhinibbutatto* ti, yo evaŋ māyā-mānā[6] lobha-kodhānaŋ samugghātena tadekaṭṭhatāya sabbassa saṅkilesa-pakkhassa[7] suppahīnatta sabbaso kilesa-parinibbānena abhinibbuta-citto sīti-bhūto.

So brāhmaṇo so samaṇo sa bhikkhū ti, so evarūpo khīṇâsavo sabbaso bāhita-pāpattā *brāhmaṇo:* so eva samita-pāpattā[8] samacariyāya ca *samaṇo*. So eva ca sabbaso bhinna-kilesattā *bhikkhu* nāma. Evam bhūto 'va, bhikkhave, Vaccho. So kathaŋ dosantaro kiñci kāya-kammâdiŋ pavatteyya? Kevalaŋ pana vāsanāya appahīnattā vasala-vādena samudācaratī ti.

Chaṭṭhama-Sutta-Vaṇṇanā niṭṭhitā.

7.

Sattame: *sattâhaŋ ekapallaṅkena nisinno hoti aññataraŋ samādhiŋ samāpajjitvā*[9] ti: ettha keci tāva āhu[10]: arahatta-phala-samādhi idha aññataro samādhī ti adhippeto ti. Taŋ hi so āyasmā bahulaŋ samāpajjati diṭṭha-dhamma-sukha-vihār' atthaŋ pahoti ca sattâham pi phala-samāpattiyā vītināmetuŋ. Tathā hi Bhagavatā, "Ahaŋ, bhikkhave, yāva-d-eva ākaṅkhāmi vivicc' eva kāmehi, vivicca akusalehi dhammehi—pe—viharāmi. Kassapo pi, bhikkhave, yāva-d-eva ākaṅkhati vivicc' eva kāmehi—pe—viharatī" ti (M. i, 21; S. ii, 210) ādinā

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[1] W, Sn. vītalobho.
[2] A. cariyāya.
[3] A. tattha pi.
[4] C. kuppana-.
[5] C. panunna-.
[6] A. mamāyamāna-.
[7] A. makkhassa.
[8] *For this etymology cf.* Dhp. 265.
[9] *For the story see* DhpA. i, 423.
[10] A. ettake pi c' āhu.

nav' ānupubba-vihāra-chalabhiññâdi-bhede uttari-manussa-dhamme attanā samasama-ṭṭhāne ṭhapito. Na c' ettha yadi evaŋ thero yamaka-pāṭihāriyam pi kareyyā ti vattabbaŋ. Sāvaka-sādhāraṇānaŋ yeva jhānâdīnaŋ adhippetattā ti. Porāṇā pan' āhu: *Aññataraŋ samādhiŋ samāpajjitvā* ti, nirodhaŋ samāpajjitvā. Kathaŋ pana nirodha-samāpatti samādhī ti vuttā? Samādhān' atthena.[1] Ko pan' āyaŋ samādhān' attho samma-d-eva ādhātabbatāyā ti? Esā paccanīka-dhammehi akampanīyā bala[2]-ppattiyā samatha-balaŋ vipassanā-balan ti. Imehi ca dvīhi balehi, anicca-dukkh' ānattā-nibbidā-virāgā-nirodhā-paṭinissaggā-vivaṭṭ' ānupassanā, cattāri magga-ñāṇāni, cattāri ca phala-ñāṇānī ti, imesaŋ soḷasannaŋ ñāṇānaŋ vasena soḷasahi ñāṇacariyāhi paṭhama-jjhāna-samādhi-ādayo aṭṭha-samādhī ekajjhaŋ katvā gahito tesaŋ upacāra-samādhi[3] cā ti, imesaŋ navannaŋ samādhīnaŋ vasena navahi samādhi-cariyāhi: kāya-saṅkhāro vacī-saṅkhāro citta-saṅkhāro ti, imesaŋ tiṇṇaŋ saṅkhārānaŋ tattha tattha paṭippassaddhiyā tathā viharitu-kāmena yathā vuttesu ṭhānesu vasībhāva-ppattena arahatā anāgāminā ca yathâdhippetaŋ kālaŋ citta-cetasika-santānassa samma-d-eva appavatti ādhātabbattā tassā tathā samādhātabbatā idha samādhān' aṭṭho. Ten' āyaŋ vihāro samādhī ti vutto avikkhep' aṭṭhena. Eten' assa samāpatti-attho pi vutto ti veditabbo.

Imaŋ hi nirodha-samāpattiŋ sandhāya *Paṭisambhidā-magge* (Pṭs. i, 97): "Kathaŋ dvīhi[4] balehi samannāgatattā tayo ca[5] saṅkhārānaŋ paṭipassaddhiyā soḷasahi ñāṇa-cariyāhi, navahi samādhi-cariyāhi vasībhāvatā[6] paññā nirodha-samāpattiyā ñāṇan" ti, pucchitvā, "dvīhi balehī" ti, dve balāni: samatha-balaŋ vipassanā-balan ti vitthāro. Sâyaŋ nirodha-samāpatti-kathā *Visuddhi-magge* saŋvaṇṇitā 'va (VM. 702).

Kasmā pan'āyaŋ thero phala-samāpattiŋ asamāpajjitvā nirodhaŋ samāpajji? Sattesu anukampāya. Ayaŋ hi mahāthero sabbā pi samāpattiyo valañjeti. Satt' ānuggahena

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[1] *Cf.* VM. 8, 702-3. [2] C_{3-4} samatha-bala-.

[3] *Cf.* VM. 126, 144. C_3 *reads* upacāra-samādhi appaṇā-samādhi cā ti, imesaŋ dvinnaŋ samādhīnaŋ.

[4] B. tīhi. [5] C. tiṇṇaŋ.

[6] C. -bhāvatāya.

pana yebhuyyena nirodhaŋ samāpajjati. Taŋ hi samapājjitvā vuṭṭhitassa kato appako pi sakkāro visesato mahapphalo mahānisaŋso hotī ti.

Vuṭṭhāsī ti, arahatta-phala-citta-ppavattiyā vuṭṭhāsi. Nirodhaŋ samāpanno hi arahā ce vā arahatta-phalassa anāgāmī ce vā[1] anāgāmi-phalassa uppādena vuṭṭhito nāma hoti. *Tena kho pana samayena Sakko devānam indo ayasmato Mahākassapassa piṇḍapātaŋ dātukāmo hotī* ti. Kathaŋ tassa dātukāmatā jātā? Yāni tāni pañca-mattāni devatā-satānī ti vuttāni tā Sakkassa deva-rañño paricārikā kakuṭa-pādiniyo pubbe "ayyo Mahākassapo Rājagahaŋ piṇḍāya pavisati. Gacchatha therassa dānaŋ dethā" ti Sakkena pesitā upagantvā dibbâhāraŋ dātukāmā ṭhitā, therena paṭikhittā, devalokam eva gatā, "idāni purima-paṭikkhepaŋ cintetvā kadāci gaṇheyyā" ti samāpattito vuṭṭhitassa therassa dānaŋ dātukāmā, Sakkassa anārocetvā, sayam eva āgantvā, dibba-bhojanaŋ upanentiyo purima-nayen' eva therena paṭikhittā devalokaŋ gatā, Sakkena "kahaŋ gat' atthā" ti puṭṭhā tam atthaŋ ārocetvā, "dinno vo therassa piṇḍapāto" ti? Sakkena vutte, "gaṇhituŋ na icchatī" ti. "Kiŋ kathesī" ti? "'Duggatānaŋ sangahaŋ karissāmī' ti āha, devā" ti. "Tumhe ken' ākārena gatā" ti? "Iminā 'va, devā" ti. Sakko "tumhâdisāyo[2] therassa piṇḍapātaŋ kiŋ dassantī" ti? sayaŋ dātukāmo, jarā-jiṇṇo khaṇḍa-danto palita-keso obhagga-sarīro mahallako tantavāyo hutvā, Sujam pi asura-dhītaraŋ tathārūpam eva mahallikaŋ katvā, ekaŋ pesakāra-vīthiŋ māpetvā tantaŋ pasārento acchi. Suja tasaraŋ[3] pūreti.

Tena vuttaŋ:—*tena kho pana samayena Sakko devanam indo* —pe—*tasaraŋ*[4] *pūretī* ti. Tattha *tantaŋ vinātī* ti, pasāritatantaŋ vinanto viyā. *Tasaraŋ pūretī* ti, tasara-vaṭṭiŋ vaḍḍhentī[5] viya. *Yena Sakkassa devānam indassa nivesanaŋ ten' upasaṅkamī* ti, thero nivāsetvā patta-cīvaraŋ ādāya "duggata-jana-sangahaŋ karissāmī" ti nagar' ābhimukho

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[1] C. *omits* vā . . . -vā. [2] C. disiyo.

[3] A. Sujā tāsaraŋ; C. Sujāta tasaraŋ; DhpA. 424 *as above*. *Cf.* *J.P.T.S.* (*Morris*) 1886, p. 160.

[4] St. vāsaraŋ (*v.ll.* taŋ saraŋ; naŋ saraŋ); W. tasaraŋ.

[5] A. vasara-vaḍḍhiŋ; C_{2-4} bandhentī viya.

gacchanto bahi-nagare Sakkena māpitaŋ pesakāra-vīthiŋ paṭipajjitvā, olokento addasā olugga-vilugga[1]-jara-sālaŋ. Tattha ca te jayampatike yathā vutta-rūpe tanta-vāya-kammaŋ karonte disvā cintesi: 'ime mahallaka-kāle pi kammaŋ karonti. Imasmiŋ nagare imehi duggatataro[2] n' atthi maññe. Imehi dinnaŋ sāka-mattam[3] pi gahetvā imesaŋ sangahaŋ karissāmī' ti. So tesaŋ geh' ābhimukho agamāsi. Sakko taŋ āgacchantaŋ disvā Sujaŋ āha: "bhadde, mayhaŋ ayyo ito āgacchati. Taŋ tvaŋ apassantī viya tuṇhi hutvā nisīda. Khaṇen' eva vañcetvā[4] piṇḍa-pātaŋ dassāmā" ti.

Thero gantvā geha-dvāre aṭṭhāsi. Te pi apassantā viya attano kammam eva karontā thokaŋ āgamayiŋsu.[5] Atha Sakko "geha-dvāre ṭhito eko thero viya: upadhārehi tāvā[6]" ti āha. "Tumhe gantvā upadhāretha, sāmī" ti. So gehā nikkhamitvā theraŋ pañca-patiṭṭhitena vanditvā ubhohi hatthehi jaṇṇukāni olambitvā[7] nitthunanto[8] uṭṭhāya "katara-thero nu kho ayyo" ti thokaŋ osakkitvā,[9] "akkhīni me dhū-mayantī" ti vatvā, nalāṭe hatthaŋ ṭhapetvā, uddhaŋ oloketvā, "aho dukkhaŋ ayyo no Mahākassapa-tthero 'va cirassaŋ me kuṭi-dvāraŋ āgato. Atthi nu kho kiñci gehe?" ti āha. Suja[10] thokaŋ ākulā viya hutvā "atthi, sāmī" ti paṭivacanaŋ adāsi. Sakko "bhante, lūkhaŋ vā paṇītaŋ vā ti acintetvā sangahaŋ no karothā" ti pattaŋ gaṇhi. Thero pattaŋ dento 'imesaŋ eva duggatānaŋ jarā-jiṇṇānaŋ mayā sangaho kātabbo' ti cintesi. So anto pavisitvā ghaṭi-odanaŋ nāma ghaṭito uddha-ritvā, pattaŋ puretvā, therassa hatthe ṭhapesi. Tena vuttaŋ: *addasā kho Sakko devānam indo*—pe—*adāsī*[11] ti. Tattha *ghaṭiyā* ti, bhatta-ghaṭito[12]: ghaṭi-odanan ti pi pāṭho. Tassa ghaṭi-odanaŋ nāma devānaŋ koci āhāra-viseso ti atthaŋ vadanti. *Uddharitvā* ti, kutoci bhājanato uddharitvā.

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[1] A. olutta-vilutta (*cf.* M. i, 80).
[2] C, DhpA. -tarā.
[3] DhpA. uluṅka-mattaŋ.
[4] A. -vassitvā; C. passitvā; C_{3-4}, DhpA. vañcetvā.
[5] A. ānayiŋsu.
[6] A. tātā.
[7] *So* A, DhpA, *but* C. -etvā.
[8] DhpA. nitthananto vuṭṭhāya.
[9] A. upakkhipitvā.
[10] A. Sujā tato kiŋ; C. Sujātā thokaŋ; DhpA. Sujā thokaŋ.
[11] St. padāsi.
[12] . ghaṭato.

Aneka-sūpo so[1] eva āhāro patte pakkhipitvā therassa hatthe ṭhapana-kāle kapaṇānaŋ upakappanaka[2]-lūkhâhāro viya paññāyittha: ṭhapita-matto[3] pana attano dibbasabhāven' eva[4] aṭṭhāsi. *Aneka-sūpo* ti, mugga-māsâdi-sūpehi c' eva khajja-vikatiyā ca aneka-vidha-sūpo. *Aneka-byañjano* ti, nānā-vidha uttari-bhango. *Aneka-sūpa-rasa-byañjano* ti, anekehi sūpehi c' eva byañjanehi ca madhurâdi mūla-rasānañ c' eva sambhinna-rasānañ ca abhibyañjako: nān' agga-rasa-sūpa-byañjano ti attho.

So kira piṇḍapāto therassa hatthe ṭhapita-kāle Rājagaha-nagaraŋ attano dibba-gandhena ajjhotthari.[5] Tato thero cintesi: 'ayaŋ puriso appesakkho[6]: piṇḍapāto ativiya paṇīto[7] Sakkassa bhojana-sadiso. Ko nu kho eso?' ti. Atha naŋ[8] Sakko ti ñatvā āha: "bhāriyaŋ te, Kosiya, kammaŋ kataŋ[9] duggatānaŋ sampattiŋ vilumpantena: ajja mayhaŋ dānaŋ datvā kocid eva duggato senāpati-ṭṭhānaŋ vā seṭṭhi-tthānaŋ vā[10] labheyyā" ti. "Mayā[11] duggatataro atthi, bhante?" ti. "Kathaŋ tvaŋ duggato deva-rajja-siriŋ anu-bhavanto?" ti. "Bhante, evan nām' etaŋ. Mayā pana anuppanne Buddhe kalyāṇa-kammaŋ kataŋ: Buddh' uppāde pana vattamāne puñña-kammaŋ katvā Cūlaratha-devaputto Mahāratha-devaputto Aneka-vaṇṇa-devaputto ti ime tayo samāna[12]-devaputtā mama āsanna-ṭṭhāne nibbattā mayā[13] teja-vantatarā. Ahaŋ tesu devaputtesu 'nakkhattaŋ kīḷis-sāmā" ti paricārikāyo gahetvā antara-vīthiŋ otiṇṇesu palā-yitvā gehaŋ pavisāmi.[14] Tesaŋ hi sarīrato tejo mama sarīraŋ ottharati, mama sarīrato tejo tesaŋ sarīraŋ na ottharati. Ko mayā duggatataro, bhante?" ti. "Evaŋ sante pi ito paṭṭhāya

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[1] A. ti.

[2] A. panāṇaŋ uppaṇṇaka-; C₁ uppanna. (*Cf.* DhpA. ii, 133, attano upakappanakaŋ yāgu-bhattaŋ paṇṇa-supeyyam pi Tathāgatassa da-deyya.)

[3] C. matte.

[4] C_{3-4} sabhāgen' eva.

[5] DhpA. avatthari.

[6] C. -sakko.

[7] C. *adds* so kira.

[8] A. taŋ.

[9] St. kataŋ kho te; W. kathaŋ nu.

[10] *MSS.* (*copying* DhpA.) *omit the latter phrase, but retain* vā *after the first.*

[11] C. ko mayā.

[12] C. *omits.*

[13] C. mahā-.

[14] *MSS.* pavisissāmi.

mayhaŋ mā evaŋ vañcetvā dānam adāsī" ti. "Vañcetvā tumhākaŋ dāne dinne mayhaŋ kusalaŋ atthi n' atthī?" ti. "Atthi, āvuso" ti. "Evaŋ sante kusala-karaṇaŋ nāma mayhaŋ bhāro, bhante" ti vatvā theraŋ vanditvā Sujam ādāya theraŋ padakkhiṇaŋ katvā, vehāsaŋ abbhuggantvā "aho dānaŋ Kassape suppatiṭṭhitan" ti tikkhattuŋ udānaŋ udānesi. Tena vuttaŋ:—*Atha kho āyasmato Mahākassapassa etad ahosī* ti ādi.

Tattha *Kosiyā* ti, Sakkaŋ devānam indaŋ gottena ālapati. *Puññena attho* ti, puññena payojanaŋ atthī ti vacanaseso. *Vehāsaŋ abbhuggantvā* ti, paṭhavito vehāsaŋ abhi-uggantvā. *Ākāse antalikkhe*[1] ti, ākāsam eva pariyāya-saddena antalikkhe ti vadanti. Athavā antalikkha-saṅkhāte ākāse na kasiṇ' ugghāṭim[2] ādi ākāse ti visesento vadati. *Aho dānan* ti, ettha *aho* ti acchariy' atthe nipāto. Sakko hi devānam indo, 'yasmā nirodhā vuṭṭhitassa ayyassa Mahākassapattherassa sakkaccaŋ sahatthena cittikatvā, anapaviddhaŋ kālena, pare anupahacca, sammā-diṭṭhiŋ purakkhatvā idam īdisaŋ mayā[3] dibba-bhojana-dānaŋ dinnaŋ, tasmā khetta-sampatti deyya-dhamma-sampatti citta-sampattī ti, tividhāya pi sampattiyā samannāgatattā sabbanga-sampannaŋ vata mayā dānaŋ pavattitan' ti acchariy' abbhuta-citta-jāto tadā attano haday' abbhantara-gataŋ pīti-somanassaŋ samuggiranto *aho dānan* ti vatvā tassa dānassa vutta-nayena uttama-dāna-bhāvaŋ khetta-gata-bhāvañ ca pakāsento *parama-dānaŋ Kassape suppatiṭṭhitan*[4] ti udānaŋ udānesi.

Evam pana Sakkassa udānentassa Bhagavā vihāre ṭhito yeva dibba-sotena saddaŋ sutvā "passatha, bhikkhave, Sakkan devānam indaŋ udānaŋ udānetvā ākāsena gacchantan" ti bhikkhūnaŋ[5] vatvā tehi "kim pana, bhante, tena katan?" ti puṭṭho, "mama puttassa Kassapassa vañcetvā dānaŋ adāsi. Tena ca attamāno udānesī" ti āha. Tena vuttaŋ: *assosi kho Bhagavā dibbāya sota-dhātuyā* ti ādi.

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[1] *Cf.* PvA. 14.
[2] *Cf.* VM. 331 (jhāne) ākāso ti kasiṇ' ugghātim-ākāso vuccati.
[3] A. mayā; C. mahā.
[4] St. supati-; C. suppaṭi-.
[5] C. *omits.*

Tattha *dibbāya sota-dhātuyā*[1] ti, dibba-sadisattā, dibbā. Devatānaŋ hi sucarita-kamma-nibbattā pitta-semha-rudhirâdīhi apalibuddhā upakkilesa-vimuttatāya dūre pi ārammaṇaŋ (sampaṭicchana-)gahetuŋ samatthā dibba-ppasāda-sota-dhātu hoti. Ayañ ca pi Bhagavato viriya bhāvanā-bala-nibbattā ñāṇa-mayā sota-dhātu tādisā yevā ti dibba-sadisattā, dibbā. Api ca dibba-vihāra-vasena paṭiladdhattā attanā ca dibba-vihāra-sannissitattā pi, dibbā. Savan' aṭṭhena sabhāva-dhāran' aṭṭhena[2] ca sota-dhātu. Sota-dhātuyā pi kicca-karaṇena sota-dhātu viyā ti, sota-dhātu. Tāya dibbāya sota-dhātuyā. *Visuddhāyā* ti, parisuddhāya nirupakkilesāya. *Atikkanta-mānusikāyā*[3] ti, manuss' upacāraŋ atikkamitvā, sadda-savanena mānusaka-maŋsa-sota-dhātuŋ atikkamitvā[4] ṭhitāya. *Etam atthaŋ viditvā* ti, sammā-paṭipattiyā guṇa-visese patiṭṭhitaŋ purisâtisayaŋ devâpi manussâpi ādara-jātā ativiya pihayantī[5] ti, imaŋ atthaŋ viditvā tadattha-dīpanaŋ imaŋ udānaŋ udānesi.

Tatra piṇḍa-pātikanga-sañkhātaŋ dhutangaŋ samādāya tassa paripūraṇena piṇḍa-pātikassa. Nanu c' āyaŋ gāthā āyasmantaŋ Mahākassapaŋ nimittaŋ katvā bhāsitā; thero ca sabbesaŋ dhuta-vādānaŋ aggo terasa-dhutanga-dharo? So kasmā eken' eva dhutangena kittito[6] hoti? Atth' uppatti-vasen' āyaŋ niddeso. Athavā desanā-mattam etaŋ, iminā desanā-sīsena sabbe pi 'ssa dhutangā vuttā ti veditabbā. Athavā "Yathā pi bhamaro pupphan" ti (Dhp. 49) gāthāya vutta-nayena param' appicchatāya kul' ānuddayatāya c' assa sabbaŋ piṇḍa-pātika-vattaŋ akhaṇḍetvā, tattha sātisayaŋ paṭipattiyā pakāsan' atthaŋ *piṇḍa-pātikassā* ti vuttaŋ. *Piṇḍapātikassā* ti ca pihayantī ti padaŋ apekkhitvā[7] sampadāna-vacanaŋ: taŋ upayog' atthe veditabbaŋ.[8]

Atta-bharassā ti, appāni ca tāni sulabhāni anavajjānī ti evaŋ vuttehi app' ānavajja-sulabha-rūpehi catuhi paccayehi

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[1] D. i, 79, *etc.* *The whole Comy. from* VM. 406, 423.
[2] VM. savanaṭṭhena nijjīvaṭṭhena.
[3] VM, St. mānusikāyā; A. W. mānussikāyā; C, DhpA. mānusakāyā.
[4] VM. atikkantāyā pī ti vattitvā.
[5] A, $C_{2\cdot 3}$ piyāyanti.
[6] A. kittako ti.
[7] A. avekkh-.
[8] A. dathabbaŋ.

attānam eva bharantassa. *Anañña-posino*[1] ti, āmisa-saṅgaṇhaṇena aññe piyâdike[2] posetuŋ anussukkatāya anañña-posino. Padañ ca yen' assa kāya-parihārikena cīvarena kucchi-parihārikena piṇḍa-pātena vicaraṇato sallahuka-vuttitaŋ[3] subharataŋ param' appiccha-santuṭṭhiŋ dasseti.

Athavā *atta-bharassā* ti, ekavacan' icchāya atta-bhāva-saṅkhātaŋ ekaŋ yeva imaŋ attānaŋ bharati na ito paraŋ aññan ti, atta-bharo. Tato eva attanā aññassa posetabbassa abhāvato anañña-posī, tassa atta-bharassa anañña-posino. Padañ ca yen' āpi khīṇâsava-bhāvena āyati anādān' atthaŋ dasseti. *Devā pihayanti*—pe—*satīmato* ti, taŋ agga-phal' ādhigamena sabba-kilesa-daratha-pariḷāhānaŋ vūpasamena paṭippassaddhiyā upasantaŋ, sati-vepulla-ppattiyā nicca-kālaŋ tato[4] kāritāya satimantaŋ, evañ ca iṭṭh' āniṭṭhâdisu tādi-lakkhaṇa-ppattaŋ khīṇâsavaŋ Sakkâdayo devā pihayanti, patthenti tassa sīlâdi-guṇa-visesesu bahu-mānaŋ uppādenta ādaraŋ janenti, pageva manussā ti.

Sattama-Sutta-Vaṇṇanā niṭṭhitā.

8.

Aṭṭhame, *pacchābhattan* ti, ekâsanika-khalu-pacchābhattikānaŋ[5] pāto 'va bhuttānaŋ anto-majjhantiko pi pacchā-bhattam eva. Idha pana pakati-bhattass' eva pacchato pacchābhattan ti veditabbaŋ. *Piṇḍapāta-paṭikkantānan* ti, piṇḍapātato paṭikkantānaŋ. Piṇḍapātaŋ pariyesitvā bhatta-kiccassa-niṭṭhāpana vasena tato nivattānaŋ. *Karerī*[6]*-maṇḍalamāle* ti, ettha karerī ti varaṇa-rukkhassa nāmaŋ. So kira gandha-kuṭiyā maṇḍapassa ca[7] sālāya ca antare hoti. Tena

[1] *Supra, Vagg.* i, 6.
[2] A, C. sissâdike; C_{3-4} piyâdike.
[3] *Cf.* DA. 207.
[4] A. tato kāritā sat. evañ ca; C. sato k. s. tato eva.
[5] *Cf.* VM. 61.
[6] St, C. -māle (*cf.* DA. 43); W. karerī-.
[7] C. *omits* ca . . . ca.

gandha-kuṭī pi kareri-kuṭikā ti vuccati, maṇḍapo pi sālā pi kareri-maṇḍala-māḷo ti. Tasmā kareri-rukkhassa avidūre kate nisīdana-sālā-saṅkhāte maṇḍala-māḷe. Tiṇa-paṇṇa-cchadanaŋ anovassakaŋ maṇḍala-māḷo ti vadanti. Atimuttakâdi latā-maṇḍapo maṇḍalo-mālo ti apare. *Kālena kālan* ti kāle kāle antarantaro, tasmiŋ tasmiŋ samaye ti attho. *Manāpike* ti, mana-vaḍḍhanake: piya-rūpe iṭṭhe ti attho. Iṭṭh' āniṭṭha-bhāvo ca puggala-vasena dvāra-vasena ca gahetabbo. Ekaccassa hi iṭṭh' ābhimato, ekaccassa aniṭṭho hoti: ekaccassa aniṭṭh' ābhimato, ekaccassa iṭṭho: tathā ekassa dvārassa iṭṭho, aññassa aniṭṭho: vipāka-vasena pan' ettha vinicchayo veditabbo. Kusala-vipāko hi ekantena iṭṭho, akusala-vipāko aniṭṭho eva ti. *Cakkhunā rūpe passitun* ti, gāmaŋ piṇḍāya paviṭṭho upāsakehi gehaŋ pavesetvā pūjā-sakkāra-karaṇ' atthaŋ upanītesu āsana-vitānâdisu nānā-virāga-samujjala-vaṇṇa-saṅkhāte rajanīye aññe ca saviññāṇa-rūpe cakkhu-dvārika-viññāṇehi passituŋ. *Sadde* ti, tath' eva issara-janānaŋ gehaŋ paviṭṭho tesaŋ payutte gīta-vādita-sadde sotuŋ. *Gandhe* ti, tathā tehi pūjā-sakkāra-vasena upanīte puppha-dhūmâdi-gandhe ghāyituŋ. *Rase* ti, tehi dinn' āhāra-paribhoge nānagga-rase sāyituŋ. *Phoṭṭhabbe* ti, mahaggha-paccattharaṇesu āsanesu nisīdana-kāle sukha-samphassa phoṭṭhabbe phusituŋ. Evañ ca pañca-dvārika-iṭṭh'ārammaṇa-paṭilābhaŋ kittetvā idāni mano-dvārika-iṭṭhârammaṇa-paṭilābhaŋ dassetuŋ, *sakkato* ti ādi vuttaŋ. Taŋ heṭṭhā vuttam eva.

Kim pana apiṇḍa-pātikānaŋ ayaŋ nayo na labbhatī ti labbhati? Tesam pi hi nimantaṇa-salāka-bhattâdi atthaŋ gāmaŋ gata-kāle uḷāra-vibhavā upāsakā tathā sakkāra sammānaŋ karonti yeva. Tam pana aniyataŋ, piṇḍa-pātikānaŋ pana tadā niccam eva tattha pūjā-sakkāraŋ karīyamānaŋ disvā, sakkāra-garukāratāya anissaraṇa-magge ṭhatvā, ayonisa-manasikāra-vasena te bhikkhū evam āhaŋsu.

Ten' ev' āha *hand' āvuso mayaŋ*[1] *piṇḍa-pātikā homā* ti ādi. Tattha *handā* ti vossagg' atthe nipāto 'va. *Lacchāmā* ti, labhissāma. *Ten' upasaṅkamī* ti, tattha surabhigandha-kuṭiyaŋ nisinno tesaŋ taŋ kathā-sallāpaŋ sutvā, 'ime bhikkhū

[1] St. mayam pi.

mādisassa nāma Buddhassa sāsane pabbajitvā mayā saddhiŋ ekavihāre vasantā pi evaŋ ayoniso-manasikāra-vasena kathaŋ pavattenti, sallekhe na vattanti. Handa te tato nīharitvā[1] sallekhe vihāre niyojessāmī' ti maṇḍala-mālaŋ upasaṅkami. Sesaŋ heṭṭhā vutta-nayam eva. *Etam atthaŋ viditvā* ti, appicchatā-santuṭṭhitā-sallekhānaŋ vasena kilese dhunituŋ, taṇhaŋ visosetuŋ paṭipanno ti piṇḍa-pātikassa sato[2] devā pi pihayanti: tassa paṭipattiyā ādara-jātā piyāyanti na ito aññathā ti, imam atthaŋ viditvā tadattha-dīpanaŋ imaŋ udānaŋ udānesi.

Tattha *no ce sadda-siloka-nissito* ti, aho ayyo appiccho santuṭṭho parama-sallekha-vuttī ṭi ādinā parehi kittitabba-sadda-saṅkhātaŋ silokaŋ. Taṇhāya nissito na hoti ce ti attho. *Saddo* va sammukhā vaṇṇa-bhaṇana-thuti-ghoso. *Siloko* parammukha-bhūtā pasaŋsā, patthaṭa-yasatā vā. Sesaŋ anantara-sutte vutta-nayam eva.

Aṭṭhama-Sutta-Vaṇṇanā niṭṭhitā.

9.

Navame, *ko nu kho āvuso sippaŋ jānātī* ti; āvuso, amhesu idha sannipatitesu ko nu jīvikā-nimittaŋ sikkhitabb' atthena sippan ti laddha-nāmaŋ yaŋ kiñci ājīvaŋ vijānāti[3]? *Ko kiŋ sippaŋ sikkhī* ti, ko dīgha-rattaŋ sippâcariya-kulaŋ payirup-āsitvā[4] āgamato payogato ca assa hatthi-sippâdisu kiŋ sippaŋ sikkhi[5]? *Katara-sippaŋ*[6] *sippānaŋ aggan* ti, sabba-sippānaŋ agārayhatāya mahā-phalatāya akiccha-siddhiyā ca kataraŋ sippaŋ aggaŋ uttamaŋ? Yaŋ nissāya sukhena sakkā jīvitun ti adhippāyo. *Tatth' ekacce* ti, tesu bhikkhūsu ekacce bhikkhū ye hatth' ācariya-kulā pabbajitā *te evam āhaŋsū* ti, te evaŋ bhaṇiŋsu. Ito param pi ekacce ti vutta-ṭṭhāne es' eva nayo.

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[1] A. nivāretvā.
[2] A, C_1 sato; C. yato.
[3] A. jānāti.
[4] C. -upasetvā.
[5] St. sikkhī; W. *and MSS.* sikkhi.
[6] St. *omits* sippaŋ.

Hatthi-sippan ti, yaŋ hatthīnaŋ pariganhana[1]-damana-sāraṇa-roga-tikicchâdi-bhedaŋ kattabbaŋ. Taŋ uddissa pavattaŋ sabbam pi sippaŋ idha hatthi-sippaŋ adhippetaŋ. *Assa-sippan* ti, etthā pi es' eva nayo. *Ratha-sippaŋ* pana ratha-yoggānaŋ damana-sāraṇâdi-vidhāna-vasena c' eva rathassa karaṇa-vasena ca veditabbaŋ. *Dhanu-sippan* ti, issāsa-sippaŋ: so dhan' ubbedho ti vuccati. *Tharu-sippan* ti, sesa[2] āvudha-sippaŋ. *Muddā-sippan* ti, hattha-muddāya gaṇa[3]-sīsena sippaŋ. *Gaṇana-sippan* ti, acchiddaka-gaṇanā sippaŋ. *Saṅkhāna-sippan* ti, saṅkhalana-paṭuppādanâdi-vasena piṇḍa-gaṇana-sippaŋ, taŋ yassa ca paguṇaŋ hoti, so rukkham pi disvā "ettakāni ettha paṇṇānī" ti bhaṇituŋ[4] jānāti. *Lekhā-sippan* ti, nānâkārehi akkhara-likhana-sippaŋ, likha-ñāṇaŋ[5] vā. *Kāveyya-sippan* ti, attano cintā-vasena vā parato paṭiladdha-suta-vasena vā "imassa ayam attho, evaŋ taŋ[6] yojessāmī" ti evaŋ attha-vasena vā, kiñcid eva kattabbaŋ disvā, "tappaṭibhāgaŋ kattabbaŋ karissāmī" ti: ṭhān' uppattika-paṭibhāna[7]-vasena vā cintā-kavi-ādīnaŋ catunnaŋ kavīnaŋ kabba[8]-karaṇa-sippaŋ. Vuttan h' etaŋ Bhagavatā: "Cattāro 'me, bhikkhave, kavī: (katame cattāro ?) cintā-kavi, suta-kavi, attha-kavi, paṭibhāna-kavī" ti (A. ii, 230). *Lokāyata-sippan* ti, "kāko seto aṭṭhīnaŋ setattā, balākā rattā lohitassa rattattā" ti evamādinaya-ppavattaŋ paraloka-nibbānānaŋ paṭisedhakaŋ vitaṇḍa-sattha-sippaŋ.[9] *Khatta*[10]-*vijjā-sippan* ti, angeyya(?)[11]—māsu-rakkhâdi nīti-sattha-sippaŋ. Imāni kira dvādasa mahā-sippāni nāma. Ten' ev' āha tattha tattha sippānaŋ aggan ti. *Etam atthaŋ viditvā* ti, etaŋ sabba-sippâyatanānaŋ jīvik' atthatāya vaṭṭa-dukkhato anissaraṇa-

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[1] C_1 -pariharaṇa. [2] A. sesa vā.

[3] *So* A, *but* C. hattha-muddā-sippaŋ. *Cf. Pāli Dict. s.v., also,* T. W. Rh. Davids' *n.*, MP. 6 *and* DA. 95 *on* D. i, 51. [4] A. gaṇatuŋ.

[5] A. li(kha)-; C. *omits* likha-. [6] *So* DA. 95; *MSS. omit* taŋ.

[7] C. (*here and below*) -paṭibhāga-.

[8] C. kattabba-kāraṇaŋ-; *cf.* DA. 95.

[9] DA. 91.

[10] DA. 93 *n.* (Khetta-vijjā ti abbheyapāsu rakkha-rāja-satthâdi); St. khetta- (*cf.* DA. 78); A. khagga- (*see Dialog.* i, 18 *n.*)

[11] *The readings are corrupt.* A. *has* kaŋ abbheyya, *resembling the v.l. of* DA. 93 (*above*).

bhāvaŋ, sîlâdînaŋ yeva pana suparisuddhānaŋ nissaraṇa-bhāvaŋ taŋ samaṅgino yeva ca bhikkhu-bhāvaŋ sabbâkārato viditvā, tad-attha-vibhāvanaŋ imaŋ udānaŋ udānesi.

Tattha *asippa-jīvī* ti, catunnaŋ taṇh' uppādānaŋ samuccheda vikkhambhanena paccay' āsāya visositattā yan kiñci sippaŋ upanissāya jīvitaŋ na kappetī ti, asippa-jīvi. Etena ājīva-parisuddhi-sīlaŋ dasseti. *Lahū* ti, appa-kiccatāya sallahuka-vuttitāya ca *lahu*, abahu-sambhāro. Etena catu-paccaya-santosa-siddhaŋ subharataŋ dasseti. *Attha-kāmo* ti, sadevakassa lokassa attham eva kāmeti icchati tī, attha-kāmo. Etena sattānaŋ anattha-parivajjanassa pakāsitattā pāṭimokkha-saŋvara-sīlaŋ dasseti pāṇâtipātâdi anattha-viramaṇa-paridīpanato. *Yatindriyo* ti, cakkhâdînaŋ channaŋ indriyānaŋ abhijjhâdyappavattito[1] saŋyamena, yatindriyo. Etena indriya-saŋvara-sīlaŋ vuttaŋ. *Sabbadhi vippamutto* ti, evaŋ suparisuddha-sīlo catu-paccaya-santose avaṭṭhito sappaccayaŋ nāma-rūpaŋ pariggahetvā aniccâdi-vasena saṅkhāre sammasanto vipassanaŋ ussukkāpetvā, tato paraŋ paṭipātiyā pavattitehi catuhi ariya-maggehi saŋyojanānaŋ pahīnattā sabbadhi sabbattha bhavâdisu vippamutto. *Anokasārī amamo nirāso* ti, tathā sabbadhi vippamuttattā eva oka-saṅkhātesu chasu pi āyatanesu taṇh' ābhissaraṇassa abhāvena, *anokasārī*: rūpâdisu katthaci mamaṅkāra-abhāvato *amamo*, sabbena sabbaŋ anāsiŋsanato, *nirāso. Hitvā[2] mānaŋ ekacaro sa bhikkhū* ti, evambhūto ca so arahatta-magga-ppatti samakālam eva anavasesaŋ mānaŋ hitvā pajahitvā, ime bhikkhū viya gaṇa-saṅgaṇikaŋ akatvā, paviveka-kāmatāya taṇhā-sahāya-virahena ca sabb' iriyāpathesu ekacaro sabbaso bhinna-kilesattā paramatthato bhikkhu nāma, ettha ca asippajīvī ti ādinā lokiya-guṇā kathitā. Sabbadhi vippamutto ti ādinā lokuttara-guṇā kathitā. Tattha asippajīvī ti ādi, vibhave ṭhitass' eva ayaŋ dhammo na sippaŋ nissāya micchâjīvena jīvitaŋ kappentassa: tasmā sippesu sāra-gahaṇaŋ vissajjetvā adhisīlâdisu yeva tumhehi sikkhitabbaŋ ti dasseti.

Navama-Sutta-Vaṇṇanā niṭṭhitā.

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[1] A. -ādi-ppavattito. [2] St. hatvā Māraŋ; W. hitvā Māraŋ.

10.

Dasame: *Buddha-cakkhunā* ti, ettha āsay' ānusaya-ñāṇaŋ indriya-paropariyatta-ñāṇañ ca Buddha-cakkhu nāma. Yathā hi, "addasa kho Bhagavā Buddha-cakkhunā lokaŋ volokento satte apparajakkhe mahārajakkhe tikkh' indriye mud' indriye" ti (Vin. i, 6)[1] ādiŋ. *Lokan* ti, tayo lokā, okāsa-loko, saṅkhāra-loko, satta-loko ti. Tattha

Yāvatā candima-suriyā pariharanti disā 'bhanti virocanā,[2]
Tāva sahassadhā loko: ettha te vattatī vaso ti (M. i, 328)[3]

ādisu okāsa-loko vutto. "Eko loko: sabbe sattā āhāraṭṭhitikā. Dve lokā: nāmañ ca rūpañ ca. Tayo lokā: tisso vedanā. Cattāro lokā: cattāro āhārā. Pañca lokā: pañc' upādāna-kkhandhā. Cha lokā: cha ajjhattikāni āyatanāni. Satta lokā: satta viññāṇa-ṭṭhitiyo. Aṭṭha lokā: aṭṭha loka-dhammā. Nava lokā: nava satt' āvāsā. Dasa lokā: das' āyatanāni. Dvādasa lokā: dvādas' āyatanāni. Aṭṭhārasa lokā: aṭṭhārasa dhātuyo" ti (Pṭs. 123)[4] ādisu saṅkhāra-loko (VM. 205). "Sassato loko, asassato loko" ti (M. i, 427) ādisu satta-loko vutto. Idhā pi satta-loko veditabbo. Tattha lokiyā ti vicittâkārato[5] dissatī ti, cakkavāla-saṅkhāto loko okāsa-loko. Saṅkhāro lujjati palujjatī ti,[6] loko. Lokiyā ti ettha puñña-pāpaŋ tabbipāko cā ti, satta-loko.

Tesu Bhagavā mahākaruṇāya anukampamāno saŋsāra-dukkhato mocetu-kāmo satta-lokaŋ volokesi. Katamassa pana satt' āhassa accayena olokesi? Paṭhamassa satt' āhassa. Bhagavā hi pallaṅka-satt' āhassa pariyosāne pacchima-yām' āvasāne "yadā have pātubhavanti dhammā—pe—suriyo va obhāsayam antalikkhan" ti (Ud. 3) imaŋ ariya-maggânu-bhāva-dīpakaŋ udānaŋ udānetvā, "ahaŋ tāva evaŋ suduttaraŋ saŋsāre-mahoghaŋ imāya dhamma-nāvāya samuttaritvā nibbāna-pāre ṭhito handa dāni lokam pi taressāmī" ti: kīdiso nu kho loko? ti, lokaŋ volokesi. Taŋ sandhāya vuttaŋ: *atha kho*

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[1] *Cf.* Nidd. 359; Vibh. 340; VM. 205.
[2] VM. *reads* virocamānā.
[3] *Cf.* A. i, 227; DhpA. iii, 240; JA. i, 132. *Supra* p. 107.
[4] *Cf.* KhpA. 2; A. v, 50. [5] B. vivittā-.
[6] *Cf.* Asḷ. 47, §§ 127, 308; MA. 244; S. iv, 52; A. i, 283; S. iii, 167.

Bhagavā tassa satt' āhassa accayena tamhā samādhimhā vuṭṭhahitvā Buddha-cakkhunā lokaŋ volokesī ti. Tattha *volokesī* ti, vividhehi ākārehi passi: hattha-tale ṭhapita āmalakaŋ viya attano ñāṇena paccakkhaŋ akāsi. *Anekehi santāpehī* ti ādi olokitâkāra-dassanaŋ. *Anekehi santāpehī* ti, anekehi dukkhehi: dukkho hi santāpana-pīḷan' aṭṭhena santāpo ti vuccati. Yath' āha "dukkhassa pīḷan' aṭṭho saṅkhat' aṭṭho santāp' aṭṭho viparinām' aṭṭho" ti[1] (Pṭs. 118; VM. 494). Tañ ca dukkha-dukkhâdi-vasena c' eva jāti-ādi-vasena ca anekappakāraŋ. Tena vuttaŋ *anekehi santāpehī* ti: anekehi dukkhehi santappamāne pīḷiyamāne bādhiyamāne. *Pariḷāhehī* ti, pariḍāhehi pariḍayhamāne: indhanaŋ viya agginā samantato ḍayhamāne. *Rāgajehī* ti, rāga-sambhūtehi. Es' eva nayo sesesu pi. Rāgâdayo hi yasmiŋ santāne uppajjanti niddhantā viya vibādhenti. Tena vuttaŋ: "Tayo 'me, bhikkhave, aggī: rāgaggi dosaggi mohaggī" ti (D. iii, 217). Yato te cittaŋ kāyañ ca kilesentī ti kilesā ti vuccanti. Ettha ca *pariḍayhamāne* ti, etena Bhagavā rāgâdi-kilesānaŋ pavatti-dukkhataŋ tena ca sattānaŋ abhibhūtataŋ dasseti. *Santappamāne* ti, iminā pana tesaŋ kālantara-dukkhataŋ tena nirantar' opaddavatañ ca dasseti.

Bhagavā hi bodhi-rukkha-mūle aparājita-pallaṅkena nisinno paṭhama-yāme pubbe-nivāsaŋ anussaritvā, majjhima-yāme dibba-cakkhuŋ visodhetvā, pacchima-yāme paṭicca-samuppāde ñāṇaŋ otāretvā, kilesa-mūlakaŋ vaṭṭa-dukkhaŋ abhiññāya saṅkhāre pariggahetvā, sammasanto anukkamena vipassanaŋ vaḍḍhetvā, ariya-magg' ādhigamena sayaŋ vigata-viddhasta-kileso abhisambuddho hutvā, paccavekkhaŋ ānantaraŋ anavasesānaŋ kilesānaŋ pahīnattā attano vaṭṭa-dukkhassa parikkhīṇa-bhāva-dīpakaŋ sabba-buddhānaŋ avijahitaŋ 'aneka-jāti-saŋsāran' ti udānaŋ udānetvā, ten' eva pallaṅkena sattâhaŋ vimutti-sukha-paṭisaŋvedī nisinno, sattamāya rattiyā tīsu yāmesu vutta-nayena tīṇi udānāni udānetvā, tatiya-udān' ānantaraŋ Buddha-cakkhunā lokaŋ volokento 'sakalam idaŋ sattānaŋ vaṭṭa-dukkhaŋ kilesa-mūlakaŋ, kilesā nām' ete pavatti-dukkhā āyati pi dukkha-hetu-bhūtā,

[1] A. *adds* abhisamay' aṭṭho ti sabbâdi dukkhaŋ.

tasmā[1] tehi ime sattā santappanti pariḍayhanti cā' ti passi. Tena vuttaŋ: *addasā kho Bhagavā*—pe—*mohajehi pī* ti. *Etam atthaŋ viditvā* ti, etaŋ lokassa yathā-vutta-santāpa-pariḷāhehi abhibhūyyamānattaŋ[2] sabbâkārato viditvā, *imaŋ udānan* ti, imaŋ sabba-santāpa-pariḷāhato parinibbāna-vibhāvanaŋ mahā-udānaŋ udānesi.

Tattha *ayaŋ loko santāpa-jato* ti, ayaŋ sabbo pi loko jarā-roga-maraṇehi c' eva nānā-vidha-byasanehi ca kilesa-pariyuṭṭhānehi ca jāta-santāpo: uppanna-kāyika-cetasika-dukkh' ābhibhavo ti attho. *Phassa-pareto* ti, tato eva anekehi dukkha-samphassehi parihato upadduto. Athavā *phassa-pareto* ti, sukhâdi-saṅkhātānaŋ tissannaŋ dukkhatānaŋ[3] paccaya-bhūtehi, chahi phassehi abhibhūto, tato tato dvārato tasmiŋ tasmiŋ ārammaṇe pavatti-vasena upassaṭṭho. *Rogaŋ vadati attato*[4] ti, phassa-paccayā uppajjamānaŋ vedanā-saṅkhātaŋ rogaŋ dukkhaŋ khandha-pañcakam eva vā yathā-bhūtaŋ ajānanto 'ahan' ti saññāya diṭṭhi-gāha-vasena 'ahaŋ sukhito dukkhito' ti attato vadati: attano ti pi paṭhanti.[5] Tass' attho:—yvâyaŋ loko kenaci dukkha-dhammena phuṭṭho abhāvitattāya adhivāsetuŋ asakkonto 'aho dukkhaŋ īdisaŋ dukkhaŋ mayhaŋ sattuno pi mā hotū' ti ādinā vippalapanto kevalaŋ attano rogaŋ vadati: tassa pana pahānāya na paṭipajjatī ti adhippāyo. Athavā taŋ yathā-vuttaŋ dukkhaŋ yathā-bhūtaŋ ajānanto taṇha-gāha-vasena 'maman' ti saññāya attano vadati, 'mama idan' ti vācaŋ nicchāreti.

Yena yena[6] *hi maññatī* ti, evaŋ imaŋ roga-bhūtaŋ khandha-pañcakaŋ *attato* attano vā vadanto loko yena rūpa-vedanâdinā kāraṇa-bhūtena yena yena vā sassatâdinā pakārena diṭṭhi-māna-taṇhā maññanāhi[7] tīhi maññati. *Tato taŋ hoti aññathā*

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[1] C. *omits.* [2] A. -mānetaŋ: C. -mantaŋ.

[3] *Cf.* Nett. 12, 156; NettA. (*Sinh.*) 207 *condenses this Comy.*

[4] (Nett. 156, *quoting this, reads* rodaŋ vadati attano: yena yena hi maññanti.)

[5] A. attano . . . attano: StA. atthato . . . attato; B. pavadanti.

[6] St. yena hi; W. yena yena; Sn 588, 757 (*and* PJ. ii, p. 461 *ad loc.*), Yena yena hi maññanti, tato taŋ hoti aññathā (*explained by previous couplet*, p. 756).

[7] C_{3-4} maññatāya; A. maññati maññati.

ti, tato attanā parikappit' ākārato taŋ maññanāya vatthubhūtaŋ khandha-pañcakaŋ aññathā anatt' ānattaniyam eva ca hoti. Vase vattetuŋ asakkuṇeyyatāya ahaṅkāra-mamaṅkārattaŋ na nipphādetī ti attho. Athavā *tato* ti, tasmā maññanā-matta-bhāvato taŋ pañca-kkhandhakaŋ niccâdivasena maññitaŋ aññathā aniccâdi-sabhāvam eva hoti: na hi maññanā-bhāv' aññathattaŋ vā lakkhaṇ' aññathattaŋ vā kātuŋ sakko ti.

Aññathā-bhāvī-bhava-satto[1] ti, ayaŋ bhave vaḍḍhiyaŋ[2] hitasukhe satto laggo satta-loko maññanāya yathā-ruci pi cintiyamāno pi viparīta-paṭipattiyā tato aññathā-bhāvī ahita-dukkha-bhāvī vighātaŋ yeva pāpuṇāti. *Bhavam*[3] *ev' ābhinandatī* ti, evaŋ sante pi tan maññanā-parikappitaŋ avijjamānabhāvaŋ vaḍḍhiŋ abhinandati eva, abhikaṅkhati eva. Athavā *aññathā-bhāvī* ti, 'nicco me attā' ti ādinā maññanāya parikappit' ākāra-bhavato sayaŋ aññathā-bhāvī samāno anicco addhuvo ti attho. *Bhava-satto* ti, kāmâdi-bhavesu bhavataṇhāya satto laggo gathito *bhavam ev' ābhinandatī* ti, evaŋ sante pi[4] aniccâdi-sabhāvaŋ bhavam eva niccâdi-vasena parāmasitvā tattha v' ādhimutti-saññaŋ taṇhā-diṭṭhi-bhavanandanāya abhinandati, na tattha nibbindati.

Yad[5] *abhinandati taŋ bhayaŋ*, yaŋ vaḍḍhi-saṅkhātaŋ bhavaŋ kāmâdi-bhavaŋ vā abhinandati, taŋ aniccâdi viparināmasabhāvattā aneka-byasan' ānubandhattā ca bhava-hetubhāvato ativiya bhayānak' atthena, bhayaŋ. *Yassa bhāyatī* ti, yato jarā-maraṇâdito bhāyati jarā-maraṇâdi-dukkh' ādhiṭṭhāna-bhāvato dukkha-bhāvato ca dukkha-dukkhaŋ. Athavā *yassa bhāyatī* ti, bhav' ābhinandanena yassa pi bhavassa[6]

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[1] St. bhavappatto; *MSS. and* Nett. 156, bhavasatto; *so also* S. iv. 66 (yato maññati yam me ti maññati tato taŋ hoti aññathā aññathābhāvī bhavasatto loko bhavaŋ evâbhinandati. A. bhavitatto; B. bhavappatto; W. savappatto).

[2] C_1 asambhave vaddhita.

[3] St. (loko)bhava-pareto; *MSS. and* Netti *omit.*

[4] C. *omits* ev . . . pi.

[5] A. *omits* yad abhi . . .; W. *and* Netti, yad abhin . . .; C. *and* St. yadā' bhin . . .

[6] A. C_1 pi bhavassa; C. visayassa.

bhāyati so uccheda-saṅkhāto vibhavo tato bhāyanañ ca dukkha-vatthu-bhāvato jāti-ādi dukkhassa anativattanato ca dukkhaŋ dukkha-sabhāvam evā ti attho. Athavā *yassa bhāyati taŋ dukkhan* ti, yassa aniccâdikassa bhāyati taŋ nissaraṇaŋ ajānanto taŋ bhayaŋ dukkhaŋ hoti. Dukkhaŋ āvahatī ti attho. Ettakena vaṭṭaŋ dassetvā idāni vivaṭṭaŋ dassetuŋ, *bhava-vippahāṇāya kho pan' idaŋ brahmacariyaŋ vussatī* ti āha. Tattha *bhava-vippahānāyā* ti, kāmâdi-bhavassa pajahan' atthāya. *Kho* ti, avadhāraṇe. *Panā* ti, pada-pūraṇe nipāto. *Idan* ti, āsanna-paccakkha-vacanaŋ. *Brahma-cariyan* ti, magga-brahmacariyaŋ. *Vussatī* ti, pūressati. Idaŋ vuttaŋ hoti: Ekanten' eva kāmâdi-bhavassa samudaya-ppahāṇena anavasesa-pajahan' atthāya idaŋ mayā sata-sahassa-kappâdhikāni cattāri asaṅkheyyāni atidukkarāni ācaritā[1] pāramiyo pūretvā, bodhi-maṇḍe tiṇṇaŋ Mārānaŋ matthakaŋ madditvā adhigataŋ sīlâdi-kkhandhattāya-sangahaŋ aṭṭhangika-magga-brahma-cariyaŋ cariyati bhāvīyatī ti, evaŋ ariya-maggassa ekaŋsen' eva niyyāṇika-bhāvaŋ dassetvā, idāni añña-maggassa tadabhāvaŋ dassento, *ye hi kecī* ti ādim āha.

Tattha *ye* ti, aniyama-niddeso. *Hī* ti, nipāta-mattaŋ. *Kecī* ti, ekacce: pada-dvayenā pi tathā-vādino diṭṭhi-gatike aniyamato pariyādīyati. *Samaṇā* ti, pabbajj' upagamana-mattena samaṇā, na samita-pāpā. *Brāhmaṇā* ti, jāti-mattena brāhmaṇā, na bāhita-pāpā. *Vā*-sadde vikapp' attho. *Bhavena bhavassa vippamokkham ahaŋsū* ti, ekacce kāma-bhavena rūpa-bhavena vā sabba-bhavato vimuttiŋ saŋsāra-suddhiŋ kathayiŋsu. Ke pana evaŋ vadantī ti? Diṭṭha-dhamma-nibbāna-vādino. Tesu hi keci 'uḷārehi pañcahi kāma-guṇehi santappito attā diṭṭh' eva dhamme paramaŋ nibbutiŋ patto hotī' ti vadanti. Keci 'rūpâvacara-jjhānesu paṭhama-jjhāna-samaṅgī—pe'; keci 'dutiyā—pe'; keci 'tatiyā—pe'; keci 'catuttha-jjhāna-samaṅgī-attā diṭṭh' eva dhamme paramaŋ nibbutiŋ patto hotī' ti vadanti. Yath' āha: "Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaŋvādī hoti evaŋdiṭṭhī: 'yato kho bho ayaŋ attā pañcahi kāma-guṇehi

[1] A. ācarantā; C. ācaratā.

samappito' " ti (D. i, 36) vitthāro.[1] Te pana, yasmā yāvadatthaŋ pītattā suhitāya jalūkāya[2] viya ruhira-pipāsā kāmâdi-sukhedhitassa attano kāmesanâdayo na bhavissanti, tad-abhāve ca bhavassa abhāvo yeva, yasmiŋ yasmiñ ca bhave ṭhitassa ayaŋ nayo labbhati, tena tena bhavena sabba-bhavato vimutti hotī ti vadanti. Tasmā *bhavena bhavassa vippamokkhaŋ ahaŋsū* ti vutto. Yesañ ca ettakaŋ nāma kālaŋ saŋsaritvā bālā ca paṇḍitā ca pariyosāna-bhave ṭhatvā saŋsārato vimuccantī ti laddhi. Te hi bhavena bhavassa vippamokkhaŋ vadanti nāma. Vuttaŋ h' etaŋ: " Cullâsīti mahākappuno sata-sahassāni yāni bāle ca paṇḍitā ca sandhāvitvā saŋsaritvā dukkhass' antaŋ karissantī " ti (D. i, 54).[3]

Athavā *bhavenā* ti, bhava-diṭṭhiyā. Bhavati sassataŋ tiṭṭhatī ti pavattanato sassata-diṭṭhi bhava-diṭṭhī ti pavuccati. Bhava-diṭṭhi ev' ettha uttara-pada-lopena [bhavo ti vutta] bhava-taṇhā ti ādisu viya bhavo ti vutto. Bhava-diṭṭhi-vasena ca ekacce bhava-visesaŋ yeva kilesānaŋ vūpasanta-vuttiyā āyuno ca dīgh' āvāsatāya[4] niccâdi-sabhāvaŋ bhava-vimokkhaŋ maññanti, seyyathā pi Baka Brahmā, ' idaŋ niccaŋ, idaŋ dhuvaŋ, idaŋ sassataŋ, idaŋ avipariṇāma-dhamman ' ti (S. i, 142)[5] avoca. Tesam eva viparīta-gāhīnaŋ anissaraṇe nissaraṇa-diṭṭhīnaŋ kuto bhava-vimokkho ? Ten' āha Bhagāva :—*sabbe te*[6] *avippamuttā bhavasmā.*

Vibhavenā ti, ucchedena. *Bhavassa nissaraṇaŋ āhaŋsū* ti, sabba-bhavato niggamanaŋ nikkhantiŋ[7] saŋsāra-suddhiŋ vadiŋsu. Te hi bhavena bhavassa vippamokkho ti[8] vadantānaŋ[9] vādaŋ ananujānantā bhavopacchedena nissaraṇaŋ paṭijāniŋsu. *Vibhavenā* ti vā uccheda-diṭṭhiyā: vibhavati vinassati ucchijjati attā ca loko cā ti pavattanato uccheda-diṭṭhi-vutta-nayena

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[1] *Cf.* Vibh. 379. [2] A. jatukāya(*bat*).
[3] *Cf.* PvA. 248, 254, *which reads* kappino.
[4] *So* C_2, C_3, *but* A, C. dīghatamatāya.
[5] *The quotation, which also occurs at* M. i, 326, *there reads* (*after* sassataŋ) idaŋ kevalaŋ, idaŋ acavana-dhammaŋ, *instead of* avip. dham . . . (*cf.* D. i, 21).
[6] St. sabb' ete (*as below*). *All MSS.* sabbe te.
[7] *So* A, C, *but* B. niggato nikkhamanaŋ.
[8] C_3 vippamutto. [9] C_3, C_4 vivadantānaŋ.

vibhavo ti vuccati. Uccheda-diṭṭhi-vasena hi sattā adhimuccitvā tattha tattha uppannā ucchijjanti: sā eva saŋsāra-suddhī ti uccheda-vādino. Vuttaŋ h' etaŋ:—"Yato kho bho ayaŋ attā rūpī cātu-mmahābhūtiko—pe—n' eva-saññā-n' āsaññâyatanaŋ upasampajja[1] viharati, ettāvatā kho bho ayaŋ attā sammā samucchinno hotī" ti (D. i, 34). Tathā "n' atthi, mahārāja, dinnaŋ, n' atthi yiṭṭhaŋ n' atthi hutaŋ—pe—bālā ca paṇḍitā ca kāyassa bhedā ucchijjanti vinassanti na honti param maraṇā" ti (D. i, 55; S. iii, 206). Tesam pi evaŋ viparīta-gāhānaŋ kuto bhava-nissaraṇaŋ? Ten' āha Bhagavā: *Sabbe te anissaṭā bhavasmā ti vadāmī* ti. Na hi ariya-maggabhāvanāya anavasesa-kilesaŋ asamugghātetvā kadāci pi bhavato nissaraṇa-vimutti sambhavati. Tathā hi tesaŋ samaṇa-brāhmaṇānaŋ yathā-bhūt' āvabodhâbhāvato atthi n' atthī ti anta-dvaya-nipatitānaŋ taṇhā-diṭṭhi-vasena samparitasita-vipphandita-mattaŋ, yato te diṭṭhi-gatikā pavattihetesu pi sammūḷhā sakkāya-bhūmiyaŋ sunikhāte viparītadassana-tthambhe taṇhā bandhanena baddhā gaddula-bandhanā viya sārameyo na vijahanti bandhana-ṭṭhānaŋ, kuto tesaŋ vimokkho? Ye pana catusacca-vibhāvanena pavattiādisu asammohato taŋ anta-dvayaŋ anupagamma majjhimaŋ paṭipadaŋ samārūḷhā, tesaŋ yeva bhava-vippamokkho nissaraṇañ cā ti dassento Satthā *upadhī hī*[2] ti ādim āha.

Tattha *upadhī* ti, bandhâdi[3] upadhi. *Hī* ti, nipāta-mattaŋ. *Paṭiccā* ti, nissāya: paccayaŋ katvā. *Dukkhan* ti, jāti-ādi dukkhaŋ. Kiŋ vuttaŋ hoti? Yatth' ime diṭṭhi-gatikā vimokkha-saññino, tattha khandha-kiles' abhisankhār' ūpadhayo adhigatā kuto tatth' assa dukkha-nissaraṇaŋ? Yatra hi kilesā tatr' abhisaṅkhāra-sambhavato bhava-ppabandhassa avicchedo yevā ti vaṭṭa-dukkhassa anivatti. Tena vuttaŋ: *upadhī hi paṭicca dukkham idaŋ sambhotī* ti. Idāni yaŋ paramatthato dukkhassa nissaraṇaŋ taŋ dassetuŋ, sabb' *ūpādāna-kkhayā* ti, kām' ūpādānaŋ diṭṭh' ūpādānaŋ sīlabbat' ūpādānaŋ attavād' ūpādānan ti sabbesaŋ imesaŋ catunnam pi upādānānaŋ

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[1] D. *text* -āyatanûpago—pe—.

[2] St. na upadhī hi; A. upadhīyati; Netti, upadhiŋ hi. *Cf.* PJ. ii, 505 (*Comy. on* Sn. v, 728).

[3] NettA. (Sin. 208) khandhâdi.

ariya-maggâdhigamena anavasesa-ppahāṇato. Tattha diṭṭh' ūpādānaŋ sīlabbat' ūpādānaŋ atta-vād' ūpādānan ti imāni tīṇi upādānāni sotâpatti-maggena khīyanti, anuppatti dhammataŋ āpajjanti. Kām' ūpādānaŋ apāya-gamanīyaŋ paṭhamena kāma-rāga-bhūtaŋ bahalaŋ, dutiyena sukhumaŋ, tatiyena rūpa-rāga-ppahāṇaŋ, catutthena ti catuhi pi maggehi khīyati, anuppatti-dhammataŋ āpajjatī ti veditabbaŋ. *N'atthi dukkhassa sambhavo* ti, evaŋ sabbas' opādāna-kkhayā tad-ekaṭṭhatāya sabbassā pi kilesa-gahanassa anuppādanato appamattakassa pi vaṭṭa-dukkhassa sambhavo pātubhāvo n' atthi.

Evaŋ Bhagavā hetunā saddhiŋ pavatti-nivattiñ ca dassetvā 'imaŋ nayaŋ ajānanto ayaŋ satta-loko vaṭṭato sīsaŋ na ukkhipatī' ti dassento, *lokam imaŋ passā* ti attano buddha-cakkhunā paccakkhato visaya-bhāvassa[1] upagatattā lokam imaŋ passā ti Bhagavā dassana-kiriyaŋ niyojento attānam[2] ev' ālapati. *Puthū* ti, bahu: visuŋ visuŋ vā. *Avijjāya paretā* ti, dukkhe aññāṇan ti ādinā nayena vuttāya catu-sacca-paṭicchādakāya avijjāya abhibhūtā. *Bhūtā* ti kamma-kilesehi jātā nibbattā. *Bhūta ratā*[3] ti, bhūtesu mātā-pitu-putta-dārâdi-saññāya aññasattesu taṇhāya bhūte vā khandha-pañcake anicc' āsubha-dukkh' ānatta-sabhāve taŋ sabhāv' ānavabodhato itthi-purisâdi-parikappa-vasena niccâdi-vasena attaniya-gaha-vasena ca abhiratā. *Bhavā aparimuttā* ti, yathā-bhūtena taṇhā-diṭṭhigahena bhavato saŋsārato na parimuttā. Ettha ca *lokam iman* ti, paṭhamaŋ tāva sakalam pi satta-nikāyaŋ sāmaññato ekattaŋ[4] upanetvā, ekavacanena anodhiso-gahaṇaŋ dīpetvā, 'ayaŋ loko bhava-yoni-gati-sattâvāsâdi-vasena c' eva tatthā pi taŋ taŋ satta-nikāyâdi-vasena ca aneka-bheda-bhinno paccekaŋ mayā volokito' ti attano buddha-cakkhu-ñāṇ' ānubhāvaŋ[5] pakāsento Satthā puna vacana-bhedaŋ katvā bahu-vacanena odhiso-gahaṇaŋ dīpeti, *puthu avijjāya paretā*[6] *bhūtā* ti ādinā. Evañ ca katvā, *lokam iman* ti upayoga-vacanaŋ katvā, *avijjāya paretā* ti ādinā ca paccatta-bahuva-

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[1] C_{2-3} viya sabhāvassa. [2] NettA. attano cittaŋ ālapati.
[3] Netti 157, paretaŋ bhūtaŋ bhūta-rataŋ bhavā aparimuttaŋ.
[4] A. ekantaŋ upanento. [5] C_2 viññāṇa-bhāvaŋ.
[6] A. abhibhūtā.

cana-niddeso pi aviruddho hoti, bhinna-vākyatā.[1] Keci pana ekavākyat' ādhippayena 'avijjāya paretaŋ bhūtaŋ bhūtarataŋ bhavā aparimuttan' ti paṭhanti. Vibhatti-bhedavasen' eva pana purāṇa-pāṭho.

Idāni yena upayena bhava-vippamokkho hoti taŋ sabbaŋ titthiyānaŋ avisaya[2]-bhūtaŋ buddha-gocaraŋ vipassanā-vīthiŋ[3] dassento, *ye hi kecī* ti ādim āha. Tattha *ye hi keci bhavā* ti, kāma-bhavâdi saññī-bhavâdi ekavokāra-bhavâdi vibhāgena nānā-bheda-bhinnā sātavanta-sammatā sāra bhinnā sātarahitā dīghâyukā vā itara-lakkhaṇā vā, ye hi keci bhavā. *Sabbadhī* ti, uddhaŋ adho tiriyan ti ādi vibhāgena sabbattha. *Sabb' atthatāyā*[4] ti, sagg' āpāya-manussâdi-sabba-bhāvena. *Sabbe te* ti ādisu, sabbe pi te *bhavā*, rūpa-vedanâdi-dhammā hutvā abhāv' aṭṭhena. *Aniccā*, udaya-bbaya-paṭipīḷitattā. *Dukkhā*, jarayā maraṇena cā ti dividhā vipariṇāmetabbatāya, *vipariṇāma-dhammā*. *Iti* saddo ādi-attho pakār' attho vā. Kiŋ tena anutta-lakkhaṇam pi sangahetvā avasa-vattan' aṭṭhena *anattā* vipariṇāma-dhammatāya vā avasa-vattan' aṭṭhena anattā ti ?

Evaŋ lakkhaṇa-ttaya[5]-sampaṭivijjhan' ākārena, *etaŋ*, bhava-saṅkhātaŋ khandha-pañcakaŋ. *Yathābhūtaŋ*, aviparītaŋ. *Samma-ppaññāya*, sammā-ñāṇena vipassanā-sahitāya magga-paññāya. *Passato*, pariññ' ābhisamayâdi-vasena paṭivijjhato 'bhavo nicco' ti ādi-naya-ppavatta[6]-bhavesu. *Taṇhā*[7] *pahīyati*, agga-magga-ppatti[8]-samakālam eva anavasesaŋ nirujjhati, uccheda-diṭṭhiyā sabbaso pahīnattā. *Vibhavaŋ*[9] ucchedaŋ[10] *nâbhinandati*, na pattheti. Evambhūtassa tassa kāma-taṇhâdi-vasena yā aṭṭha-sata-bhedā avatthâdi-vibhāgena ananta-bhedā ca tāsaŋ *sabbaso*,[11] sabba-ppakārena, *taṇhānaŋ khayā*,[12] pahāṇā tadek' atthatāya sabbassā pi sanki-

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[1] C. vākyattā. [2] A. evavisaya-.
[3] C_{2-3} vipassanâcāraŋ.
[4] *So* St, Nett, A, C_{2-3}, *but* C. sabbattatāya. [5] A. -vuttaya.
[6] A. pavattana. [7] St, Nett, bhava-taṇhā. [8] A. uppatti.
[9] St. vibhava-taṇhâbhinandati; Nett, W, *and MSS*. vibhavaŋ nâbhinandati. [10] C. viccheḍaŋ.
[11] St. sabbato; Nett, W, *and MSS*. sabbaso.
[12] Nett. taṇhā-saṅkhayo.

lesa-pakkhassa. *Asesaŋ*, nissesaŋ. *Virāga-nirodho*[1] ti, ariya-maggena yo anuppāda-nirodho taŋ *nibbānan* ti taṇhāya pahāṇa-mukhena savupādisesa-nibbānaŋ dassetvā, idāni anupādisesa-nibbānaŋ dassento, *tassa nibbutassā* ti gātham āha.

Tass' attho:—Yo so sabbaso taṇhānaŋ khayā kilesa-parinibbānena nibbuto vutta-nayena bhinna-kileso khīṇâsava-bhikkhu. *Tassa nibbutassa bhikkhuno anuppādā*,[2] upādān' ābhāvato kiles' ābhisaṅkhāra-mārāṇaŋ vā agahaṇato, *punabbhavo na hoti*, āyati paṭisandhi-vasena uppatti-bhavo n' atthi. Evambhūtena ca tena *abhibhūto* Māro, ariya-magga-kkhaṇe kilesa-māro abhisaṅkhāra-maro devaputta-māro ca, carimaka-citta-kkhaṇe khandha-māro maccu-māro ti, pañca-vidho pi Māro abhibhūto parājito. Puna sīsaŋ ukkhipituŋ apadānena[3] nibbisevano kato yato tena *vijito sangāmo* mārehi tattha tattha pavattito, evaŋ vijita-sangāmo pana iṭṭhâdisu pi sabbesu vikār' ābhāvena tādi-lakkhaṇa-ppattiyā *tādi* arahā, *sabba-bhavāni*, yathā-vutta-bhede sabbe pi bhave *upaccagā*,[4] samatikkanto yattha katthaci saṅkhaŋ na upeti aññadatthu anupādāno viya jātavedo parinibbānato uddhaŋ apaññattiko 'va hotī ti. Iti Bhagavā imaŋ mahā-udānaŋ anupādisesāya nibbāna-dhātuyā kūṭaŋ gahetvā niṭṭhāpesi.

Dasama-Sutta-Vaṇṇanā niṭṭhitā.
Niṭṭhitā ca Tatiya-Vagga-Vaṇṇanā.

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[1] C. *virāgena*.
[2] St. anupādā; C. anupādānā; A, Nett, anuppādā.
[3] C. appadānena.
[4] A, St. (*v.l.*) upaccatā.

IV.

MEGHIYA-VAGGA

1.

Meghiya[1]-vaggassa paṭhame: *Cālikāyan* ti, evaŋ nāmake nagare. Tassa kira nagarassa dvāra-ṭṭhānaŋ muñcitvā samantato calapañkaŋ hoti. Taŋ calapañkaŋ nissāya ṭhitattā volokentānaŋ calamānaŋ viya upaṭṭhāti. Tasmā Cālikā ti vuccati. *Cālike* pabbate ti, tassa nagarassa avidūre eko pabbato: so pi sabba-setattā kāla-pakkha-uposathe volokentānaŋ calamāno viya upaṭṭhāti. Tasmā Cālika-pabbato ti sañkhaŋ gato. Tattha Bhagavato mahantaŋ vihāraŋ kārayiŋsu. Bhagavā tadā taŋ nagaraŋ gocara-gāmaŋ katvā tasmiŋ Cālika-pabbata-mahāvihāre viharati. Tena vuttaŋ: *Cālikāyaŋ viharati Cālike pabbate* ti. *Meghiyo* ti, tassa therassa nāmaŋ. *Upaṭṭhāko hotī* ti, paricārako hoti. Bhagavato hi paṭhama-bodhiyaŋ upaṭṭhākā anibaddhā ahesuŋ. Ekadā Nāgasamālo, ekadā Nāgito, ekadā Upavāṇo, ekadā Sunakkhatto, ekadā Cundo samaṇ' uddeso, ekadā Sāgato, ekadā Meghiyo.[2] Tadā pi Meghiya-thero 'va upaṭṭhāko. Ten' āha, *tena kho pana samayena āyasmā Meghiyo Bhagavato upaṭṭhāko hotī* ti. *Jantu-gāman*[3] ti, evaŋ nāmakaŋ tass' eva vihārassa aparaŋ[4] gocara-gāmaŋ. Jana-gāman[5] ti pi patho. *Kimikālāyā* ti, kāla-kimīnaŋ bahulatāya kimikālā ti laddha-nāmāya nadiyā. *Jangha-vihāran* ti, cira-nisajjāya janghāsu uppanna-kilamatha-vinodanatthaŋ vicaranaŋ. *Pāsādikan* ti, avirala-rukkhatāya siniddha-pattāya ca passantānaŋ pasādam āvahatī ti, pāsādikaŋ.

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[1] *From* A. iv, 354-8; *cf.* JA. iv, 95; DhpA. i, 287; ThagA. 66.
[2] *So* A. *and* JA.; C. Upavāno; JA. Sāgalo.
[3] W. gāme.
[4] A. paraman.
[5] *Cf.* Vin. i, 196. A, C_{2-3} Jantu-, *but* C. jana-.

Santacchāyatāya[1] manuñña-bhūmi-bhāgatāya ca *manuññaŋ*. Anto-paviṭṭhānaŋ pīti-somanassa-janan' atthena cittaŋ rametī ti, *ramaṇīyaŋ*.[2] *Alan* ti, pariyattaŋ: yuttan ti pi attho. *Padhān' atthikassā* ti, jana-viyogena bhāvanāya atthikassa. *Padhānāyā* ti, samaṇa-dhamma-karaṇāya. *Āgaccheyy' āhan* ti, āgaccheyyaŋ ahaŋ. Therena kira pubbe taŋ ṭhānaŋ anupaṭipātiya pañca-jāti-sattāni raññā eva satā anubhūtaŋ uyyānaŋ ahosi. Ten' assa diṭṭha-matte yeva tattha viharituŋ cittaŋ nami.[3]

Āgamehi tāvā ti, Satthā therassa vacanaŋ sutvā, upadhārento 'na tāv' assa ñāṇaŋ paripākaŋ gatan' ti ñatvā, paṭikkhipanto evam āha. *Ekak' amhi*[4] *tāvā* ti, idaŋ pan' assa evaŋ 'ayaŋ gantvā pi kamme anipphajjamāne nirāsanko[5] hutvā pema-vasena puna āgacchissatī' ti citta-maddava-janan' atthaŋ āha. *Yāva añño pi koci bhikkhu āgacchatī*[6] ti, añño koci bhikkhu mama santikaŋ yāva āgacchati tāva āgamehī ti attho. Koci bhikkhu dissatī ti pi pāṭho. Āgacchatū ti pi paṭhanti, tathā dissatū ti. *N' atthi kiñci uttariŋ karaṇīyan* ti, catusu saccesu catuhi maggehi pariññâdīnaŋ soḷasannaŋ kiccānaŋ katattā abhisambodhiyā vā adhigatattā tato aññaŋ uttariŋ karaṇīyaŋ nāma n' atthi. *N'atthi katassa vā paṭicayo*[7] ti, katassa vā paṭikatassa vā[8] puna paṭicayo pi n' atthi. Na hi bhāvita-maggo puna bhāvīyati: pahīna-kilesānaŋ vā puna pahāṇe na kiccaŋ atthi. *Katassa paṭicayo* ti, mayhaŋ santāne nipphāditassa silâdi-dhammassa ariya-maggassa anadhigatattā tadatthaŋ puna vaḍḍhana-saṅkhāto paṭicayo atthi icchitabbo ti attho. *Padhānan ti kho Meghiya vadamānaŋ*[9] *kinti vadeyyāmā*[10] ti, 'samaṇa-dhammaŋ karomī' ti vadamānaŋ mayaŋ aññaŋ kiŋ tāva vadeyyāma[10] ?

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[1] *So* A, C_{3-4}, *but* C. sandacchāya (*cf.* S. iv, 194; JA. i, 57). St. *omits* manuññaŋ, W. *inserts*.

[2] *Cf.* DA. 141.

[3] A, C_{3-4} rami.

[4] St, Ang. iv, 355 *and MSS*. amhā, *but* DhpA. i, 286 *and* W. amhi.

[5] A, C_{3-4} nirāsako.

[6] *So* St. *and MSS.*, *but* Ang. dissatu; DhpA. dissati.

[7] St. paticayo; Ang. *and MSS*. paṭicayo.

[8] C. katassa ca puna.

[9] *So* St, Ang, A, *and* C.; *others* caramānaŋ.

[10] *So* St, Ang, A, *and* C.; *others* vāreyyama (*which seems preferable*).

Divā vihāraŋ nisīdī ti, divā vihār' atthāya nisīdi: nisinno ca yasmiŋ mangala-silāpaṭṭe pubbe anupaṭipāṭiyā pañca-jāti-satāni rājā hutvā uyyāna-kīḷaŋ kīḷanto vividha-nāṭaka-parivāro nisinna-pubbo tasmiŋ yeva ṭhāne nisīdi. Ath' assa nisinna-kālato paṭṭhāya samaṇa-bhāvo rahito viya ahosi. Rāja-vesaŋ gahetvā nāṭaka-parivāra-parivuto seta-cchattassa heṭṭhā mahârahe pallaṅke nisinno viya jāto. Ath' assa taŋ sampattiŋ assādayato kāma-vitakko udapādi. So tasmiŋ yeva khaṇe sahoḍhaŋ[1] gahite dve core anetvā purato ṭhapite[2] viya addasa. Tesu ekassa vadhaŋ āṇāpana-vasena assa[3] byāpāda-vitakko uppajji: ekassa bandhanaŋ āṇāpana-vasena vihiŋsa-vitakko. Evaŋ so latā-jālena rukkho viya madhu-makkhikāhi madhu-ghaṭako viya ca akusala-vitakkehi parik-khitto samparikiṇṇo ahosi. Taŋ sandhāya *atha kho āyasmato Meghiyassā* ti ādi vuttaŋ.

Acchariyaŋ vata bho ti, garahaṇ' acchariyaŋ nāma kir' etaŋ. Yathā āyasmā Ānando Bhagavato vāriy' āvattaŋ[4] disvā avoca "acchariyaŋ, bhante, abbhutaŋ, bhante" ti. Apare pana tasmiŋ samaye puppha-phala-pallavâdisu lobha-vasena kāma-vitakko: khara-ssarānaŋ pakkhiy-âdīnaŋ sadda-savanena byāpāda-vitakko: leḍḍu-ādihi tesaŋ viheṭhan' ādhippāyena vihiŋsā-vitakko. 'Idh' ev' āhaŋ vaseyyan' ti tattha sāpek-khatā-vasena kāma-vitakko: vana-carake tattha disvā tesu citta-dubbhanena[5] byāpāda-vitakko: tesaŋ viheṭhan' ādhippā-yena vihiŋsa-vitakko tassa uppajjantī ti pi vadanti. Yathā vā tathā vā tassa micchā-vitakk' uppatti yeva kāraṇaŋ. *Anvāsattā*[6] ti, anulaggā,[7] vokiṇṇā. Attani garumhi ca ekatte pi bahu-vacanaŋ dissati. Anvāsatto ti pi pāṭho.

Yena Bhagavā ten' upasaṅkamī ti, evaŋ micchā-vitakkehi samparikiṇṇo kamma-ṭṭhāna-sañcaya-sappāyaŋ kātuŋ asak-konto 'idaŋ vata disvā dīgha-dassī Bhagavā paṭisedhesī'[8] ti sallakhetvā 'imaŋ kāraṇaŋ Dasabalassa ārocessāmī' ti

[1] A. sabodhaŋ; C_1 sahoḍhaŋ (*cf.* Thig. 184); C. sabhaṇḍe.
[2] C. ṭhite. [3] C. *omits*.
[4] A. cariyâvattaŋ; C. valiāvattaŋ. [5] A. dubbaṇṇena.
[6] St. (*and Comy.*) anvāsanno; W. anvasandhā; A. anvāsanto; Ang. anvāsatto (*v.l.* -sante); *Pāli Dict. prefers* -satto.
[7] St, A, C_{2-3} anuladdhā. [8] A. paṭivedhesi.

nisinn' āsanato vuṭṭhāya yena Bhagavā ten' upasaṅkami. Upasaṅkamitvā ca "idha mayhaŋ, bhante" ti ādinā attano pavattiŋ ārocesi. Tattha *yebhuyyenā* ti, bahulaŋ abhikkhaṇaŋ. *Pāpakā* ti, lāmakā. *Akusalā* ti, akosalla-sambhūtā: duggati-sampāpan' atthena vā pāpakā, kusala-paṭipakkhatāya akusalā. *Vitakko*[1] ti, vitakketi, ūhati, ārammaṇe[2] cittaŋ abhiniropetī ti, vitakko: kāma-sahagato vitakko, kāma-vitakko: kilesa-kāma-sampayutto vatthu-kāmârammaṇo vitakko ti attho: byāpāda-sahagato vitakko, byāpāda-vitakko: vihiŋsā-sahagato vitakko, vihiŋsā-vitakko. Tesu kāmānaŋ abhinandana-vasena pavatto nekkhamma-paṭipakkho, kāma-vitakko. 'Ime sattā haññantu vā nassantu vā mā vā ahesun' ti sattesu sampadussana-vasena pavatto mettā-paṭipakkho, byāpāda-vitakko. Pāṇi-leḍḍu-daṇḍâdīhi sattānaŋ viheṭhetu-kāmātā-vasena pavatto karuṇā-paṭipakkho vihiŋsā-vitakko.

Kasmā pan' assa Bhagavā tattha gamanaŋ anujāni? Ananuññāto pi ayaŋ maŋ vohāya gacchat' eva, 'paricāra-kāmatāya maññe Bhagavā gantuŋ na detī' ti. Tassa siyā aññathattaŋ. Tad' assa dīgha-rattaŋ ahitāya dukkhāya saŋvatteyyā' ti anujāni. Evaŋ tasmiŋ attano pavattiŋ ārocetvā nisinne ath' assa Bhagavā sappāyaŋ dhammaŋ desento, *aparipakkāya*[3] *Meghiya ceto-vimuttiyā* ti ādim āha. Tattha *aparipakkāyā* ti, paripākaŋ appattāya. *Cetovimuttiyā* ti, kilesehi cetaso vimuttiyā. Pubba-bhāge hi tadanga-vasena c' eva vikkhambhana-vasena ca kilesehi cetaso vimutti hoti. Aparabhāge hi samuccheda-vasena c' eva paṭipassaddhi-vasena ca. S' āyaŋ vimutti heṭṭhā vitthārato kathitā 'va. Tasmā tattha vutta-nayena veditabbā. Tattha vimutti-paripācaniyehi dhammehi āsaye paripācite pabodhite vipassanāya magga-gabbhaŋ gaṇhantiyā, paripākaŋ gacchantiyā, ceto-vimutti-paripakkā nāma hoti, tad-abhāve aparipakkā. Katame[4] pana vimutti-paripācaniyā dhammā? Saddh' indriyâdīnaŋ visuddhi-karaṇa-vasena paṇṇarassa-dhammā veditabbā.

Vuttan h' etaŋ: "Assaddhe puggale parivajjayato, saddhe puggale sevato bhajato payirupāsato, pasādaniye suttante

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[1] *Cf.* Asl. 114; VM. 142, 146.
[2] C. ārammaṇaŋ.
[3] W. -pākāya.
[4] C_{2-4} dhammā pana.

paccavekkhato: imehi tīh' ākārehi saddh' indriyaŋ visujjhati. Kusīte puggale parivajjayato, āraddha-viriye puggale sevato bhajato payirupāsato, sammappadhāne paccavekkhato: imehi tīh' ākārehi viriy' indriyaŋ visujjhati. Muṭṭha-satī puggale parivajjayato, upaṭṭhita-ssatī puggale sevato bhajato payirupāsato, satipaṭṭhāne paccavekkhato: imehi tīh' ākārehi sat' indriyaŋ visujjhati. Asamāhite puggale parivajjayato, samāhite puggale sevato[1] bhajato payirupāsato, jhāna-vimokkhe paccavekkhato: imehi tīh' ākārehi samādh' indriyaŋ visujjhati. Dupaññe puggale parivajjayato, paññavante puggale sevato bhajato payirupāsato gambhīra-ñāṇa-cariyaŋ paccavekkhato: imehi tīh' ākārehi paññ' indriyaŋ visujjhati. Iti ime pañca puggale parivajjayato, pañca puggale sevato bhajato payirupāsato, pañca suttante[2] paccavekkhato: imehi paṇṇarasahi ākārehi pañc' indriyāni visujjhantī" ti (Pṭs. ii, 1).

Apare pi paṇṇarasa-dhammā vimutti-paripācaniyā, saddhā-pañcamāni indriyāni: anicca-saññā anicce, dukkha-saññā dukkhe, anatta-saññā-pahāna-saññā, virāga-saññā ti, imā pañca-nibbedha-bhāgiyā saññā: kalyāṇa-mittatā sīla-saŋvaro abhisallekhikā[3] viriyârambho nibbedhika-paññā ti. Tesu vineyya-damana-kusalo Satthā vineyyassa Meghiya-therassa ajjhāsaya-vasena idha kalyāṇa-mittatâdayo vimutti-paripācaniye dhamme dassento 'pañca-dhamma-paripākāya saŋvattantī' ti vatvā te vitthārento *idha Meghiya kalyāṇa-mitto hotī* ti ādim āha.

Tattha *kalyāṇa-mitto*[4] ti, kalyāṇo bhaddo sundaro mitto etassā ti, kalyāṇa-mitto. Yassa sīlâdi-guṇa-sampanno aghassa ghātā, hitassa vidhātā ti[5]: evaŋ sabbâkārena upakāro mitto hoti. So puggalo kalyāṇa-mitto 'va. Yathā vuttehi kalyāṇa-puggaleh' eva sabb' iriyāpathesu saha ayati pavattati, na vinā tehī ti, *kalyāṇa-sahāyo*. Kalyāṇa-puggalesu eva

[1] C. pāṭisevato. [2] Pṭs. *adds* -kkhandhe.
[3] *Cf.* A. iv, 352, sallekha-kathā; C. -sallekhitā; *see infra*, p. 226.
[4] *Repeated at* ThigA. 177. D. *uses the same phrase below*, p. 287 (SinhA.).
[5] (Suppabuddha-vagga): aghassa hantā, hitassa ca vidhātā ti. *The passage originates at* DA. 229, *where text reads* tātā (?), *but* MA, *quoting, has correctly* hantā.

cittena c' eva kāyena ca ninna-poṇa-pabbhāra-bhāvena pavattatī ti, *kalyāṇa-sampavaṅko*. Pāda-ttayena kalyāṇa-mitta-saŋsagge ādaraŋ uppādeti. Tatr' idaŋ kalyāṇa-mitta-lakkhaṇaŋ. Idha kalyāṇa-mitto saddhā-sampanno hoti sīla-sampanno suta-sampanno cāga-sampanno viriya-sampanno sati-sampanno samādhi-sampanno paññā-sampanno. Tattha saddhā-sampattiyā saddahati Tathāgatassa sambodhiŋ kamma-phalañ ca. Tena sammā-sambodhi-hetu-bhūtaŋ sattesu hitesinaŋ na pariccajati. Sīla-sampattiyā sabrahmacārīnaŋ piyo hoti manāpo garu-bhāvanīyo codako pāpa-garahī vattā vacanakkhamo. Suta-sampattiyā sacca-paṭicca-samuppādâdi-paṭisaŋyuttānaŋ gambhīrānaŋ kathānaŋ kattā hoti. Cāga-sampattiyā appiccho hoti santuṭṭho pavivitto asaŋsaṭṭho. Viriya-sampattiyā āraddha-viriyo hoti sattānaŋ hita-paṭi-pattiyā. Sati-sampattiyā upaṭṭhita-satī hoti. Samādhi-sampattiyā avikkhitto hoti samāhita-citto. Paññā-sampattiyā aviparītaŋ pajānāti. So satiyā kusalānaŋ dhammānaŋ gatiyā ca sampanno samāno paññāya sattānaŋ hitâhitānaŋ yathā-bhūtaŋ jānitvā, samādhinā tattha ekagga-citto hutvā, viriyena satte ahite nisedhetvā, hite niyojeti. Ten' āha:

Piyo ca garu-bhāvanīyo vattā ca vacanakkhamo
Gambhīrañ ca kathaŋ kattā no c' aṭṭhāne niyojaye.

(A. iv, 32)

Ayaŋ paṭhamo dhammo paripākāya saŋvattatī ti, ayaŋ kalyāṇa-mittatā saṅkhāto brahmacariya-vāsassa ādhibhāvato sabbesañ ca kusalānaŋ dhammānaŋ bah' ūpakāratāya[1] padhāna-bhāvato ca imesu pañcasu dhammesu ādito vuttattā paṭhamo anavajja-dhammo avisuddhānaŋ saddhâdīnaŋ visuddha-karaṇa-vasena ceto-vimuttiyā paripākāya saŋvattati. Ettha ca kalyāṇa-mittassa bahukāratā padhānatā ca "upaḍḍhaŋ idaŋ, bhante, brahmacariyassa yadidaŋ kalyāṇa-mittatā" ti vadantaŋ Dhammabhaṇḍ' āgārikaŋ, "mā h' evaŋ, Ānandā," ti dvikkhattuŋ paṭisedhetvā, "sakalam eva h' idaŋ, Ānanda, brahmacariyaŋ, yadidaŋ kalyāṇa-mittatā" ti (S. v, 2-3) ādi-sutta-padehi veditabbā.

Puna ca paran ti, puna ca aparaŋ dhamma-jātaŋ. *Sīlavā*

[1] C. bahukāra.

hotī ti, ettha "ken' atthena sīlaŋ? Sīlan' atthena sīlaŋ. Kim idaŋ sīlanaŋ nāma? Samādhānaŋ kāya-kammâdīnaŋ susīlya-vasena avippakiṇṇatā ti attho. Athavā upadhāraṇaŋ (jhānâdi) kusalānaŋ dhammānaŋ patiṭṭha[1]-vasena ādhāra-bhāvo" ti (VM. i, 8) attho. Tasmā sīleti sīlatī ti va, sīlaŋ. Ayaŋ tāva sadda-lakkhaṇa-nayena sīl' attho. Apare pana 'sir' attho sītal' attho sīl' attho saŋvar' attho[2]' ti nirutti[3]-nayena atthaŋ vaṇṇenti. Tayidaŋ paripūrito atisayato vā sīlaŋ assa atthī ti, sīlavā. Sīla-sampanno ti attho. Yathā ca sīlavā hoti sīla-sampanno taŋ dassetuŋ *pāṭimokkha-saŋvara-saŋvuto* ti ādim āha.

"Tattha *pāṭimokkhan* ti, sikkhāpada-sīlaŋ. Taŋ hi yo naŋ pāti rakkhati, taŋ mokkheti moceti, āpāyikâdīhi dukkhehi: tasmā *pāṭimokkhaŋ*. Saŋvaranaŋ, *saŋvaro:* kāya-vāc(ānaŋ) avītikkamo: pāṭimokkham eva saŋvaro, pāṭimokkha-saŋvaro." Tena saŋvuto pihita-kāya-vāco ti, pāṭimokkha-saŋvara-saŋvuto. Idam assa tasmiŋ sīle patiṭṭhita-bhāva-paridīpanaŋ.[4] *Viharatī* ti, tadānurūpa-vihāra-samaṅgitā-paridīpanaŋ. *Ācāra-gocara-sampanno* ti, heṭṭhā pāṭimokkha saŋvarassa upari visesānaŋ yogassa ca upakāra-dhamma-paridīpanaŋ. *Aṇu-mattesu vajjesu bhaya-dassāvī* ti, pāṭimokkha-sīlato acavana-dhammatā-paridīpanaŋ. *Samādāyā* ti, sikkhāpadānaŋ ana-vasesato ādāna-paridīpanaŋ. *Sikkhatī* ti, sikkhāya samaṅgī-bhāva-paridīpanaŋ. *Sikkhāpadesū* ti, sikkhitabba-dhamma-paridīpanaŋ.

Aparo nayo:—Kilesānaŋ balava-bhāvato, pāpa-kiriyāya sukara-bhāvato, puñña-kiriyāya ca dukkara-bhāvato, bahu-kkhattuŋ apāyesu patana-sīlo ti, *pāti*, puthujjano. Anicca-tāya vā bhavâdisu kamma-vega-kkhitto ghaṭi-yantaŋ viya anavadānena paribbhamanato gamana-sīlo ti, pāti. Carana-vasena vā tamhi tamhi satta-nikāye atta-bhāvassa patana-sīlo ti vā, pāti. Satta-santāno cittam eva vā: taŋ pātitaŋ[5] saŋsāra-dukkhato mokkhetī ti, pāṭimokkhaŋ. Cittam eva

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[1] A, VM, *v.l.* patiṭṭhāna.
[2] VM. *omits*. [3] C. nirutta-.
[4] *From* VM. i, 16; *cf.* Sam. Vin. 323; Vin. ii, 95; A. iii, 113, 262; MA. 155.
[5] C. pātinaŋ.

va pāti: naŋ saŋsāra-dukkhato mokkhetī ti, pāṭimokkhaŋ. Cittassa hi vimokkhena satto vimutto ti vuccati. Vuttaŋ hi: "Citta vodānā visujjhatī" ti, "anupādāya āsavehi cittaŋ vimuttan" ti (S. ii, 187; iv, 20; v, 317) ca. Athavā avijjâdinā hetunā saŋsāre patati gacchati pavattatī ti, pāti. "Avijjā-nīvaraṇānaŋ sattānaŋ taṇhā-saŋyojanānaŋ sandhāvataŋ saŋsaratan" ti (S. ii, 178) hi vuttaŋ. Tassa pātino sattassa taṇhâdi saṅkilesa-ttayato mokkho etenā ti, pāṭimokkho. Kaṇṭh' oṭṭha-kālo[1] ti ādīnaŋ viya samāsa-siddhi veditabbā. Athavā pāteti vinipāteti dukkhehī ti, pāti, cittaŋ. Vuttaŋ hi:—"Cittena nīyati loko, cittena parikissatī[2]" ti (S. i, 39). Tassa pātino mokkho etenā ti, pāti-mokkho. Patati vā etena apāya-dukkhe saŋsāra-dukkhe cā ti, pāti taṇhâdi-sankilesā. Vuttaŋ hi:—"Taṇhā janeti purisaŋ, taṇhā-dutiyo puriso" ti (S. i, 37; A. ii, 10) ca ādi. Tato pātino mokkho ti, pāti-mokkho. Athavā patati etthā ti, pāti, cha ajjhattika-bāhirāni āyatanāni. Vuttaŋ hi:—"Chassu[3] loko samuppanno . . . chasu kubbati santhavan" ti (Sn. 169). Tato cha ajjhattika-bāhir' āyatana-saṅkhāta-pātino mokkho ti. Athavā pāto vinipāto assa atthī ti, pāti, saŋsāro. Tato mokkho ti, pāti-mokkho. Athavā sabba-lok' ādhipatibhāvato dhamm' issaro Bhagavā patī ti vuccati. Muccati etenā ti, mokkho: patino mokkho tena paññatto ti, pati-mokkho. Pati-mokkho eva, paṭimokkho. Sabba-guṇānaŋ taŋmūla-bhāvato uttam' atthena pati ca so yathā-vutt' atthena mokkho cā ti, pati-mokkho. Pati-mokkho eva, pāṭimokkho.

Tathā hi vuttaŋ:—"Pātimokkhan ti mukham etaŋ, pamukkham etan" ti (Vin. i, 103) vitthāro. Athavā *pa* iti pakāre: *atī* ti, accant'[4] atthe nipāto. Tasmā pakārehi accantaŋ mokkhetī ti, pâti-mokkhaŋ. Idaŋ hi sīlaŋ tadanga-vasena samādhi-sahitaŋ paññā-sahitañ ca sayaŋ vikkhambhana-vasena samuccheda-vasena ca accantaŋ mokkheti mocetī ti, pātimokkhaŋ. Pati mokkho ti va, pati-mokkho. Tamhā tamhā vītikkama-dosato paccekaŋ mokkho ti attho. Pati-

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[1] *So MSS., but probably for* -tālu; *cf.* Sam. Vin. 105; VM. 503.

[2] *So* A. *and* SV, *but* C. kassati (*active form*).

[3] Sn. chassu, *metri causâ for* chasu.

[4] C_{2-4} attaŋ.

mokkho eva, pātimokkho. Mokkho ti vā nibbānaŋ: tassa mokkhassa paṭibimba-bhūto ti, patimokkho. Sīla-saŋvaro hi suriyassa aruṇ' uggamanaŋ viya nibbānassa udaya-bhūto tabbati-bhāgo ca yathârahaŋ kilesa-nibbāpanato patimokkho yeva, pātimokkho. Paṭivattati mokkhehi dukkhan ti vā, paṭimokkhaŋ. Paṭimokkham eva, pāṭimokkhan ti. Evaŋ tāv' ettha *pāṭimokkha*-saddassa attho veditabbo.

Saŋvarati pidahati etenā ti, *saŋvaro*. Pāṭimokkham eva saŋvaro, pāṭimokkha-saŋvaro. Atthato pana tato tato vītikkamitabbato viratiyo cetanā[1] ca. Tena pāṭimokkha-saŋvarena upeto samannāgato pāṭimokkha-saŋvara-saŋvuto ti vutto. Vuttaŋ hi *Vibhange*:—"Iminā pāṭimokkha-saŋvarena upeto hoti samupeto uppanno samuppanno samannāgato tena vuccati pāṭimokkha-saŋvara-saŋvuto" ti (Vibh. 244-6).

Viharatī ti, iriyāpatha-vihārena viharati iriyati pavattati. *Ācāra-gocara-sampanno* ti, veḷudānâdi-micchâjīvassa kāyapāgabbhiyâdīnañ[2] ca akaraṇena sabbaso anācāraŋ vajjetvā, kāyiko avītikkamo, vācasiko avītikkamo, kāyika-vācasika avītikkamo ti. Evaŋ-vutta-bhikkhu sāruppa-ācāra-sampattiyā vesiyâdi-agocaraŋ vajjetvā, piṇḍapātâdi-atthāŋ upasaṅkamituŋ yutta-ṭṭhāna-saṅkhātena gocarena ca sampannatta ācāra-gocara-sampanno. Api ca yo bhikkhu Satthari sagāravo sappaṭisso brahmacārisu sagāravo sappaṭisso hirottappa-sampanno, sunivattho, supāruto, pāsādikena abhikkantena paṭikkantena, ālokitena vilokitena, sammiñjitena pasāritena[3] iriyāpatha-sampanno, indriyesu gutta-dvāro, bhojane mattaññu, jāgariyam-anuyutto, sati-sampajaññena samannāgato, appiccho santuṭṭho pavivitto[4] asaŋsaṭṭho abhisamācārikesu sakkaccakārī garu-cittīkāra-bahulo viharati. Ayaŋ vuccati ācāra-sampadā.

Gocaro pana upanissaya-gocara, ārakkha-gocaro, upanibandha-gocaro ti, tividho. Tattha yo dasa kathā-vatthu-guṇa-samannāgate vutta-lakkhaṇe kalyāṇa-mitte nissāya assutaŋ suṇāti, sutaŋ pariyodapeti, kaṅkhaŋ vitarati, diṭṭhiŋ ujuŋ karoti, cittaŋ pasādeti, yassa ca anusikkhanto saddhāya vaḍ-

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[1] *Cf.* VM. i, 11.
[2] KhA. 242; VM. 17; Vibh. 246.
[3] VM. 19 *adds* okkhitta-cakkhu.
[4] VM. *has* āraddha-viriyo.

ḍhati, sīlena sutena cāgena paññāya vaḍḍhati. Ayaŋ vuccati upanissaya-gocaro.

Yo bhikkhu antara-gharaŋ paviṭṭho, vīthi-paṭipanno okkhitta-cakkhu yugamatta-dassāvī[1] saŋvuto ca gacchati, na hatthiŋ olokento, na assaŋ na rathaŋ na pattiŋ na itthiŋ na purisaŋ olokento, na uddhaŋ olokento, na adho olokento, na disāvidisaŋ pekkhamāno gacchati, ayaŋ (vuccati) ārakkha-gocaro.

Upanibandha-gocaro pana cattāro satipaṭṭhānā, yattha bhikkhu attano cittaŋ upanibandhati. Vuttaŋ h' etaŋ Bhagavatā: "Ko ca, bhikkhave, bhikkhuno gocaro, sako pettiko visayo? Yadidaŋ cattāro satipaṭṭhānā" ti (S. v, 148).[2] Tattha upanissaya-gocarassa pubbe vuttattā itaresaŋ vasen' ettha gocaro veditabbo. Iti yathā-vuttāya ācāra-sampattiyā imāya ca gocara-sampattiyā samannāgatattā ācāra-gocara-sampanno.

Aṇumattesu vajjesu bhaya-dassāvī[3] ti, appamattakattā aṇuppamāṇesu asañcicca āpanna-sekkhiya-akusala-citt' uppâdâdi-bhedesu vajjesu bhaya-dassana-sīlo. Yo hi bhikkhu paramaṇu-mattaŋ vajjaŋ aṭṭha-saṭṭhi-yojana-sata-sahassâdhika yojana-sata-sahass' ubbedha-Sineru-pabbata-rāja-sadisaŋ katvā passati, yo hi bhikkhu sabba-lahukaŋ dubbhāsita-mattaŋ pārājika-sadisaŋ katvā passati, ayam pi aṇumattesu vajjesu bhaya-dassāvī nāma.

Samādāya sikkhati sikkhāpadesu ti, yaŋ kiñci sikkhāpadesu sikkhitabbaŋ, taŋ sabbena sabbaŋ sabbathā anavasesaŋ sammā ādiyitvā sikkhati, pavattati, paripūretī ti attho.

Abhisallekhikā[4] ti, ativiya kilesānaŋ sallekhanā tesaŋ tanubhāvāya pahāṇāya yutta-rūpā. *Ceto-vivaraṇa-sappāyā* ti, cetaso paṭicchādakānaŋ nīvaraṇānaŋ dūri[5]-bhāva-karaṇena ceto-vivaraṇa-saṅkhātānaŋ samatha-vipassanānaŋ sappāyā, samatha-vipassanā 'va cittass' eva vā vivaraṇāya pākaṭikaraṇāya vā sappāyā upakārikā ti, ceto vivaraṇa-sappāyā.

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[1] A. dassi; C. -daso; VM. dassāvī.
[2] *Cf.* M. i, 221; JA. ii, 59; *Dialog.* iii, 60.
[3] Vibh. 247; VM. 20.
[4] *Cf.* A. iii, 117.
[5] A. duri-; C, VM. 71, dūrī-; VM. 176, -dūra; *Pāli Dict.* dūri-.

Idāni yeva nibbidâdi-āvahanena ayaŋ kathā abhisallekhikā ceto-vivaraṇa-sappāyā 'va nāma hoti. Taŋ dassetuŋ *ekanta-nibbidāyā* ti ādi vuttaŋ. Tattha *ekanta-nibbidāyā* ti, ekaŋsen' eva vaṭṭa-dukkhato nibbindan' atthāya. *Virāgāya nirodhāyā* ti, tass' eva virajjan' atthāya ca nirujjhan' atthāya ca. *Upasamāyā* ti, sabba-kiles' ūpasamāya. *Abhiññāyā* ti, sabbassā pi abhiññeyyassa abhijānanāya. *Sambodhāyā* ti, catumagga-sambodhāya. *Nibbānāyā* ti, anupādisesa-nibbānāya. Etesu hi ādito tīhi padehi[1] vipassanā vuttā, dvīhi maggo, dvīhi nibbānaŋ vuttaŋ, samatha-vipassanā ādiŋ katvā nibbāna-pariyosāno ayaŋ sabbo uttari-manussa-dhammo dasa-kathā-vatthu-lābhino sambhavatī ti dasseti. Idāni taŋ kathaŋ vibhajitvā dassento appiccha-kathā ti ādim āha.

Tattha *appiccho* ti, na iccho: tassa kathā, appiccha-kathā, appiccha-bhāva-patisaŋyuttā kathā vā, appiccha-kathā. Ettha ca atriccho pāpiccho[2] mahiccho appiccho ti icchā-vasena cattāro puggalā: tesu attanā yathā laddhena lābhena atitto uparūpari lābhaŋ icchanto, atriccho nāma. Yaŋ sandhāya

> Catubbhi aṭṭh' ajjhagamā aṭṭhāhi pi ca soḷasa
> Soḷasāhi ca vattiŋsa: atricchaŋ[3] cakkaŋ āsado,
> Icchâhatassa posassa cakkaŋ bhamati matthake ti.
> (JA. i, 414; iii, 207)

Atricchā atilobhena atilobha-madena vā ti ca vuttā, lābha-sakkāra-siloka-nikāmatāya asanta-guṇa-sambhāvan' ādhippāyo *pāpiccho*. Yaŋ sandhāya vuttaŋ:—"Tattha katamā kuhanā? Lābha-sakkāra-siloka-sannissitassa pāpicchassa icchā-pakatassa paccaya-paṭisevana[4]-saṅkhātena vā sāmanta-jappanena[5] vā iriyāpathassa vā aṭṭhapanā paṭṭhapanā saṇṭhapanā[6]" ti (Vibh. 352; Pugg. 18; VM. 26; Nidd. 226) ādi.

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[1] C. *omits.* [2] *Cf. J.P.T.S.* 1884, 69.

[3] *Here* JA. *says* atricchaŋ atra atra icchanto. *For the story cf.* Sam. Vin. 472.

[4] *So* A. *and* Vibh, *but* C. paṭisedhanena.

[5] VM, Vibh. -jappitena, *but cf.* Sam. Vin. 484 (evaŋ samīpaŋ katvā jappanaŋ sāmanta-jappā ti); Nidd. 227, -jappana.

[6] VM. *and Pāli Dict.* aṭṭhapanā (*cf.* Sam. Vin. *for definition*); Nidd, Pugg. āṭhapanā; A. attha-, *but* C. āṭhabbanā paṭṭhabbanā saṇṭhabbanā.

Santa-guṇa-pabhāvan'[1] ādhippāyo paṭiggahaṇe amattaññu, *mahiccho:* yaŋ sandhāya vuttaŋ: "Idh' ekacco saddho samāno 'saddho ti maŋ jano jānātū' ti icchati: sīlavā samāno 'sīlavā ti maŋ jano jānātū' ti icchatī" ti ādi. Tathā hi 'ssa vijātā-mātā pi cittaŋ gahetuŋ na sakko ti. Ten' etaŋ vuccati:

Aggi-kkhandho samuddo ca mahiccho cā pi puggalo,
Sakaṭehi paccaye dentu, tayo p' ete atappiyā tī[2]

ete atricchatâdayo dose ārakā parivajjetvā santa-guṇa-nigū-han' ādhippāyo paṭiggahaṇe mattaññu, appiccho. So attani vijjamānam pi guṇaŋ paṭicchādetu-kāmatāya saddho samāno "saddho ti maŋ jano jānātū" ti na icchati. Sīlavā bahussu-to—pe—pavivatto āraddha-viriyo—pe—upaṭṭhita-sati samā-hito paññavā samāno "paññavā ti maŋ jano jānātū" ti na icchati. Svâyaŋ paccay' appiccho dhutang' appiccho pari-yatti-appiccho adhigam' appiccho ti, catubbidho.[3] Tattha catusu paccayesu appiccho paccaya-dāyakaŋ deyya-dhammaŋ attano thāmañ ca oloketvā, sace pi hi deyya-dhammo bahulo hoti, dāyako appaŋ dātukāmo, dāyakassa vasena appam eva gaṇhāti. Deyya-dhammo ce appo dāyako bahuŋ dātukāmo, deyya-dhammassa vasena appam eva gaṇhāti deyya-dhammo pi ce bahū dāyakā pi bahuŋ dātukāmo, attano thāmaŋ ñatvā pamāṇa-yuttam eva gaṇhāti. Evarūpo bhikkhu anuppannaŋ lābhaŋ uppādeti, uppannaŋ lābhaŋ thāvaraŋ karoti, dāya-kānaŋ cittaŋ ārādheti, dhutanga-samādānassa pana attani atthi-bhāvaŋ na jānāpetu-kāmo dhutang' appiccho.

Yo attano bahussuta-bhāvaŋ jānāpetuŋ na icchati, ayaŋ pariyatti-appiccho. Yo pana sotâpannâdisu aññataro hutvā sabrahmacārīnam pi attano sotâpannâdi-bhāvaŋ jānāpetuŋ na icchati, ayaŋ adhigam' appiccho. Evam etesaŋ appic-chānaŋ yā appicchatā tassā saddhiŋ santuṭṭhi-sandassan-âdi vidhinā anek' ākāra-vokāra-ānisaŋsa-vibhāvana-vasena tappaṭipakkhassa atricchatâdi-bhedassa eva icch' ācārassa ādīnava-vibhāvana-vasena ca pavattā kathā, appiccha-kathā.

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[1] $C_{2,3}$ sambhāvana-.

[2] *Cf.* MP. 381, *and* Sam. Vin. 472, *which reads* bahuke pi paccaye dente, tayo p' ete na pūraye, *and adds* mahiccha-puggalo hi vijāta-mātuyā pi manaŋ gaṇhituŋ na sakkoti, pageva upaṭṭhākānaŋ.

[3] PJ. ii, 494.

Santuṭṭhi-kathā[1] ti, ettha santuṭṭhī ti sakena attanā laddhena tuṭṭhi, santuṭṭhi. Athavā visamaŋ paccaya icchaŋ pahāya samā tuṭṭhi, santuṭṭhi. Santena vā vijjamānena tuṭṭhi, santuṭṭhi. Vuttaŋ h' etaŋ:

Atītaŋ n' ānusocanto, na jappamān' anāgataŋ,[2]
Paccuppannena yāpento, santuṭṭho ti pavuccatī ti.[3]

Sammā ñāyena Bhagavatā anuññāta-vidhinā paccayehi tuṭṭhi, santuṭṭhi: atthato itarîtara-paccaya-santoso. So dvādasavidho hoti. Kathaŋ? Cīvare yathā-lābha-santoso, yathābala santoso, yathā-sāruppa-santoso ti tividho. Evaŋ piṇḍapātâdisu. Tatrâyaŋ pabheda-saŋvaṇṇanā, "Idha bhikkhu cīvaraŋ labhati sundaraŋ vā asundaraŋ vā. So ten' eva yāpeti, aññaŋ na pattheti, labhanto pi na gaṇhāti. Ayam assa cīvare yathā-lābha-santoso. Atha pana pakati-dubbalo vā hoti ābādha-jarâbhibhūto vā, garuŋ cīvaraŋ pārupanto kilamati. So sabhāgena bhikkhunā saddhiŋ taŋ parivattetvā lahukena yāpento pi santuṭṭho 'va hoti. Ayam assa cīvare yathā-bala-santoso. Aparo paṭṭa-cīvarâdīnaŋ aññataraŋ mahaggha-cīvaraŋ labhitvā, 'idaŋ therānaŋ cira-pabbajitānaŋ, idaŋ[4] bahussutānaŋ anurūpaŋ, idaŋ gilānānaŋ dubbalānaŋ appalābhānaŋ vā hotū' ti tesaŋ datvā, attanā saṅkārakūṭâdito nantakāni[5] uccinitvā sanghāṭiŋ katvā, tesaŋ vā purāṇa-cīvarāni gahetvā, dhārento pi santuṭṭho 'va hoti. Ayam assa cīvare yathā-sāruppa-santoso.

Idha pana bhikkhu piṇḍa-pātaŋ labhati lūkhaŋ vā paṇītaŋ vā. So ten' eva yāpeti, aññaŋ na pattheti, labhanto pi na gaṇhāti. Ayam assa piṇḍa-pāte yathā-lābha-santoso. Atha pana ābādhiko hoti, lūkhaŋ pakati-viruddhaŋ vā byādhiviruddhaŋ vā piṇḍa-pātaŋ bhuñjitvā gāḷhaŋ rogâtaṅkaŋ pāpuṇāti. So taŋ sabhāgassa bhikkhuno datvā tassa hatthato sappāya-bhojanaŋ bhuñjitvā, samaṇa-dhammaŋ karonto pi santuṭṭho 'va hoti. Ayam assa piṇḍa-pāte yathā-bala-

[1] *From* DA. 204; *cf.* M. ii, 6; S. ii, 194.
[2] A, C. nâppajappamāna-gataŋ.
[3] S. i, 5; JA. vi, 25, *with variations; cf.* Sn. 851; SnA. (Nidd. ii.) 223.
[4] *So* DA, *but MSS. omit.*
[5] *Cf.* PvA. 185; DA. *reads* anantakāni; Nidd. 224, pāpaṇikā vā nantakāni.

santoso. Aparo bhikkhu paṇītaŋ piṇḍa-pātaŋ labhati. So 'ayaŋ piṇḍapāto cira-pabbajitâdīnaŋ anurūpo' ti cīvaraŋ viya tesaŋ datvā, tesaŋ vā santakaŋ gahetvā, attanā piṇḍāya caritvā, missak' āhāraŋ vā paribhuñjanto[1] pi santuṭṭho 'va hoti. Ayam assa piṇḍa-pāte yathā-sāruppa-santoso.

Idha pana bhikkhu[2] senâsanaŋ pāpuṇāti manāpaŋ vā amanāpaŋ vā, antamaso tiṇa-kuṭikam[3] pi tiṇa-santhārakam pi. So ten' eva santussati.[4] Puna aññaŋ sundarataraŋ vā pāpuṇāti. Taŋ na gaṇhāti. Ayam assa senâsane yathā-lābha-santoso. Atha pana[5] ābādhiko hoti dubbalo vā. So byādhi-viruddhaŋ vā pakati-viruddhaŋ vā senâsanaŋ labhati, yatth' assa vasato aphāsu hoti; so taŋ sabhāgassa bhikkhuno datvā, tassa santake sappāya-senâsane vasitvā samaṇa-dhammaŋ karonto pi santuṭṭho 'va hoti. Ayam assa senâsane yathā-bala-santoso.

Aparo sundaraŋ senâsanaŋ pattam pi na sampaṭicchati 'paṇīta-senâsanaŋ pamāda-ṭṭhānan' ti, mahāpuññatāya vā leṇa-maṇḍapa-kūṭâgārâdīni paṇīta-senâsanāni labhati. So tāni cīvarāni viya cira-pabbajitâdīnaŋ datvā, yattha katthaci vasanto pi santuṭṭho 'va hoti. Ayam assa senâsane yathā-sāruppa-santoso.

Idha pana bhikkhu bhesajjaŋ labhati lūkhaŋ vā paṇītaŋ vā. So ten' eva tussati, aññaŋ na pattheti, labhanto pi na gaṇhāti. Ayam assa gilāna-paccaye yathā-lābha-santoso. Atha pana telen' atthiko phāṇitaŋ labhati. So taŋ sabhāgassa bhikkhuno datvā, tassa hatthato telaŋ gahetvā,[6] bhesajjaŋ katvā samaṇa-dhammaŋ karonto pi santuṭṭho 'va hoti. Ayam assa gilāna-paccaye yathā-bala-santoso.

Aparo mahāpuñño bahuŋ tela-madhu-phāṇitâdi-paṇīta-bhesajjaŋ labhati. So taŋ cīvarâdīni viya cira-pabbajitānaŋ datvā, tesaŋ ābhatakena[7] yena kenaci bhesajjaŋ karonto pi santuṭṭho 'va hoti. Yo pana ekasmiŋ bhājane mutta-harīṭakaŋ ekasmiŋ catu-madhuraŋ ṭhapetvā 'gaṇha, bhante, yad' icchasī' ti vuccamāno, sac' assa tesu aññatarena pi rogo

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[1] A. bhuñjanto.
[2] C. bhikkhuno.
[3] A, C. -kā pi.
[4] C_3 santappati; DA. tussati.
[5] C. *omits* atha.
[6] A. *omits*; C_1 telena.
[7] A. āgatena.

vūpasammati, idaŋ mutta-harīṭakaŋ nāma Buddhâdīhi vaṇṇitaŋ "pūti-mutta-bhesajjaŋ nissāya pabbajā, tattha te yāvajīvaŋ ussāho karaṇīyo" ti (Vin. i, 58, 77), vacanaŋ anussaranto catu-madhuraŋ paṭikkhipitvā mutta-harīṭakena bhesajjaŋ karonto parama-santuṭṭho 'va hoti. Ayam assa gilāna-paccaye yathā-sāruppa-santoso."

So evaŋ pabhedo sabbo santoso santuṭṭhī ti vuccati. Tena vuttaŋ: "atthato itarîtara-paccaya-santoso" ti. Tassa santuṭṭhitāya saddhiŋ sandassanâdi-vidhinā ānisaŋsa-vibhāvana[1]-vasena tappaṭipakkhassa atricchatâdi bhedassa icchā-pakat' attassa[2] ādīnava-vibhāvana-vasena ca pavattā kathā, santuṭṭhi-kathā. Ito parāsu pi kathāsu es' eva nayo. Visesamattam eva vakkhāma.

Paviveka-kathā ti, ettha kāya-viveko citta-viveko upadhi-viveko ti, tayo vivekā. "Etesu eko gacchati,[3] eko tiṭṭhati, eko nisīdati, eko seyyaŋ kappeti, eko gāmaŋ piṇḍāya pavisati, eko paṭikkamati, eko cankamaŋ adhiṭṭhāti, eko carati, eko viharatī" (Nidd. i, 26) ti. Evaŋ sabb' iriyāpathesu sabba-kiccesu gaṇa-sangaṇikaŋ pahāya vivitta-vāso kāya-viveko nāma. Aṭṭha-samāpattiyo pana citta-viveko nāma: nibbānam upadhi-viveko nāma. Vuttaŋ h' etaŋ:—"Kāya-viveko ca vavakaṭṭha[4]-kāyānaŋ nekkhamm' ābhiratānaŋ: citta-viveko ca parisuddha-cittānaŋ parama-vodāna[5]-ppattānaŋ: upadhi-viveko ca nirupadhīnaŋ puggalānaŋ visaṅkhāra-gatānaŋ" ti (Nidd. i, 27). Viveko yeva paviveko, paviveka-paṭisaŋyuttā kathā, paviveka-kathā.

Asaŋsagga-kathā ti, ettha savana-saŋsaggo dassana-saŋsaggo samullapana-saŋsaggo sambhoga-saŋsaggo kāya-saŋsaggo ti pañca-saŋsaggā.[6] Tesu idh' ekacco bhikkhu suṇāti "asukasmiŋ[7] gāme vā nigame vā itthi abhirūpā dassanīyā pāsādikā paramāya vaṇṇa-pokkharatāya samannāgatā" ti. So taŋ

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[1] A. vibhāga-.
[2] A, C_2 icchâhatassa.
[3] C. *omits*.
[4] *So* DA. 169, DhpA. ii, 103, *but* A. vivattha-; Nidd. vūpakaṭṭha- (*with v.l.* vivekaṭṭha-).
[5] A. vedana.
[6] *Cf.* PJ. ii, 1, 70; B. *adds* gihi-saŋsaggo ti, cha saŋsaggā.
[7] A. amukasmiŋ.

sutvā saŋsīdati visīdati, na sakkoti brahmacariyaŋ santānetuŋ,[1] sikkhaŋ paccakkhāya hīnāy' āvattati. Evaŋ visabhāg' ārammaṇa-vasena uppanno kilesa-santhavo savana-saŋsaggo nāma.

Na h' eva kho bhikkhu suṇāti, api ca kho sāmaŋ passati itthiŋ abhirūpaŋ dassanīyaŋ pāsādikaŋ paramāya vaṇṇapokkharatāya samannāgataŋ. So taŋ[2] disvā 'va saŋsīdati, visīdati, na sakkoti brahmacariyaŋ santānetuŋ, sikkhaŋ paccakkhāya hīnāy' āvattati. Evaŋ visabhāg' ārammaṇadassanena uppanno kilesa-santhavo dassana-saŋsaggo nāma.

Disvā pana aññamaññaŋ allāpa-sallāpa-vasena uppanno kilesa-santhavo samullapana-saŋsaggo nāma. Saha-jagghanâdīni[3] pi eten' eva sanganhāti.

Attano pana santakaŋ yaŋ kiñci mātugāmassa datvā vā adatvā vā tena dinn' agghiyâdīnaŋ[4] paribhoga-vasena uppanno kilesa-santhavo sambhoga-saŋsaggo nāma.

Mātugāmassa hattha-gāhâdi-vasena uppanno kilesa-santhavo kāya-saŋsaggo nāma. Yo pi c' esa "gihi-saŋsaṭṭho viharati (ananulomikena[5] saŋsaggena) saha-sokī saha-nandī sukhitesu sukhito, dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu attanā tesu yogaṁ[6] āpajjatī" ti (S. iv, 108) evaŋ vutto ananulomiko gihī-saŋsaggo yo ca sabrahmacarīhi pi kiles' uppatti-hetu-bhūto saŋsaggo, taŋ sabbaŋ pahāya yvâyaŋ saŋsāre thirataraŋ saŋvegaŋ sasaṅkhāresu tibba-bhaya-saññaŋ sarīre paṭikkūla-saññaŋ sabb' ākusalesu jigucchā-pubbangamaŋ hirottappaŋ sabb' ākiriyāsu sati-sampajaññan ti sabbaŋ[7] paccupaṭṭhāpetvā, kamala-dale jala-bindu viya sabbattha alagga-bhāvo, ayaŋ sabba-saŋsagga-paṭipakkhatāya asaŋsaggo. Tappaṭi-saŋyuttā kathā asaŋsagga-kathā.

Viriyârambha-kathā ti, ettha vīrassa bhāvo kamman ti vā, viriyaŋ: vidhinā īrayitabbaŋ pavattetabban ti vā, viriyaŋ: iriyañ ca vata akusalānaŋ dhammānaŋ pahānāya, kusalānaŋ

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[1] C_2 sandhāretuŋ (*but cf.* S. iv, 104).

[2] A. *omits* so taŋ. [3] A. jaggana.

[4] A. *omits*; $C_{2,3}$ dinnassanevangiyâdino.

[5] A. ananulomiko. *The words bracketed occur in another version at* A. iii, 116, 258.

[6] A. attano te yogaŋ; C. attanā uyyogaŋ. [7] A. *omits*.

dhammānaŋ uppādāya, ārambho. Svâyaŋ kāyiko cetasiko cā ti duvidho. Ārambha-dhātu nikkama-dhātu parakkama-dhātū[1] ti tividho. Samma-ppadhāna-vasena catubbidho. So sabbo pi yo bhikkhu gamane uppannaŋ kilesaŋ ṭhānaŋ pāpuṇituŋ na deti, ṭhāne uppannaŋ nisajjaŋ, nisajjāya uppannaŋ sayanaŋ pāpuṇituŋ na deti. Tattha tatth' eva aja-padena daṇḍena[2] kaṇha-sappaŋ uppīḷetvā, gaṇhanto viya tikhiṇena asinā amittaŋ gīvāya paharanto viya ca sīsaŋ ukkhipituŋ adatvā, viriya-balena niggaṇhāti, tass' evaŋ āraddha-viriyassa vasena veditabbo. Tappaṭi-saŋyutta-kathā viriy' ārambha-kathā.

Sīla-kathā ti ādisu, duvidhaŋ sīlaŋ, lokiyaŋ lokuttarañ ca. Tattha lokiyaŋ pāṭimokkha-saŋvarâdi catu-pārisuddhi-sīlaŋ: lokuttaraŋ, magga-sīlaŋ phala-sīlañ ca. Tathā vipassanāya pādaka-bhūtā saha upacārena aṭṭha-samāpattiyo, lokiyo samādhi: magga-sampayutto pan' ettha lokuttaro *samādhi* nāma. Tathā *paññā* pi lokiyā sutamayā cintāmayā jhāna-sampayuttā vipassanā-ñāṇañ ca. Visesato pan' ettha vipassanā-paññā gahetabbā, lokuttarā magga-paññā phala-paññā ca. *Vimuttī* pi ariya-phala-vimutti nibbānañ ca. Apare pana tadanga-vikkhambhana-samuccheda-vimuttīnaŋ pi vasen' ettha atthaŋ vaṇṇenti. *Vimutti-ñāṇa-dassanaṃ* pi, ekūna-vīsati-vidhaŋ paccavekkhaṇa-ñāṇaŋ. Iti imesaŋ sīlâdīnaŋ saddhiŋ sandassanâdi-vidhinā anekâkāra-vokāra-ānisaŋsa-vibhāvana-vasena c' eva tappaṭipakkhānaŋ dussīlâdīnaŋ ādīnava-vibhāvana-vasena ca pavattā kathā tappaṭisaŋyutta-kathā vā sīlâsi-kathā nāma. Ettha ca 'attanā ca appiccho hoti, appiccha-kathañ ca paresaŋ kattā santuṭṭho hoti, itarîtarena cīvarena itarîtara-cīvara-santuṭṭhiyā ca vaṇṇavādī' ti ca ādivacanato sayam appicchatâdi-guṇa-sampannâgatena paresam pi tadatthāya hitajjhāsayena pavattetabbā tathā-rūpā kathā idha abhisallekhikâdi bhāvena visesetvā vuttā appiccha-kathâdī ti veditabbā. Kārakass' eva hi kathā visesato adhippet' attha-sādhanī. Tathā hi vakkhati 'kalyāṇa-mittass' etaŋ, Meghiya, bhikkhuno pāṭikañkhaŋ

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[1] C. nikkhama- (S. v, 104; MA. 284).

[2] C_{2-3} jappamānena mantena. *For the simile cf.* M. i, 134.

—pe—akasira-lābhī' ti. *Evarūpāyā*[1] ti, īdisāya, yathā-vuttāya. *Nikāma-lābhī* ti, yath' icchita-lābhī, yathā-ruci-lābhī. Sabba-kālaŋ imā kathā sotuŋ vicāretuñ[2] ca yathā-sukhaŋ labhanto. *Akiccha-lābhī* ti, adukkha-lābhī. *Akasira-lābhī* ti, vipula-lābhī.

Āraddha-viriyo ti, paggahita-viriyo. *Akusalānaŋ dhammānaŋ pahānāyā* ti, akosalla-sambhūt' atthena akusalānaŋ pāpa-dhammānaŋ pajahan' atthāya. *Kusalānaŋ dhammānan* ti, kucchitānaŋ salanâdi-atthena anavajj' atthena ca kusalānaŋ saha vipassanānaŋ magga-phala-dhammānaŋ.[3] *Upasampadāyā* ti, sampādanāya, attano santāne uppādanāya. *Thāmavā* ti, ussoḷhi-saṅkhātena viriya-thāmena samannāgato. *Daḷha-parakkamā* ti, thira-parakkamo asithila-viriyo. *Anikkhittadhuro* ti, anorohita-dhuro, anosakkita-viriyo. *Paññavā* ti, vipassanā-paññāya paññavā. *Uday' attha-gāminiyā*[4] ti, pañcannaŋ khandhānaŋ udayañ ca vayañ ca paṭivijjhantiyā.[5] *Ariyāyā* ti, vikkhambhana-vasena kilesehi ārakāya dūre ṭhitāya niddosāya. *Nibbedhikāyā* ti, nibbedha-bhāgiyāya. *Sammā-dukkha-kkhaya-gāminiyā* ti, vuṭṭa-dukkhassa khepanato dukkha-kkhayo ti laddha-nāmaŋ ariya-maggaŋ sammā hetunā nayena gacchantiyā. Imesu ca pana pañcasu dhammesu sīlaŋ viriyaŋ paññā ca yogino ajjhattikaŋ angaŋ, itaradvayaŋ bāhiraŋ angaŋ. Tathā pi kalyāṇa-mitta-sannissayen' eva sesaŋ catubbidhaŋ icchati.[6]

Kalyāṇa-mittass' ev' ettha bahūpakārataŋ dassento Satthā, "kalyāṇa-mittass' etaŋ, Meghiya, bhikkhuno pāṭikaṅkhan" ti ādinā desanaŋ vaḍḍheti.[7] Tattha *pāṭikaṅkhan* ti, ekaŋsena icchitabbaŋ avassa(ŋ)-bhāvī ti attho. *Yan* ti, kiriya-parāmasanaŋ.[8] Idaŋ vuttaŋ hoti:—*sīlavā bhavissatī* ti, ettha yad' etaŋ kalyāṇa-mittassa bhikkhuno sīlavantatāya bhavanaŋ sīla-sampannattaŋ tassa bhikkhuno sīla-sampannattā ca etaŋ tassa pāṭikaṅkhaŋ avassa-bhāvī ekaŋsen' eva tassa tattha niyojanato ti adhippāyo. *Pāṭimokkha-saŋvara-saŋvuto viharissatī* ti ādisu pi es' eva nayo.

[1] St, C. *and MSS.* -rūpiyā; W. -rūpāya. [2] A. vivācāretuŋ.
[3] *Cf.* Asl. 38-9. [4] B. udayabbaya-.
[5] A. -vijjhanīyāya. [6] A. pi chā ti.
[7] C_2 ṭhapeti. [8] *Cf.* PvA. 159.

Evaŋ Bhagavā sadevake loke uttama-kalyāṇa-mitta-saṅkhātassa attano vacanaŋ anādiyitvā taŋ vana-saṇḍaŋ pavisitvā, tādisaŋ vippakāra-ppattassa āyasmato Meghiyassa kalyāṇa-mittatâdinā[1] sakalaŋ sāsana-sampattiŋ dassetvā, idāni 'ssa tattha ādara-jātassa pubbe yehi kāma-vitakkâdīhi upaddutattā kamma-ṭṭhānaŋ pamajjitassa uju-vipaccanīkabhūtattā ca bhāvanā-nayaŋ pakāsetvā, tato paraŋ arahatassa kamma-ṭṭhānaŋ ācikkhanto, *tena ca pana, Meghiya, bhikkhunā imesu pañcasu dhammesu patiṭṭhāya cattāro dhammā uttariŋ*[2] *bhavetabbā* ti ādim āha.

Tattha *tenā* ti, evaŋ kalyāṇa-mitta-sannissayena yathāvutta-sīlâdi[3]-guṇa-samannāgatena. Ten' ev' āha:—*imesu pañcasu dhammesu patiṭṭhāyā* ti. *Uttarin* ti, āraddha-taruṇa-vipassanāya rāgâdi-paripanthā ce uppajjeyyuŋ, tesaŋ visodhan' atthaŋ tato uddhaŋ. *Cattāro dhammā bhāvetabbā* ti, uppādetabbā vaḍḍhetabbā ca. *Asubhā* ti, ekādasasu asubhakammaṭṭhānesu yathârahaŋ yattha katthaci asubha-bhāvanā. *Rāgassa pahānāyā* ti, kāma-rāgassa pajahan' atthāya. Ayam attho sāli-lāyak-opamāya vibhāvetabbo:—Eko hi puriso asitaŋ gahetvā koṭito paṭṭhāya sāli-khette sāliyo lāyati. Ath' assa vatiŋ bhinditvā gāvo pavisiŋsu. So asitaŋ ṭhapetvā, yaṭṭhiŋ ādāya, ten' eva maggena gāvo nīharitvā, vatiŋ pākatikaŋ katvā, puna asitaŋ gahetvā sāliyo lāyi. Tattha sālikhettaŋ viya Buddha-sāsanaŋ datthabbaŋ: sāli-lāyako viya yogâvacaro: asitaŋ viya[4] paññā: lāyana-kālo viya vipassanāya kamma-karaṇa-kālo: yaṭṭhi viya asubha-kamma-ṭṭhānaŋ: vatiŋ viya saŋvaro: vatiŋ bhinditvā gāvīnaŋ pavisanaŋ viya sahasā appaṭisankhāya pamādaŋ agamma rāgassa uppajjanaŋ. Asitaŋ ṭhapetvā, yaṭṭhiŋ ādāya, paviṭṭha-maggen' eva gāvo nīharitvā, vatiŋ paṭipākatikaŋ katvā, puna ṭhita-ṭṭhānato paṭṭhāya sāli-lāyanaŋ viya asubha-kamma-ṭṭhānena rāgaŋ vikkhambhetvā, puna vipassanāya kamma-ārabhana-kālo ti. Idam ettha upamā saŋsandanaŋ. Evaŋ bhūta-bhāvanāvidhiŋ sandhāya vuttaŋ 'asubhā bhāvetabbā rāgassa pahānāyā' ti.

[1] A. -tādinaŋ.
[2] St. uttari; Ang. uttariŋ.
[3] C_3 -appicchatâdi-.
[4] A. magga-.

Mettā ti, metta-kamma-ṭṭhānaŋ. *Byāpādassa pahānāyā* ti, vutta-nayen' eva uppannassa kopassa pajahan' atthāya. *Ānāpāna-satī* ti, solassa-vatthukā ānāpāna-sati. *Vitakk' ūpacchedāyā* ti, vutta-nayen' eva uppannānaŋ vitakkānaŋ upacchedan' atthāya. *Asmi-māna-samugghātāyā*[1] ti, asmī ti uppajjanakassa nava-vidhassa mānassa samucchedan' atthāya. *Anicca-saññino* ti, hutvā abhāvato udayabbaya-vantato pabhangurato tāva-kālikato nicca-paṭikkhepato ca 'sabbe saṅkhārā aniccā' ti pavatta-aniccânupassanā-vasena anicca-saññino. *Anatta-saññā saṇṭhātī* ti, asārakato avasavattanato parato rittato tucchato suññato ca 'sabbe dhammā anattā' ti evaŋ pavattā anattânupassanā-saṅkhātā anatta-saññā citte saṇṭhāti, atidaḷhaŋ patiṭṭhāti. Anicca-lakkhaṇe hi diṭṭhe anatta-lakkhaṇaŋ diṭṭham eva hoti: tīsu hi lakkhaṇesu ekasmiŋ diṭṭhe itarañ c' āyaŋ diṭṭham eva hoti. Tena vuttaŋ *anicca saññino, Meghiya, anatta-saññā saṇṭhātī* ti. Anatta-lakkhaṇe sudiṭṭhe asmī ti uppajjanaka-māno samugghāto 'va[2] hotī ti āha:—*anatta-saññī asmi-māna samugghātaŋ pāpuṇātī* ti. *Diṭṭhe 'va dhamme nibbānan* ti, diṭṭhe yeva dhamme, imasmiŋ yeva attabhāve apaccaya-parinibbānaŋ pāpuṇāti. Ayam ettha saṅkhepo, vitthārato pana asubhâdi-bhāvana-nayo *Visuddhi-Magge*[3] vutta-nayena gahetabbo. *Etam atthaŋ viditvā* ti, etaŋ āyasmato Meghiyassa micchā-vitakka-corehi kusala-bhaṇḍ' upaccheda-saṅkhātan atthaŋ jānitvā. *Imaŋ udānan* ti, imaŋ kāma-vitakkâdīnaŋ avinodane ca ādīnavaŋ vinodane c' ānisaŋsassa-dīpakaŋ udānaŋ udānesi.

Tattha *khuddā* ti, hīnā, lāmakā.[4] *Vitakkā* ti, kāma-vitakkâdayo tayo pāpa-vitakko. Te hi sabba-vitakkehi paṭikiṭṭhatāya idha khuddā ti vuttā "na ca khuddaŋ samācare" ti (Sn. 145) ādisu viya. *Sukhumā* ti, sukhuma-vitakkâdayo adhipetā "ñāti-vitakko, janapada-vitakko, amarā-vitakko, parânuddayatā(ya paṭisaŋyutto) vitakko, lābha-sakkāra-siloka-paṭisaŋyutto vitakko, anavaññatti-paṭisaŋyutto vitakko" ti (Nidd. ii, 386). Ete vitakkā kāma-vitakkâdayo

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[1] St. *and* Ang. *read* anicca-saññā bhāvetabbā asmi-māna-.

[2] A, C_1 suppajaho.

[3] VM. 110, 178.

[4] *Cf.* KhpA. 243 *on* Sn. 145.

viya dāruṇa na hontī ti anoḷārika-sabhāvatāya sukhumā ti vuttā. *Anugatā* ti, cittena anuvattitā. Vitakke hi uppajjamāne cittaŋ tadanugatam eva hoti tassa ārammaṇ' ābhiniropanato. Anuggatā ti pi pāli. Anuṭṭhitā ti attho. *Manaso ubbilāpā* ti,[1] cetaso ubbillāvitatta-karā.[2]

Ete avidvā manaso vitakke ti, ete kāma-vitakkâdike manovitakke assād' ādīnava-nissaranato ñāta-tīraṇa-pahānapariññāhi yathā bhūtaŋ ajānanto.[3] *Hurâhuraŋ*[4] *dhāvati bhanta-citto* ti, appahīna-micchā-vitakkattā anavaṭṭhita-citto kadāci rūpe kadāci sadde ti ādinā tasmiŋ tasmiŋ ārammaṇe assādâdi-vasena aparâparaŋ *dhāvati*, paribbhamati, athavā *hurā huraŋ dhāvati bhanta-citto* ti, apariññāta-vitakkattā taŋ nimittānaŋ avijjā-taṇhānaŋ vasena paribbhamamāna-mānaso idha-loka-paralokato ādāna[5]-nikkhepehi aparâparaŋ dhāvati saŋsaratī ti attho.

Ete ca vidvā manaso vitakke ti, ete pana yathā[6]-vuttappabhede kāma-vitakkâdike mano-vitakke assādâdito yathābhūtaŋ jānanto. *Ātāpiyo* ti, viriyavā. *Saŋvaratī* ti, pidahati. *Satimā* ti, sati-sampanno.

Anuggate[7] ti, dullabha-vasena anuppanne. Idaŋ vuttaŋ hoti:—Ete vutta-ppakāre kāma-vitakkâdike mano-vitakke cittassa ubbilāpana-hetutāya[8] manaso ubbilāpe vidvā vipassanā-paññā-sahitāya magga-paññāya samma-d-eva jānanto, tassa sahāya-bhūtānaŋ sammā-vāyāma-satīnaŋ atthitāya ātāpiyo satimā te ariya-magga-bhāvanāya asati uppatti-rahe *anuggate* anuppanne eva magga-kkhaṇe *saŋvarati*, ñāṇa-saŋvara-vasena[9] pidahati: āgamana-pathaŋ pacchindati. Evaŋ bhūto ca catu-sacca-sambodhena[10] buddho ariya-sāvako

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[1] *So* St, A, C. *and MSS.*; St. *has v.ll.* ubbilāvā, uppilāvā (*cf. J.P.T.S.* 1887, *Morris, whose Comy. ad loc. reads:* uppīlāpā ti cetaso uppilāpā vitakka-kārā cittassa uppilāpita-hetukāya manasā uppilāpetvā). *Pāli Dict.* (*s.v.* uppilapa) *prefers* uppilāva. *Cf.* DA. 53, ubbillāvitattaŋ= ud lhaccâvahāya; VM. 158.

[2] *Cf.* Sam. Vin. 506.

[3] *Cf.* Nidd. i, 52.

[4] *Cf.* DhpA. iv, 43-4.

[5] A. aḍḍānanti; C_1 lokaŋ addhāna.

[6] A. -nava.

[7] *So MSS., C. and* W.; St. anugato (*see Comy.*).

[8] A. ubbila-cittatā-hetu-.

[9] A. saŋvarena.

[10] C_1 -padodhena.

arahatt' ādhigamena *asesaŋ*, anavasesaŋ ete kāma-vitakke *pajahāsi*, samucchindī ti. Ettha anugate ti pi paṭhanti. Tassa attho heṭṭha vutto 'va.

Paṭhama-Sutta-Vaṇṇanā
niṭṭhitā.

2.

Dutiye: *Kusinārāyan* ti, Kusinārāyaŋ nāma Malla-rājūnaŋ nagare. *Upavattane Mallānaŋ sāla-vane* ti, yathā hi Anurādhapurassa Thūpârāmo evaŋ Kusinārāyaŋ uyyānaŋ dakkhiṇa-pacchima-disāya hoti. Yathā Thūpârāmato dakkhiṇa-dvārena nagaraŋ pavisana-maggo pācīna-mukho gantvā uttarena nivattati, evaŋ uyyānato sāla-panti pācīna-mukhā gantvā uttarena nivattā. Tasmā Upavattanan ti vuccati. Tasmiŋ Upavattane Malla-rājūnaŋ sāla-vane.[1] *Arañña-kuṭikāyan* ti, sāla-pantiyā avidūre rukkha-gaccha-sañchinne[2] ṭhāne katā kuṭikā. Taŋ sandhāya vuttaŋ: 'arañña-kuṭikāyaŋ viharatī' ti. Te pana bhikkhū paṭisaṅkhāna-virahitā ossaṭṭha-viriyā pamatta-vihārino. Tena vuttaŋ: *uddhaṭā* ti ādi. Tattha uddhacca-bahulattā avūpasanta-cittatāya uddhaṭā. Tuccha-bhāvena māno naḷo viyā ti, naḷo. Māna-saṅkhāto uggato naḷo etesan ti, *unnaḷā*.[3] Uggata-tuccha-mānā ti attho. Patta-cīvara-maṇḍanâdi-cāpallena samannāgatattā bahukatāya vā *capalā*.[4] Pharusa-vācanāya mukhena kharā ti, *mukharā*.

Tiracchāna-kathā-bahulatāya vikiṇṇā byākulā vācā etesan ti, *vikiṇṇa-vācā*. Muṭṭhā naṭṭhā sati etesan ti, *muṭṭhassatino:* sati-virahitā pamāda-vihārino ti attho. Sabbena sabbaŋ sampajaññâbhāvato asampajānā. Gaddūhana[5]-mat-

[1] *So* B. *at* SA. *on* S. i, 157. [2] A. -channe-.

[3] *For these terms cf.* M. i, 32 (MA. 152, 'uggata-naḷā: uṭṭhita-tucchamānā').

[4] *Cf.* DA. 286.

[5] C. gaddūbhana; *cf. Trenckner, Miscellany,* 59 *n.*; S. ii, 264; MP. 110; $C_{2,3}$ yāgu-pāna-bhattassādana.

tam pi kālaŋ citta-samādhānassa abhāvato na samāhitā ti, *asamāhitā*. Lola-sabhāvattā bhanta-miga-sappaṭibhāgatāya *vibbhanta-cittā*. Mano chaṭṭhānaŋ[1] indriyānaŋ asaŋvaranato asanyat' indriyatāya *pākat' indriyā*. *Etam atthaŋ viditvā* ti, etaŋ tesaŋ bhikkhūnaŋ uddhaccâdi-vasena pamāda-vihāraŋ jānitvā. *Imaŋ udānan* ti, imaŋ pamāda-vihāre appamāda-vihāre ca yathākkamaŋ ādīnav' ānisaŋsa-vibhāvanaŋ udānaŋ udānesi.

Tattha *arakkhitenā* ti,[2] sati-ārakkhâbhāvena aguttena. *Kāyenā* ti, cha-viññāṇa-kāyena cakkhu-viññāṇena hi rūpaŋ disvā tattha nimitt' ānubyañjana-gahaṇa-vasena abhijjhâdi-ppavattito viññāṇa-dvārassa satiyā arakkhita-bhāvato. Sota-viññāṇâdisu pi es' eva nayo. Evaŋ cha-viññāṇa-kāyassa arakkhita-bhāvaŋ sandhāy' āha *arakkhitena kāyenā* ti. Keci pana kāyenā ti atthaŋ vadanti. Tesam pi vutta-nayen' eva attha-yojanāya sati yujjeyya. Apare 'arakkhitena cittena' ti pavadanti.[3] Tesam pi vutta-nayo eva attho. *Micchā-diṭṭhi-gatenā* ti, sassatâdi-micchâbhinivesa-bhūtena.[4] *Thīna-middhâbhibhūtenā* ti, cittass' ākalyatā-lakkhaṇena thīnena, kāyass' ākalyatā-lakkhaṇena middhena ca ajjhotthatena. Tena kāyena cittenā ti vā sambandho. *Vasaŋ Mārassa gacchatī* ti, kilesa-mārâdikassa sabbassa pi Mārassa yathā-kāma-karaṇīyataŋ upagacchati. Tesaŋ visayaŋ n' ātikkamatī ti attho. Imāya hi gāthāya Bhagavā 'ye sati ārakkhâbhāvena sabbaso arakkhita - citta - yoniso - manasikārassa - hetu-bhūtāya paññāya abhāvato ayoniso ummujjanena niccan ti ādinā vipariyāsa-gāhino tato eva kusala-kiriyāya viriy' ārambh' ābhāvato kosajj' ābhibhūtā saŋsāra-vaṭṭato sīsaŋ na ukkhipissantī' ti, tesaŋ bhikkhūnaŋ pamāda-vihārānaŋ garahā-mukhena vaṭṭaŋ dassetvā, idāni vivaṭṭaŋ dassetuŋ, *tasmā rakkhita-citt' assā* ti, dutiya-gātham āha.

Tattha *tasmā rakkhita-citt' assā* ti, yasmā arakkhita-citto Mārassa yathā-kāma-karaṇīyo hutvā saŋsāre yeva hoti, tasmā sati-saŋvarena mano-chaṭṭhānaŋ indriyānaŋ rakkhanena pidahanena rakkhita-citto assa. Citte hi rakkhite

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[1] C. manacch-; *cf.* Sn. 171 (PJ. ii, 212).

[2] *Cf.* NettA. (S.) 119 *for an abstract of this Comy.*

[3] C. vadanti.

[4] A. -dūsite.

cakkhâdi-indriyāni rakkhitān' eva hontī ti. *Sammā-saṅkappa-gocaro* ti, yasmā micchā-sankappa-gocaro tathā ayoniso vitakketvā nānā-vidhāni micchā-dassanāni gaṇhanto micchā-diṭṭhi-gatena cittena Mārassa yathā-kāma-karaṇīyo hoti, tasmā yoniso manasikārena kammaŋ karonto nekkhamma-sankappâdi-sammā-sankappa-gocaro assa jhānâdi-sampayuttaŋ sammā-sankappam eva attano cittassa pavatti-ṭṭhānaŋ kareyya.

Sammā-diṭṭhi-purekkhāro ti, sammā-sankappa-gocaratāya vidhūta[1]-micchā-dassano puretaraŋ yeva kammassa kata-lakkhaṇaŋ tato yathābhūta-ñāṇa-lakkhaṇañ ca sammā-diṭṭhiŋ purato katvā, pubbangamaŋ katvā, pubbe vutta-nayen' eva sīla-samādhi-sampayuttaŋ vipassanaŋ ārabhitvā, saṅkhāre sammasanto, *ñatvāna udaya-bbayaŋ*, pañcasu upādāna-kkhandesu samappaṇṇāsaya ākārehi uppāda-nirodhaŋ vavatthāpetvā, udaya-bbaya-ñāṇaŋ adhigantvā, tato paraŋ bhang' ānupassanâdi-vasena vipassanaŋ ussukkāpetvā, anukkamena ariya-maggaŋ gaṇhanto agga-maggena, *thīna-middhâbhibhū bhikkhu sabbā duggatiyo jahe* ti, evaŋ so heṭṭhima-magga-vajjānaŋ[2] kilesānaŋ paṭhamam eva pahīnattā diṭṭhi-vippayutta-lobha-sahagata-citt' uppādesu uppajjanaka-thīna-middhānaŋ adhigatena arahatta-maggena samucchindanato tadekaṭṭhānaŋ mānâdīnam pi pahīnattā sabbaso bhinna-kileso khīṇâsava-bhikkhū tividha-duggati-saṅkhātā sabbā pi gatiyo ucchinna-bhava-mūlattā, *jahe*, pajaheyya. Tāsaŋ parabhāge nibbāne patiṭṭheyyā ti attho.

Dutiya-Sutta-Vaṇṇanā niṭṭhitā.

3.

Tatiye, *Kosalesū* ti, Kosalā nāma janapada-vāsino rāja-kumārā. Tesaŋ nivāso eko pi janapado Kosalā tveva vuccati: tasmiŋ Kosala-janapade.[3] *Cārikaŋ-caratī* ti,[4] aturita-cārikā-

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[1] A. virata.- [2] C. vajjhānaŋ.

[3] *From* DA. 239; A. Kosala janapadesu; C. Kosale janapade; DA. -esu janapade. [4] *Defined at* DA. 239-43.

vasena janapada-cārikaŋ carati. *Mahatā*[1] ti, guṇa-mahattena pi mahatā, aparicchinnaka-saṅkhātattā saṅkhyā-mahattena[2] pi mahatā. *Bhikkhu-sanghenā* ti, diṭṭhi-sīla-sāmañña-sangatena samaṇa-gaṇena.[3] *Saddhin* ti, ekato. *Maggā okkammā* ti, maggato apakkamitvā. *Aññataraŋ rukkha-mūlan* ti, sanda-gahana-paṭicchannassa sanda-cchāyassa[4] mahato rukkhassa samīpa-saṅkhātaŋ mūlaŋ.

Aññataro gopālako ti, eko gogaṇa-rakkhako: nāmena pana Nandā nāma.[5] So kira aḍḍho mahaddhano mahā-bhogo: yathā Keniyo jaṭilo pabbajja-vesena[6] evaŋ Anāthapiṇḍikassa goyūthaŋ rakkhanto gopālakattena rāja-pīḷam-apaharanto[7] attano kuṭumbaŋ rakkhati. So kālena kālaŋ pañca-gorase[8] gahetvā, mahā-seṭṭhissa santikaŋ āgantvā nīyādetva Satthu santikaŋ gantvā, Satthāraŋ passati, dhammaŋ suṇāti attano ca vasana-ṭṭhānaŋ āgamm' atthāya Satthāraŋ yācati. Satthā tass' eva ñāṇa-paripākaŋ āgamayamāno agantvā,[9] aparabhāge mahatā bhikkhu-sanghena parivuto janapada-cārikaŋ caranto, 'idāni 'ssa ñāṇaŋ paripakkan' ti ñatvā tassa vasanaṭṭhānassa avidūre maggā okkamma aññatarasmiŋ rukkhamūle nisīdi, tassa āgamanaŋ āgamayamāno. Nando pi kho 'Satthā kira janapada-cārikaŋ caranto ito gacchatī' ti sutvā, haṭṭha-tuṭṭho vegena gantvā, Satthāraŋ upasankamitvā, vanditvā, kata-paṭisanthāro ekamantaŋ nisīdi. Ath' assa Bhagavā dhammaŋ desesi. So sotâpatti-phale patiṭṭhahitvā, Bhagavantaŋ nimantetvā, sattâhaŋ pāyāsa-dānam adāsi. Sattame divase Bhagavā anumodanaŋ katvā pakkāmi. Tena vuttaŋ:—'Ekam antaŋ nisinnaŋ kho taŋ gopālakaŋ Bhagavā dhammiyā kathāya sandassesi—pe—uṭṭhāy' āsanā pakkāmī' ti.

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[1] DA. 35.

[2] A. saṅkhyāta saṅkhyātenā pi: C. saṅkhyattā saṅkh-.

[3] DA. sāmañña-sanghāta-saṅkhātena samaṇa-gaṇena (*cf.* PJ. ii, 440).

[4] *So at* PvA. 43 *in diff. order*. A. ghana-sākha-vīta-patta-phalāsassa; $C_{2,3}$ ghana-sākhā-vitapa-sampannassa; C. ghana-patta-palāsassa.

[5] *Cf.* DhpA. i, 323; PJ. ii, 440; DA. 270.

[6] $C_{2,3}$ PJ. -vasena.

[7] *So* A, C, *but* DhpA. *and* $C_{2,3}$ pīḷaŋ pariharanto.

[8] C_1 pañca-gonamattasate.

[9] A, DhpA. āgantvā; C. *omits*.

Tattha *sandassesī*[1] ti, 'ime dhammā kusalā, ime dhammā akusalā' ti ādinā kusalâdi-dhamme kamma-vipāke idha-loka-paraloke ca paccakkhato dassento ānupubbi-kathâvasāne cattāri ariya-saccāni sammā desesi. *Samādapesī* ti, sacc' ādhigamāya ime nāma dhammā attani uppādetabbā ti sīlâdi-dhamme sammā gaṇhāpetvā tesu taŋ patiṭṭhapesi. *Samuttejesī* ti, te dhammā samādinnā anukkamena bhāviyamānā nibbedha-bhāgiyā hutvā tikkha-visadā yathā khippaŋ ariya-maggaŋ āvahanti tathā samuttejesi, sammā uttejesi. *Sampahaŋsesī* ti, bhāvanāya pubbe-nâparaŋ visesa-bhāva-dassanena cittassa pamodāpana-vasena suṭṭhu sampahaŋsesi. Api c' ettha sāvajjânavajja-dhammesu dukkhâdisu ca sammoha-vinodanena,[2] sandassanaŋ: sammā-paṭipattiyā samādapanena,[3] samādapanaŋ: cittass' ālasiyâpatti-vinodanena, samuttejanaŋ: sammā-paṭipatti-siddhiyā sampahaŋsanaŋ veditabbaŋ. Evaŋ so Bhagavato sāmukkaŋsikāya[4] dhamma-desanāya sotâpatti-phale patiṭṭhahi.

Adhivāsesī ti, tena diṭṭha-saccena 'adhivāsetu me, bhante Bhagavā' ti ādinā nimantito, kāyanga-vācangaŋ acopento citten' eva adhivāsesi sādiyi.[4] Ten' ev' āha 'tuṇhī-bhāvenā' ti. *Appodaka-pāyāsan* ti, nirudaka-pāyāsaŋ. *Paṭiyādāpetvā* ti, sampādetvā, sajjetvā. *Navañ ca sappin* ti, navanītaŋ gahetvā tāvad eva vilīnaŋ maṇḍa-sappiñ ca paṭiyādāpetvā. *Sahatthā* ti, ādara-jāto sahatthen' eva parivisanto,[5] *santappesi*: paṭiyattaŋ bhojanaŋ bhojesi. *Sampavāresī* ti, alam alan ti vācāya paṭikkhipāpesi. *Bhuttāvin* ti, kata-bhatta-kiccaŋ.[6] *Onīta-patta-pāṇin* ti pattato apanīta-pāṇiŋ, dhota-patta[7]-pāṇin ti pi pāṭho. Dhota-patta-hatthan ti attho. *Nīcan* ti, anuccaŋ, *āsanaŋ* gahetvā. Āsane yeva nisīdanaŋ ariya-desa-vāsīnaŋ cārittaŋ. So pana Satthu santike upacāra-vasena paññattassa dāru-phalak' āsanassa samīpe nisīdi. *Dhammiyā kathāyā* ti ādi sattame divase kataŋ anumodanaŋ sandhāya

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[1] *Cf.* DA. 300.

[2] A. sammohāpane-danena; C_3 sampahaŋsādanena.

[3] C_4 samāpatti; C. sammā-patipattiyaŋ sammoha-vinodanena; $C_{2,3}$ samādāpanodanena.

[4] *Cf.* DA. 277.

[5] C. -visento.

[6] DA. bhuttavantaŋ.

[7] A. hattha.

vuttaŋ. So kira sattâhaŋ Bhagavantaŋ bhikkhu-sanghañ ca tattha vasāpetvā-mahādānaŋ pavattesi. Sattame pana divase appodaka-pāyāsa-dānaŋ adāsi. Sattha tassa tasmiŋ attabhāve uparimagg' atthāya ñāṇa-paripākā-bhāvato anumodanam eva katvā pakkāmi.

Sīmantarikāyā ti, sīmanta-sīmantare.[1] Tassa gāmassa antara-gāma-vāsino kira ekaŋ taḷākaŋ nissāya tena saddhiŋ kalahaŋ akaŋsu. So te abhibhavitvā taŋ taḷākaŋ gaṇhi. Tena baddh' āghāto eko puriso, Satthu pattaŋ gahetvā, dūraŋ anugantvā 'nivattāhi upāsakā' ti vutte Bhagavantaŋ vanditvā, padakkhiṇaŋ katvā, bhikkhu-sanghassa ca añjaliŋ katvā, yāva dassan' ūpacāra-samatikkamā dasa-nakha-samodhāna-samujjalaŋ añjaliŋ sirasmiŋ paggayha,[2] paṭinivattitvā, dvinnaŋ gāmānaŋ antare arañña-padese ekekaŋ gacchantaŋ sarena vijjhitvā māresi. Tena vuttaŋ: 'acira-pakkantassa—pe—coro māresī' ti. Kenacid eva karaṇīyena ohīyitvā pacchā gacchantā bhikkhū tathā mataŋ disvā Bhagavato tam atthaŋ ārocesuŋ. Taŋ sandhāya vuttaŋ: 'atha kho sambahulā bhikkhū' ti ādi. *Etam atthaŋ viditvā* ti, yasmā diṭṭhi-sampannaŋ ariya-sāvakaŋ Nandaŋ mārentena purisena ānantarika-kappaŋ[3] bahulaŋ apuññaŋ pasutaŋ, tasmā yaŋ corehi verīhi ca kattabbaŋ tato pi ghorataraŋ imesaŋ sattānaŋ 'micchā-paṇihitaŋ cittaŋ karotī' ti imaŋ atthaŋ jānitvā, tadattha-dīpanaŋ imaŋ udānaŋ udānesi.

Tattha *diso disan*[4] ti, dūsako dusanīyaŋ,[5] coro coraŋ: disvā ti vacana-seso.[6] *Yaŋ taŋ kayirā* ti, yaŋ (taŋ) tassa anaya-byasanaŋ kareyya, dutiya-pade pi es' eva nayo. Idaŋ vuttaŋ hoti:—eko ekassa mitta-dūbhi-coro putta-dāra-khetta-vatthu-go-mahisâdisu aparajjhanto[7] yassa aparajjhati, tam pi tath' eva attani aparajjhantaŋ coraŋ disvā. *Verī vā pana* kenacid eva kāraṇena baddha-veraŋ veriŋ disvā attano kakkhaḷatāya dāruṇatāya yaŋ taŋ[8] tassa anaya-byasanaŋ kareyya, putta-dāraŋ vā piḷeyya khettâdīni va nāseyya,[9] jīvitā vā pana naŋ[10]

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[1] C. simāyantare. [2] *Cf.* VvA. 7; A, C. sirasi.
[3] C. *here and below* ānantariya-.
[4] *The whole is the same as* DhpA. [5] C. dūsaniyaŋ.
[6] DhpA. pāṭha-seso. [7] C_1 hatanto.
[8] C. *omits* yaŋ taŋ. [9] $C_{2,3}$ duseyya. [10] A, C. *omit.*

voropeyya, dasasu akusala-kamma-pathesu micchā-ṭhapitattā *micchā-paṇihitaŋ cittaŋ pāpiyo naŋ tato kare*, taŋ purisaŋ pāpataraŋ tato kareyya: vutta-pakārehi[1] diso vā verī vā disassa vā verino vā imasmiŋ yev' attabhāve dukkhaŋ vā uppādeyya, jīvita-kkhayaŋ vā kareyya, idaŋ pana akusala-kammapathesu micchā-ṭhapitaŋ cittaŋ diṭṭhe 'va dhamme anayabyasanaŋ pāpeti, attabhāva-sata-sahassesu pi catusu apāyesu khipitvā sīsam assa ukkhipituŋ na detī ti.

Tatiya-Sutta-Vaṇṇanā
niṭṭhitā.

4.

Catutthe, *Kapota-kandarāyan* ti, evannāmake vihāre. Tasmiŋ kira pabbata-kandare pubbe bahū kapotā vasiŋsu. Tena sā upaccakā kapota-kandarā ti vuccati. Aparabhāge tattha kata-vihāro pi Kapota-kandaro tveva paññāyittha. Tena vuttaŋ: Kapota-kandarāyan ti evannāmake vihāre. *Juṇhāya rattiyā* ti, sukka-pakkha-rattiyā. *Nav' oropitehi kesehī* ti, acira-ohāritehi kesehi. Itthambhūta-lakkhaṇe c' etaŋ karaṇa-vacanaŋ. *Abbhokāse* ti, yattha upari-cchadanaŋ[2] parikkhepo vā n' atthi, tādise ākāsangaṇe. Tattha āyasmā Sāriputto suvaṇṇa-vaṇṇo, āyasmā Mahāmoggallāno nīl' uppala-vaṇṇo, ubho pana te mahātherā udicca-brāhmaṇajaccā, kappānaŋ sata-sahassâdhikaŋ ekaŋ asaṅkheyyaŋ abhinīhāra-sampannā, chalabhiññā-paṭisambhida-ppattā, mahākhīṇâsavā, sabba-samāpatti-lābhino, satta-saṭṭhiyā sāvakapāramī-ñāṇānaŋ matthaka-ppattā, etaŋ Kapota-kandara-vihāraŋ upasobhayantā, ekaŋ kanaka-guhaŋ paviṭṭhā dve sīhā viya ekaŋ vijambhana-bhūmiŋ otiṇṇā, dve byagghā viya ekaŋ supupphita-sāla-vanaŋ paviṭṭhā, dve chaddanta-nāgarājāno viya ekaŋ simbalī-vanaŋ paviṭṭhā, dve supaṇṇarājāno viya ekaŋ nara-vāhana-yānaŋ abhirūḷhā, dve Vessavaṇā viya ekaŋ paṇḍu-kambala-silâsanaŋ[3] abhinisinnā, dve

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[1] C. uttapakāro hi. [2] A. chedanaŋ. [3] C. *omits* silā.

Sakkā viya eka-vimān' abbhantara-gatā, dve hārita-mahābrahmāno viya ekasmiŋ gagana-ṭṭhāne, dve canda-maṇḍalāni viya, dve suriya-maṇḍalāni viya ca virociŋsu. Tesu āyasmā Mahāmoggallāno tuṇhī nisīdi.

Āyasmā pana Sāriputto samapājji. Tena vuttaŋ: *aññataraŋ samādhiŋ samāpajjitvā* ti, tattha *aññataraŋ samādhin* ti, upekkhā-brahmavihāra-samāpattiŋ. Keci saññā-vedayita-nirodha-samāpattin ti vadanti. Apare pan' āhu āruppapādakaŋ phala-samāpattin ti. Imā eva hi tisso kāyarakkhaṇa-samatthā samāpattiyo. Tattha nirodha-samāpattiyā samādhi-pariyāya sambhavo heṭṭhā vutto yeva. Pacchimass' eva pana ācariyā vaṇṇenti. *Uttarāya disāya dakkhiṇaŋ disaŋ* gacchantī ti, uttarāya disāya yakkha-samāgamaŋ gantvā attano bhavanaŋ gantuŋ dakkhiṇaŋ disaŋ gacchanti.

Paṭibhāti man ti, upaṭṭhāti mamaŋ.[1] *Paṭi*-sadda-yogena sāmi-atthe upayoga-vacanaŋ. 'Imassa sīse pahāraŋ dātuŋ cittaŋ me uppajjatī' ti attho. So kira purima-jātiyā there baddh' āghāto: ten' assa theraŋ disvā paduṭṭha-cittassa evam ahosi. Itaro pana sappañña-jātiko tasmā taŋ paṭisedhento *alaŋ sammā* ti ādim āha. Tattha *mā āsādesī* ti, mā ghaṭṭesi[2]: mā pahāraŋ dehī ti vuttaŋ hoti. *Uḷāro* ti, uḷārehi uttamehi sīlâdi-guṇehi samannāgato. *Anādiyitvā* ti, ādaraŋ akatvā, tassa taŋ vacanaŋ agahetvā. Yasmā pana tassa vacanaŋ agaṇhanto naŋ anādiyanto nāma hoti, tasmā vuttaŋ 'taŋ yakkhaŋ anādiyitvā' ti. *Sīse pahāraŋ adāsī* ti, sabba-thāmena ussāhaŋ janetvā ākāse ṭhito 'va sīse khatakaŋ[3] adāsi: muddhani muṭṭhi-ghātaŋ akāsi ti attho. *Tāva mahā* ti,[4] thāma-mahantaŋ tattakaŋ mahanto *pahāro ahosī* ti. *Tena pahārenā* ti, tena pahārena karaṇa-bhūtena. *Satta-ratanan* ti, pamāṇa-majjhimassa purisassa ratanena satta-ratanaŋ. *So*[5] ti, yakkho. *Nāgan* ti, hatthi-nāgaŋ. *Osādeyyā*[6] ti,

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[1] *Cf.* PJ. ii, 398 (mama bhāgo pakāsati).

[2] *So* A, C, *but* $C_{2,3}$ ghātesi; St, *Comy*. ghātesi; W. āpādesi.

[3] *So* A, VvA. 206, *but* C. khaṭakaŋ.

[4] St. *omits*, W. *inserts*; A. tāva pahāti.

[5] *Not in* St.

[6] W. osāreyya.

paṭhaviyaŋ osīdāpeyya, nimujjāpeyya: osāreyyā ti pi pāṭho: cuṇṇa-vicuṇṇaŋ kareyyā ti attho. *Aḍḍh' aṭṭhama-ratanan* ti,[1] aḍḍhena aṭṭhamaŋ pūraṇan ti, aḍḍh' aṭṭhamāni. Aḍḍh' aṭṭhamāni ratanāni pamāṇaŋ etassā ti aḍḍh' aṭṭhama-ratano, taŋ aḍḍh' aṭṭhama[2]-ratanaŋ.

Mahantaŋ (*vā*) *pabbata-kūṭan* ti, Kelāsa-kūṭa-ppamāṇaŋ Vippulaŋ Giri-kūṭaŋ. *Padāleyyā* ti, sakalikâkārena bhindeyya, osāreyya. *Api* padāleyyā ti sambandho. Tāvad eva c' assa sarīre mahāpariḷāho uppajji. So vedanâturo ākāse ṭhātuŋ asakkonto bhūmiyaŋ pati. Taŋ khaṇaññeva aṭṭha-saṭṭhi-sahass' ādhika-yojana-sata-sahass' ubbedhaŋ Sinerum pi pabbata-rājānaŋ sandhārentī catu-nahut' ādhika-dviyojana-sata-sahassa-bahalā mahā-paṭhavī taŋ pāpa-sattaŋ dhāretuŋ asakkontī viya vivaram adāsi. Avīcito jālā uṭṭhahitvā kandantaŋ yeva taŋ gaṇhiŋsu. So taŋ taŋ vippalapanto pati. Tena vuttaŋ: 'atha kho so yakkho "ḍayhāmi ḍayhāmī" ti tatth' eva mahāniraye avaṭṭhāsī' ti. Tattha *avaṭṭhāsī*[3] ti, apati. Kim pana so yakkh' attabhāven' eva nirayaŋ upagacchī ti? Na upagacchi: yaŋ tattha diṭṭha-dhamma-vedanīyaŋ pāpa-kammaŋ ahosi, tassa balena yakkh' attabhāve mahantaŋ dukkhaŋ anubhavi. Yam pana upapajja-vedanīyaŋ ānantarika-kappaŋ[4] tena cuti anantaraŋ niraye uppajjī ti. Therassa pana samāpatti-balena upatthambhita-sarīrassa na koci vikāro ahosi. Samāpattito avuṭṭhita-kāle hi yakkho pahari. Tathā paharantaŋ dibba-cakkhunā disvā Mahāmoggallāno Dhammasenāpatiŋ upasaṅkami, upasaṅkamana-samakālam eva ca Dhammasenāpati samāpattito uṭṭhāsi. Atha naŋ Mahāmoggallāno taŋ paribhavaŋ pucchi. So pi 'ssa vyākāsi. Tena vuttaŋ: 'addasā kho āyasmā Mahāmoggallāno—pe—api ca me sīsaŋ thokaŋ dukkhan' ti.

Tattha *sīsan*[5] *thokaŋ dukkhan* ti, thokaŋ appamattakaŋ madhuraka-jātaŋ[6] viya me sīsaŋ dukkhitaŋ: dukkha-ppattan

[1] St. aḍḍh' aṭṭha-ratanaŋ. *So* S. ii, 217.
[2] A. -aṭṭhamāna-.
[3] St. apatāsi.
[4] $C_{2,3}$ -kammaŋ.
[5] St. sīse.
[6] *Cf.* D. ii, 99 (DA. sañjāta-garubhāvo sañjāta-tibbabhāvo sule-uttasita-sadiso); M. i, 334; S. iii, 106.

ti attho. Dukkh' ādhiṭṭhānan hi sīsaŋ dukkhan ti vuttaŋ. Sīse thokaŋ dukkhan ti pi pāṭho. Kathaŋ pana samāpatti-balena sarīre upatthaddhe therassa sīse thokam pi dukkhaŋ ahosī ti? Aciren' eva vuṭṭhitattā anto-samāpattiyaŋ apaññāyamānaŋ dukkhaŋ: tāya nissitattā niddaŋ upagatassa makasâdi-janitaŋ viya paṭibuddhassa thokaŋ paññāyittha. Mahābalena yakkhena tatha sabb' ussāhena pahaṭe sarīre vikāro nāma n' atthī ti acchariy' abbhuta-citta-jātena āyasmatā Mahāmoggallānena "acchariyaŋ āvuso Sāriputtā" ti ādinā Dhammasenāpatino mahânubhāvatā dīpitā. So pi 'ssa "acchariyaŋ āvuso Moggallānā" ti ādinā iddh' ānubhāva-mahantatā-pakāsan' āpadesena attano issā-macchariy'āhaṅkārâdi-malānaŋ suppahīnataŋ dīpeti.

Paŋsu-pisācakam[1] *pi na passāmā* ti, saṅkāra-kūṭâdisu vicaraṇaka-khuddaka-petam pi na passāma. Iti adhigam' appicchānaŋ agga-bhūto mahāthero tasmiŋ kāle anāvajjanena tesaŋ adassanaŋ sandhāya vadati. Ten' ev' āha *etarahī* ti. Bhagavā pana Veḷuvane ṭhito ubhinnaŋ agga-sāvakānaŋ imaŋ kathā-sallāpaŋ dibba-sotena assosi. Tena vuttaŋ: 'assosi kho Bhagavā' ti ādi. Taŋ vutt' attham eva. *Etam atthaŋ viditvā* ti, etaŋ āyasmato Sāriputtassa samāpatti-bahul' ūpagataŋ[2] iddh' ānubhāva-mahantataŋ viditvā. *Imaŋ udānan* ti tass' eva tādibhāva-ppatti-dīpakaŋ imaŋ udānaŋ udānesi.

Tattha *yassa selūpamaŋ cittaŋ ṭhitaŋ nânupakampatī* ti,[3] yassa khīṇâsavassa cittaŋ ekaghana-silāmaya-pabbat' ūpamaŋ sabbesaŋ iñjanānaŋ abhāvato vasībhāva-ppattiyā 'va ṭhitaŋ sabbehi pi loka-dhammehi nânukampati na pavedhati, idān' assa akampan' ākāraŋ saddhiŋ kāraṇena dassetuŋ *virattan* ti ādi vuttaŋ. Tattha *virattaŋ rajanīyesū* ti, virāga-saṅkhātena ariya-maggena rajanīyesu rāguppati-hetu-bhūtesu sabbesu tebhūmika-dhammesu virattaŋ. Tattha sabbesu samucchinna-rāgan ti attho. *Kopaneyye* ti, paṭighaṭṭanīye sabbasmiŋ pi āghāta-vatthusmiŋ. *Na kuppati*, na dussati, na vikāraŋ āpajjati. *Yass' eva bhāvitaŋ cittan* ti, yassa yathā-vuttassa

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[1] W. piŋsācaŋ. [2] C_1 bahalūpagataŋ.
[3] *Cf.* Thag. 191.

ariya-puggalassa cittam evan vutta-nayena tādibhāv' āvahana-bhāvena bhāvitaŋ. *Kuto taŋ dukkham essatī* ti, taŋ uttama-puggalaŋ kuto sattato saṅkhārato vā dukkham upagamissati[1]: na tādisassa dukkham atthī ti attho.

Catuttha-Sutta-Vaṇṇanā niṭṭhitā.

5.

Pañcame, *Kosambiyan*[2] ti, Kusumbena nāma isinā vasitaṭṭhāne māpitattā Kosambī ti, evaŋ laddha-nāmake nagare. *Ghositârāme* ti, Ghosita-seṭṭhinā kārite ārāme. *Bhagavā ākiṇṇo viharatī* ti, Bhagavā sambādha-ppatto[3] viharati. Kim pana Bhagavato sambādho atthi saŋsaggo vā ti? N' atthi. Na hi koci Bhagavato anicchāya upasaṅkamituŋ sakkoti. Durāsadā hi Buddhā Bhagavanto, sabbattha ca anupalittattā: hitesitāya pana sattesu anukampaŋ upādāya 'mutto mocessāmī' ti paṭiññânurūpaŋ caturogha-nittharaṇ' atthaŋ aṭṭhannaŋ purisānaŋ attano santikaŋ kālena kālaŋ upasaṅkamanaŋ adhivāseti: sayañ ca mahākaruṇā samussāhito kālaññū hutvā tattha upasaṅkamati. Idaŋ sabba-Buddhānaŋ āciṇṇaŋ. Ayam idha ākiṇṇa-vihāro ti adhippeto. Idha pana Kosambikānaŋ bhikkhūnaŋ kalaha-jātānaŋ Satthā Dīghatissa-Kosala-rañño[4] vatthuŋ āharitvā, "na hi verena verāni sammanti 'dha kudācanan" ti (Dhp. 5) ādinā ovādam adāsi.

Taŋ divasaŋ tesaŋ kalahaŋ karontānaŋ yeva ratti vibhātā. Dutiya-divase pi Bhagavā tam eva vatthuŋ kathesi. Taŋ divasam pi tesaŋ kalahaŋ karontānaŋ yeva ratti vibhātā. Tatiya-divase pi Bhagavā tam eva vatthuŋ kathesi. Ath' aññataro bhikkhu Bhagavantam evam āha—"Appossukko, bhante, Bhagavā diṭṭha-dhamma-sukha-vihāram anuyutto viharatu. Mayam etena bhaṇḍanena kalahena viggahena

[1] A, C[1] upatthare.
[2] Vin. i, 352; DhpA. i, 52.
[3] C[1] -patipanno.
[4] DhpA. i, 56.

vivādena paññāyissāmā" ti. Satthā "pariyādinna-cittā kho ime mogha-purisā. Na 'dāni me sakkā saññāpetuŋ, n' atthi c' ettha saññāpitabbā. Yan nūn' āhaŋ ekacārika-vāsaŋ vaseyyaŋ? Evaŋ ime bhikkhū kalahato oramissantī[1]" ti cintesi. Evaŋ tehi kalaha-kārakehi bhikkhūhi saddhiŋ ekavihāre vāsaŋ vinetabb' ābhāvato upāsakâdīhi upāsaṅkamanañ ca ākiṇṇaka-vihāraŋ katvā vuttaŋ:—'Tena kho pana samayena Bhagavā ākiṇṇo viharatī' ti ādi.

Tattha *dukkhan* ti, na sukhaŋ: anārādhita-cittatāya na iṭṭhan ti attho. Ten' ev' āha: *na phāsu-vihārāmī* ti. *Vūpakaṭṭho* ti, vavakaṭṭho, dūribhūto. Tathā cintetvā ca Bhagavā pāto 'va sarīra-paṭijagganaŋ katvā, Kosambiyaŋ piṇḍāya caritvā, kañci anāmantetvā, eko adutiyo gantvā, Kosalaraṭṭhe Pārileyyake[2] vanasaṇḍe bhadda-sāla-mūle vihāsi. Tena vuttaŋ: *Atha kho Bhagavā pubbaṇha-samayaŋ*—pe—*bhadda-sāla-mūle* ti.

Tattha *sāman* ti, sayaŋ. *Saŋsāmetvā* ti, paṭisāmetvā. *Patta-cīvaram ādāyā* ti, ettha pi sāman ti padaŋ ānetvā yojetabbaŋ. *Upaṭṭhāke* ti, Kosambi-nagara-vāsino Ghositaseṭṭhi ādike upaṭṭhāke vihāre ca agg' upaṭṭhākaŋ āyasmantaŋ Ānandaŋ anāmantetvā. Evaŋ gato Satthari pañca-satā bhikkhū āyasmantaŋ Ānandaŋ āhaŋsu: "Āvuso Ānanda, Satthā ekako 'va gato, mayaŋ anubandhissāmā" ti. "Āvuso, yadā Bhagavā sāmaŋ senâsanaŋ saŋsāmetvā patta-cīvaram ādāya anāmantetvā upaṭṭhāke, anapaloketvā bhikkhu-sanghaŋ adutiyo gacchati, tadā ekacāraŋ[3] carituŋ Bhagavato ajjhāsayo. Sāvakena nāma Satthu ajjhāsay' ānurūpaŋ paṭipajjitabbaŋ. Tasmā na imesu divasesu Bhagavā anugantabbo" ti nivāresi, sayam pi n' ānugacchi. *Anupubbenā* ti, anukkamena: gāmanigama-paṭipātiyā cārikaŋ caramāno 'ekacāra-vāsaŋ tāva vasamānaŋ bhikkuŋ passissāmā' ti Bālaka-loṇakârāmaŋ gantvā, tattha Bhagu-ttherassa sakala-pacchābhattañ c' eva tiyāmañ ca rattiŋ ekacāra-vāse ānisaŋsaŋ kathetvā, punadivase tena pacchā-samaṇena piṇḍāya caritvā, taŋ tatth' eva nivattetvā 'samaggavāsaŋ vasamāne tayo kulaputte passis-

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[1] A. orassanti; C[1] moramissanti; *cf. J.P.T.S.* (*Morris*) 1887, p. 154.
[2] *MSS.* Pāri-; St. Pāli-. [3] A. ekavāraŋ.

sāmī' ti Pācīnavaŋsa-migadāyaŋ gantvā, tesaŋ sakala-rattiŋ samagga-vāse ānisaŋsaŋ kathetvā, te pi tatth' eva nivattetvā, ekako 'va Pārileyya-gāmaŋ sampatto. Pārileyya-gāma-vāsino paccuggantvā, Bhagavato dānaŋ datvā, Pārileyya-gāmassa avidūre (Rakkhita-vanasaṇḍo nāma atthi) tattha Bhagavato paṇṇa-sālaŋ katvā "ettha Bhagavā vasatū" ti yācitvā vāsayiŋsu. *Bhadda*[1]*-sālo* ti pana tatth' eko manāpo laṭṭhako[2] sāla-rukkho. Bhagavā taŋ gāmaŋ upanissāya vana-saṇḍe paṇṇa-sālā samīpe tasmiŋ rukkha-mūle vihāsi. Tena vuttaŋ: *Pārileyyake viharati rakkhita-vanasaṇḍe bhadda-sāla-mūle* ti.

Hatthi-nāgo ti, mahā-hatthi yūtha-pati. *Hatthi-kalabhehī*[3] ti hatthi-potakehi. *Hatthi-cchāpehī*[4] ti, khīrapakehi dahara-hatthi-potakehi, ye bhinkā ti pavuccanti. *Chinn' aggānī* ti, purato purato gacchantehi hatthi-ādīhi chinn' aggāni khādit' āvasesāni khāṇu-sadisāni tiṇāni khādati. *Obhagg' obhaggan* ti, tena hatthi-nāgena ucca-ṭṭhānato bhañjitvā bhañjitvā pātitaŋ. *Assa sākhā-bhangan* ti, etassa santakaŋ sākhā-bhangaŋ[5] te khādanti. *Āvilānī* ti, tehi paṭhamataraŋ otaritvā pivantehi[6] ālulitattā āvilāni kaddama-missāni pānīyāni pivati. *Ogāhā* ti titthato: ogāhan ti pi pāli. *Assā* ti, hatthi-nāgassa. *Upanighaŋsantiyo* ti, ghaṭṭentiyo.[7] Upanighaŋsiya-māno pi attano uḷāra-bhāvena na kujjhati: tena tā taŋ ghaŋsanti yeva.[8]

Yūthā ti, hatthi-ghaṭāya. *Yena Bhagavā ten' upasankamī* ti, so kira hatthi-nāgo yūtha-vāse ukkaṇṭhito taŋ vanasaṇḍaŋ paviṭṭho tattha Bhagavantaŋ disvā, ghaṭa-sahassena nibbāpita-santāpo viya nibbuto hutvā, pasanna-citto Bhagavato santike aṭṭhāsi. Tato paṭṭhāya vatta-sīse ṭhatvā, bhadda-sālassa paṇṇa-sālāya ca samantato appa-haritakaŋ katvā, sākhā-bhangena[9] sammajjati, Bhagavato mukha-dhovanaŋ deti, nahān' odakaŋ āharati, danta-kaṭṭhaŋ deti, araññato madhurāni phalāni āharitvā Satthu upaneti. Satthā tāni

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[1] A. bhaddaka-. [2] C. laddhaka.
[3] St. kaḷārehi; W, C. kaḷabhehi. [4] St. chāpakehi.
[5] A, C_1 bhangāni. [6] A. pavattehi.
[7] C. ghaṭentiyo. [8] A. sātāsaŋ santi yeva; C_2 santi yeva.
[9] C. -bhangehi.

paribhuñjati. Tena vuttaŋ: *tatra sudaŋ so hatthi-nāgo yasmiŋ padese Bhagavā viharati taŋ padesaŋ appa-haritaŋ*[1] *karoti, soṇḍāya ca Bhagavato pānīyaŋ paribhojanīyaŋ upaṭṭhāpetī* ti: soṇḍāya dārūni āharitvā, aññamaññaŋ ghaŋsitvā aggiŋ uṭṭhāpetvā, dārūni jalāpetvā, tattha pāsāṇa-khaṇḍāni tāpetvā, tāni daṇḍakehi pavattetvā, soṇḍīyaŋ khipitvā, udakassa tatta-bhāvaŋ ñatvā Bhagavato santikaŋ upagantvā tiṭṭhati. Bhagavā "hatthi-nāgo mama nahānaŋ icchatī" ti tattha gantvā, nahāna-kiccaŋ karoti. Pānīye pi es' eva nayo. Tasmiŋ pana sītale sañjāte upasaṅkamati.[2] Taŋ sandhāya vuttaŋ, *soṇḍāya pānīyaŋ paribhojanīyaŋ upaṭṭhāpetī* ti.

Atha kho Bhagavato rahogatassā ti ādi, ubhinnaŋ mahānāgānaŋ viveka-sukha-paccavekkhana-dassanaŋ, taŋ vutt' attham eva. *Attano ca pavivekaŋ viditvā* ti, kehici anākiṇṇabhāva-laddhaŋ kāya-vivekaŋ jānitvā. Itare pana vivekā Bhagavato sabbakālaŋ vijjanti yeva. *Imaŋ udānan* ti, imaŋ attano hatthi-nāgassa ca pavivekâbhiratiyā samān' ajjhāsayabhāva-dīpanaŋ udānaŋ udānesi.

Tatth' āyaŋ saṅkhep' attho. *Etaŋ*[3] *īsā-dantassa* ratha-īsāsadisa-dantassa hatthi-nāgassa cittaŋ. *Nāgena*, Buddhanāgassa cittena sameti saŋsandati. Kathaŋ sameti ce? *Yad*[4] *eko ramatī vane*, yasmā Buddha-nāgo 'ahaŋ kho pubbe ākiṇṇo vihāsin' ti purimaŋ ākiṇṇa-vihāraŋ jigucchitvā vivekaŋ upabrūhayamāno idāni yathā *eko* adutiyo *vane* araññe abhiramati, evam ayam pi hatthi-nāgo pubbe attano hatthi-ādīhi ākiṇṇa-vihāraŋ jigucchitvā vivekaŋ upabrūhayamāno idāni eko asahāyo[5] vane ekavihāraŋ ramati abhiramati.[6] Tasmā 'ssa *cittaŋ nāgena sameti*, tassa cittena sametī ti katvā ekī-bhāva-ratiyā eka-sadisaŋ hotī ti attho.

Pañcama-Sutta-Vaṇṇanā niṭṭhitā.

[1] St. hāritaŋ. [2] A. -kamitvā; $C_{1,2}$ upasaṅkamati; C. upaṭṭhapeti.
[3] Vin. i, 353, evaŋ. [4] St. yaŋ; C. ramati.
[5] *So* A. *and MSS.;* C. adutiyo.
[6] C. vane araññe ramati abhinandati.

6.

Chaṭṭhe *Piṇḍola-Bhāra-dvājo* ti, piṇḍaŋ ulamāno[1] pariyesamāno pabbajito ti, piṇḍolo. So kira parijiṇṇa-bhogo brāhmaṇo hutvā, mahantaŋ bhikkhu-sanghassa lābha-sakkāraŋ disvā, piṇḍ' atthāya nikkhamitvā pabbajito. So mahantaŋ kapāla-pattaŋ[2] gahetvā carati, kapāla-pūraŋ yāguŋ pivati, bhattaŋ bhuñjati, pūva-kkhajjakañ ca khādati. Ath' assa mahaggha-sabhāvaŋ Satthu ārocayiŋsu. Satthā tassa patta-tthavikaŋ na anujāni. Heṭṭha mañce pattaŋ nikkujjitvā ṭhapeti. So ṭhapento pi ghaŋsento 'va[3] paṇāmetva ṭhapeti. Gaṇhanto pi ghaŋsento 'va ākaḍḍhitvā gaṇhāti. Taŋ gacchante gacchante kāle ghaŋsanena parikkhīṇaŋ nāḷik' odana-mattass' eva gaṇhanakaŋ jātaŋ. Tato Satthu ārocesuŋ. Ath' assa Satthā patta-tthavikaŋ anujāni. Thero aparena samayena indriya-bhāvanaŋ bhāvento agga-phale arahatte patiṭṭhāsi. Iti so pubbe āmisaŋ esāno[4] piṇḍ' atthāya ulatī ti, piṇḍolo. Gottena pana Bhāra-dvājo ti ubhayaŋ. ekato katvā Piṇḍola-Bhāra-dvājo ti vuccati.

Āraññako ti, gāmanta-senâsana[5]-paṭikkhipanena āraññe nivāso assā ti, āraññako: āraññaka-dhutangaŋ samādāya vattantass' etaŋ nāmaŋ. Tathā " bhikkhā-sañkhātānaŋ (pana) āmisa-piṇḍānaŋ pāto (ti), piṇḍapāto; parehi dinnānaŋ piṇḍānaŋ patte nipatanan " ti attho. " Piṇḍapātaŋ uñchati: taŋ taŋ kulaŋ upasañkamanto gavesatī ti *piṇḍapātiko:* piṇḍāya vā patituŋ, carituŋ, vatam etassā ti piṇḍapāti; piṇḍapāti yeva, *piṇḍapātiko* " (VM. 60).

Sañkāra-kūṭâdisu paŋsunaŋ upari-ṭhitattā abbhuggat' aṭṭhena paŋsukūlaŋ ivā ti, paŋsu-kūlaŋ. Athavā paŋsu viya kucchita-bhāvaŋ ulatī, gacchatī ti, paŋsukūlaŋ.[6] Paŋsukūlassa dhāraṇaŋ paŋsu-kūlaŋ vā sīlaŋ etassā ti, paŋsu-kūliko. Sanghāṭi uttarā-sanga-antara-vāsaka-sañkhātāni tīṇi cīvarāni, ticīvaraŋ. Ticīvara-dhāraṇaŋ ticīvaraŋ vā sīlaŋ etassā ti, *tecīvariko*. *Appiccho* ti ādīnaŋ attho heṭṭha vutto yeva.

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[1] *Cf.* VM. 31, 60.
[2] A. kapallaka-pankā.
[3] A. ghaŋsetvā 'va.
[4] A. -savisse; C. amisamesaŋ; C_1 -visesaŋ.
[5] *Cf.* VM. 65.
[6] *So* A. (*from* ivā ti, *following* VM. 60 *closely*); C. *omits*.

Dhuta-vādo ti, dhuto vuccati dhuta-kileso puggalo, kilesa-dhunana vā dhammo.[1] Tattha "atthi dhuto na dhuta-vādo, atthi na dhuto dhuta-vādo, atthi n' eva dhuto na dhuta-vādo, atthi dhuto c' eva dhuta-vādo cā" ti (VM. i, 80) idaŋ catukkaŋ veditabbaŋ. Tesu yo sayaŋ dhuta-dhamme samādāya vattati, na paraŋ tathattāya samādapeti, ayaŋ paṭhamo. Yo pana sayaŋ dhuta-dhamme samādāya vattati, paraŋ samādāpeti, ayaŋ dutiyo. Yo ubhaya-rahito, ayaŋ tatiyo. Yo pana ubhaya-sampanno, ayaŋ catuttho. Evarūpo ca ayāsmā Piṇḍola-Bhāradvājo ti. Tena vuttaŋ, *dhutavādo* ti. Ekadesa-sarūp' ekasesa-vasena hi ayaŋ niddeso, yathā taŋ nāma-rūpan[2] ti.

Adhicittam anuyutto[3] ti, ettha aṭṭha-samāpatti-sampayogato arahatta-phala-samāpatti-sampayogato vā cittassa adhicitta-bhāvo veditabbo. Idha pana arahatta-phala-cittan ti. Taŋ taŋ samāpattisu samādhi eva adhicittaŋ. Idha pana arahatta-phala-samādhi veditabbā. Keci pana "adhicittam-anuyuttena, bhikkhave, bhikkhunā kālena kālaŋ tīṇi nimittāni manasikātabbānī" ti (A. i, 256) etasmiŋ adhicitta-sutte viya samatha-vipassanā-cittaŋ adhicittan ti idh' adhippetan ti vadanti.[4] Taŋ na sundaraŋ. Purimo yev' attho gahetabbo. *Etam atthaŋ viditvā* ti, etam āyasmato Piṇḍola-Bhāradvājassa adhiṭṭhāna-parikkhāra-sampadā-sampannaŋ adhicittânuyoga-saṅkhātaŋ atthaŋ sabbâkārato viditvā, 'evaŋ adhicitt' ānuyogo mama sāsanan[5] ' ti dīpento imaŋ udānaŋ udānesi.

Tattha *anūpavādo*[6] ti, vācāya kassaci pi anupavādanaŋ.[7] *Anūpaghāto* ti, kāyena kassaci upaghāt' ākaraṇaŋ. *Pāṭimokkhe* ti, ettha pāṭimokkha-padassa attho heṭṭha nānappakārehi vutto, tasmiŋ pāṭimokkhe. Sattannaŋ āpatti-kkhandhānaŋ avītikkama-lakkhaṇo, *saŋvaro*. *Mattaññutā*

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[1] A, C. kammaŋ vā; $C_{2,3}$ dhammaŋ, *but* VM. 80 (*whence the quotation following also*) kilesa-dhunano vā dhammo.

[2] *So* A, $C_{1,2}$, *but* C. *omits* nāma.

[3] *Cf.* VM. i, 246.

[4] *Cf.* VM. ii, 646.

[5] A. sāsan' uṭṭhānaŋ.

[6] Dhp. 185; DhpA. iii, 237 (anupavādanañ c' eva anupavādāpanañ ca); St. anup-; C. -vadanaŋ; D. ii, 50 (*cf.* *J.P.T.S.* 1909, pp. 315-6, *R. Otto Franke, for the* gāthās *and their parallels*).

[7] A. *adds* ca mattaññutā.

ti, paṭiggahaṇa paribhoga-vasena pamāṇ' aññutā. *Pantañ*[1] *ca sayan' āsanan* ti, vivittaŋ sanghaṭṭana-virahitaŋ senâsanaŋ. *Adhicitte ca āyogo* ti, aṭṭhannaŋ samāpattīnaŋ adhigamāya bhāvan' ānuyogo.

Aparo nayo *anupavādo* ti, kassaci uparujjhana-vacanassa avacanaŋ: tena sabbam pi vācasikaŋ sīlaŋ sangaṇhāti. *Anupaghāto* ti, kāyena kassaci upaghātassa paraviheṭhanassa akaraṇaŋ.[2] Tena sabbam pi kāyika-sīlaŋ sangaṇhāti. Yādisaŋ pan' idaŋ ubhayaŋ Buddhānaŋ sāsan' antogadhaŋ hoti, taŋ dassetuŋ: 'pāṭimokkhe ca saŋvaro' ti vuttaŋ. *Ca*-saddo nipāta-mattaŋ. *Pāṭimokkhe ca saŋvaro* ti, pāṭimokkha-saŋvara-bhūto anūpavādo anūpaghāto cā ti attho. Athavā pāṭimokkhe ti adhikaraṇe bhummaŋ: pāṭimokkhe nissaya-bhūte saŋvaro. Ko pana so ti? Anupavādo anupaghāto: upasampadā-velāyan hi visesena pāṭimokkha-sīlaŋ samādinnaŋ nāma hoti: tasmiŋ pāṭimokkhe ṭhitassa tato paraŋ upavād' ūpaghātanaŋ akaraṇa-vasena saŋvaro so anūpavādo anūpaghāto cā ti vutto.

Athavā pāṭimokkhe nipphādetabbe bhummaŋ, yathā cetaso avūpasamo ayoniso manasikāra-pada-ṭṭhānan ti, tena pāṭimokkhena sādhetabbo anupavādo anupaghāto. Pāṭimokkha-saŋvara-sangahīto anupavādo anupaghāto icc' eva attho.

Saŋvaro cā ti, iminā pana sati-saŋvaro ñāṇa-saŋvaro khanti-saŋvaro viriya-saŋvaro ti (VM. 7) imesaŋ catunnaŋ saŋvarānaŋ, gahaṇaŋ, pāṭimokkha-sādhanaŋ.[3] Idaŋ saŋvara-catukkaŋ.[4] *Mattaññutā ca bhattasmin* ti, pariyesanā-paṭiggahaṇa-paribhoga-vissajjanānaŋ-vasena bhojane pamāṇ' aññutā. *Pantañ*[5] *ca sayan' āsanan* ti, bhāvan' ānukulaŋ arañña-rukkha-mūlâdi-vivitta-sen' āsanaŋ. *Adhicitte ca āyogo* ti, sabba-cittānaŋ adhikattā uttamattā adhicitta-saṅkhāte arahatta-phala-citte sādhetabbe[6] tassa nipphādan' atthaŋ samatha-vipassanā-bhāvanā-vasena āyogo. *Etaŋ Buddhāna sāsanan* ti, etaŋ parassa anupavādanaŋ anupaghātanaŋ

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[1] *So* D, Dhp, DhpA, *Franke*, W. *and Pāli Dict.*, *but* A. patthañ ca; C. panthañ ca.

[2] A. na viheṭh- . . . karaṇaŋ.

[3] B, C_{1-3} saŋvaraŋ.

[4] A. saŋvarā tā ca.

[5] *As above.*

[6] A. bhāvetabbe.

pāṭimokkha-saŋvaro pariyesana-paṭiggahaṇâdi-mattaññutā vivitta-vaso yathā-vutta-adhicitt' ānuyogo ca Buddhānaŋ sāsanaŋ, ovādo anusāsanī ti attho. Evaŋ imāya tisso sikkhā kathitā ti veditabbā.

Chaṭṭhama-Sutta-Vaṇṇanā niṭṭhitā.

7.

Sattame, apubbaŋ n' atthi. Gāthāya, *adhicetaso*[1] ti, adhicitta-vato. Sabba-cittānaŋ adhikena arahatta-phala-cittena samannāgatassā ti attho. *Appamajjato* ti, na pamajjato appamādena anavajja-dhammesu sātacca-kiriyāya samannāgatassā ti vuttaŋ hoti. *Munino* ti, "yo munāti ubho loke, muni tena pavuccatī" ti (Dhp. 268-9) evaŋ ubhaya-loka-munanena vā: monaŋ vuccati ñāṇaŋ[2]: tena arahatta-phala-paññā-saṅkhātena ñāṇena samannāgatattā khīṇâsavo muni nāma, tassa munino.

Mona-pathesu sikkhato ti, arahatta-ñāṇa-saṅkhātassa monassa pathesu satta-tiŋsa-bodhi-pakkhiya-dhammesu tīsu vā sikkhāsu sikkhato, idañ ca pubba-bhāga-paṭipadaŋ gahetvā vuttaŋ. Pariniṭṭhita-sikkho hi arahā. Tasmā evaŋ sikkhato, imāya sikkhāya muni-bhāvaŋ pattassa munino ti, evam ettha attho daṭṭhabbo. Yasmā ca etad eva tasmā heṭṭhima-magga[3]-phala-cittānaŋ vasena *adhicetaso:* catu sacca-sambodha-paṭipattiyaŋ appamāda-vasena *appamajjato:* magga-ñāṇa-samannāgamena *munino* ti, evam etesaŋ tiṇṇaŋ padānaŋ attho yujjati yeva. Athavā appamajjato sikkhato ti padhāna-hetu-atthatā daṭṭhabbā, appamajjana-hetu-sikkhana-hetu ca adhicetaso ti. *Sokā na bhavanti tādino* ti, tādisassa khīṇâsava-munino abbhantare iṭṭha-viyogâdi vatthukā sokā citta-santāpā na honti. Athavā *tādino* ti, tādi-lakkhaṇa-samannāgatassa evarūpassa munino sokā na bha-

[1] DhpA. iii, 384. [2] Nidd. i, 57-8.
[3] A. heṭṭhima-phal' agga.

vantī ti, ayam ettha attho. *Upasantassā* ti, rāgâdīnaŋ accant' ūpasamena upasantassa. *Sadā satīmato* ti, sati-vepulla-ppattiyā nicca-kālaŋ satiyā avirahitassa. Ettha ca munino adhicetaso ti iminā adhicitta-sikkhā. *Appamajjato* ti, etena adhisīla-sikkhā, munino mona-pathesu sikkhato ti, etena tāsaŋ lokuttara-sikkhānaŋ pubba-bhāga-paṭipadā: sokā na bhavantī ti ādīhi sikkhā pāripūriyā ānisaŋso pakāsito ti veditabbaŋ. Sesaŋ vutta-nayam eva.

Sattama-Sutta-Vaṇṇanā niṭṭhitā.

8.

Aṭṭhame, *sakkato* ti ādīnaŋ padānaŋ attho heṭṭha[1] vaṇṇito yeva. *Asahamānā* ti, na sahamānā: usūyantā ti attho. 'Bhikkhu-sanghassa ca sakkāraŋ asahamānā ti sambandho. *Sundarī*[2] ti, tassa nāmaŋ. Sā kira tasmiŋ kāle sabba-paribbājikāsu abhirūpā dassanīyā pāsādikā paramāya vaṇṇa-pokkharatāya samannāgatā. Ten' eva sā sundarī ti paññā-yittha. Sā ca anatīta-yobbanā asaŋyata-samācārā ca hoti. Tasmā te Sundari-paribbājikaŋ pāpa-kamme uyyojesuŋ. Te hi aññatitthiyā Buddh' uppādato paṭṭhāya hata-lābha-sakkāra heṭṭha (*Akkosa*[2])-*sutta-vaṇṇanāyaŋ* āgata-nayena Bhagavato bhikkhu-sanghassa ca uḷāraŋ aparimitaŋ lābha-sakkāraŋ pavattamānaŋ disvā issā-pakatā ekato hutvā sam-mantayiŋsu "mayaŋ samaṇassa Gotamassa upanna-kālato paṭṭhāya naṭṭhā hata[3]-lābha-sakkāra: na no koci atthi-bhāvam pi jānāti. Kiŋ nissāya nu kho loko samaṇe Gotame abhippasanno uḷāraŋ sakkāra-sammānaŋ upanetī" ti?

Tatth' eko āha: "uccā-kula-ppasūto asambhinnāya mahā-sammata-ppaveṇiyā jāto" ti. Aparo "abhijātiyā[4] tassa

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[1] *Supra*, Ud. 12.
[2] *Cf.* JA. ii, 415; DhpA. iii, 474; PJ. ii, 518.
[3] A. *omits;* PJ. upakkosam akaŋsu: sabbaŋ pāliyaŋ āgata-nayena veditabbaŋ.
[4] $C_{2,3}$ hīna.

anekāni acchariyāni pātubhūtānī" ti. Añño "Kāladevalan[1] vandāpetuŋ upanīto assa pādā parivattitvā tassa jaṭāsu patiṭṭhitā" ti. Aparo "vappa-mangala-kāle jambu-cchāyāya sayāpitassa vītikkante pi majjhantike jambu-cchāyā aparivattitvā ṭhitā"[2] ti. Añño "abhirūpo dassanīyo pāsādiko rūpa-sampattiyā" ti. Aparo "jiṇṇ' ātura-mata-pabbajita-saṅkhāta-nimitte disvā saŋvega-jāto aparimāṇaŋ[3] cakkavatti-rajjaŋ pahāya pabbajito" ti. Evaŋ aparimāṇa-kāla-sambhūtaŋ anañña-sādhāraṇaŋ Bhagavato puñña-sambhāraŋ ukkaŋsa-pārami-ppattaŋ nirupamaŋ[4] sallekha-paṭipadaŋ anuttarañ ca ñāṇaŋ pahāna-sampadâdi Buddh' ānubhāvaŋ ajānantā, attanā yathā-diṭṭhaŋ yathā-sutaŋ taŋ taŋ Bhagavato bahu-māna-kāraṇaŋ kittetvā, abahu-māna-kāraṇaŋ pariyesitvā, apassantā, "kena nu kho kāraṇena mayam samaṇassa Gotamassa ayasaŋ uppādetvā lābha-sakkāraŋ nāseyyāmā" ti?

Tesu eko tikhiṇa-mati evam āha: "Ambho, imasmiŋ satta-loke mātugāma-sukhe asattā sattā nāma n' atthi. Ayañ ca samaṇo Gotamo abhirūpo devasamo taruṇo attano samarūpaŋ mātugāmaŋ labhitvā sajjeyya.[5] Athā pi na sajjeyya,[5] janassa pana saṅkiyo bhaveyya. Handa mayaŋ Sundariŋ paribbājikaŋ tathā uyyojema yathā samaṇassa Gotamassa ayasaŋ paṭhaviyaŋ patthāreyyā" ti. Taŋ sutvā itare "suṭṭhu tayā cintitaŋ.[6] Evaŋ hi kate samaṇo Gotamo ayasena upadduto sīsaŋ ukkhipituŋ asakkonto yena vā tena vā palāyissatī" ti.

Sabb' eva ekajjhāsayā hutvā tathā uyyojetuŋ Sundariyā santikaŋ agamaŋsu. Sā te disvā "Kiŋ tumhe ekato āgatatthā" ti? āha. Titthiyā anālapantā ārāma-pariyante paṭicchanne ṭhāne[7] nisīdiŋsu. Sā tattha gantvā punappunaŋ ālapantī paṭivacanaŋ alabhitvā "kiŋ tumhākaŋ aparajjhiŋ[8]? Kasmā me paṭivacanaŋ na dethā" ti? "Kim pana tvaŋ

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[1] C_1 bāla-kāle.
[2] JA. i, 54.
[3] *So* A, $C_{2,3}$ *but* C. āgāminaŋ.
[4] C_1 anopamaŋ.
[5] C. sañjeyya.
[6] C. idaŋ suṭṭhu tayā re suṭṭhu cintitaŋ.
[7] *So* A, $C_{2,3}$ *but* C. padese.
[8] *So* A, *but* C. mayā aparajjhaŋ (?).

amhe bādhiyamāne[1] ajjhupekkhasī" ti? "Ko tumhe viheṭhetī" ti? "Kim pana tvaŋ na passasi samaṇaŋ Gotamaŋ amhe viheṭhetvā hata-lābha-sakkāre katvā vicarantan" ti? vatvā, tattha "Mayā kiŋ kātabban" ti? vutte, "Tena hi tvaŋ abhikkhaṇaŋ Jetavana-samīpaŋ gantvā, mahā-janassa evañ ca evañ ca vadeyyāsī" ti āhaŋsu. Sā pi sādhu ti sampaṭicchi.[2] Tena vuttaŋ: *aññatitthiyā paribbājakā Bhagavato sakkāraŋ asahamānā* ti ādi.

Tattha, *ussahasī* ti, sakkosi. *Atthan* ti, hitaŋ kiccaŋ vā. *Kyāhan* ti, kim ahaŋ. Yasmā te titthiyā tassā aññātakā pi samānā pabbajjā-sambandha-mattena taŋ saṅgaṇhituŋ[3] ñātakā viya hutvā *ussahasi tvaŋ*[4] *bhagini ñātīnaŋ atthaŋ kātun* ti āhaŋsu. Tasmā sā pi migī viya valliyā pāde laggā[5] "*jīvitam pi me pariccattaŋ*[6] *ñātīnaŋ atthāyā*" ti āha: *tena hī ti*, "yasmā tvaŋ 'jīvitam pi me tumhākaŋ atthāya pariccattan' ti vadasi, tvañ ca paṭhama-vaye ṭhitā abhirūpā sobhagga-ppattā ca, tasmā yathā tvaŋ nissāya samaṇassa Gotamassa ayaso uppajjissati, tathā kareyyāsī" ti vatvā, "*abhikkhaṇaŋ Jetavanaŋ gacchāhī*" ti uyyojesuŋ.

Sā pi kho bālā kakaca-danta-pantiyaŋ pupph' āvali-kīḷaŋ kīḷitu-kāmā viya,[7] pabhinna-madaŋ caṇḍa-hatthiŋ soṇḍāya parāmasantī viya, nalāṭena Maccuŋ[8] gaṇhantī viya, titthiyānaŋ vacanaŋ sampaṭicchitvā, mālā-gandha-vilepana-tambūla-mukha-vāsakâdīni gahetvā, mahājanassa Satthu dhammadesanaŋ sutvā, nagaraŋ pavisana-kāle Jetavan' abhimukhī gacchantī, "kahaŋ gacchasī" ti? ca puṭṭhā, "samaṇassa Gotamassa santikaŋ. Ahaŋ hi tena saddhiŋ eka-gandhakuṭiyaŋ vasāmī" ti vatvā, aññatarasmiŋ titthiy' ārāme vasitvā, pāto 'va Jetavana-maggaŋ otaritvā, nagar' ābhimukhī

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[1] C. viheṭhiyamāne. [2] *Cf.* JA. iv, 187.

[3] *So* A, C_1 (*i.e., conciliandi causâ*); C. paggahitun.

[4] St. *omits*.

[5] A, C_1 sā pi gavesiyamānā valli viya; C. sā pi migaŋ valli viya pāde laggā.

[6] A. pariyatta; *cf.* JA. iv, 413.

[7] A. bala kakādanta pantiyaŋ pupphāphali: C. pantiyā. [*The similes are from* DA. 37.]

[8] A, C_2 maccaŋ; *cf.* JA. iv, 417 (naḷātena maccuŋ ādāya.

āgacchantī, "kiŋ Sundari kahaŋ gatā 'sī" ti? ca puṭṭhā "samaṇena Gotamena saddhiŋ eka-gandha-kuṭiyaŋ vasitvā taŋ kilesa-ratiyā ramāpetvā[1] āgatā 'mhī" ti vadati (DhpA. iii, 475).

Tena vuttaŋ: *evaŋ ayyā ti kho Sundarī paribbājikā tesaŋ aññatitthikānaŋ paribbājakānaŋ paṭissutvā abhikkhaṇaŋ Jetavanaŋ agamāsī* ti. Titthiyā katipâhass' accayena dhuttānaŋ kahāpaṇe datvā, "gacchatha Sundariŋ māretvā samaṇassa Gotamassa gandha-kuṭiyā avidūre mālā-kacavar' antare nikhaṇitvā[2] ethā" ti vadiŋsu. Te tathā akaŋsu. Tato titthiyā "Sundariŋ na passāmā" ti kolāhalaŋ katvā rañño ārocetvā, "kattha pana tumhe parisaṅkathā" ti? raññā vuttā, "imesu hi divasesu Jetavane vasati. Tatr'[3] assa pavattiŋ na jānāmā" ti. "Tena hi gacchatha, naŋ tattha vicinathā" ti raññā anuññātā[4] attano upaṭṭhāke gahetvā, Jetavanaŋ gantvā vicinantā viya hutvā, mālā-kacavaraŋ khubhitvā,[5] tassa sarīraŋ mañcakaŋ āropetvā, nagaraŋ pavesetvā, "samaṇassa Gotamassa sāvakā 'Sattharā[6] kata-pāpakammaŋ paṭicchādessāmā' ti Sundariŋ māretvā mālā-kacavar' antare nikkhipiŋsū" ti rañño arocesuŋ. Rājā pi anupaparikkhitvā 'va "tena hi gacchatha nagaraŋ āhiṇḍathā" ti āha. Te nagara-vīthīsu "passatha samaṇānaŋ Sakyaputtiyānaŋ kamman" ti ādīni vadantā vicaritvā puna rañño nivesana-dvāraŋ āgamiŋsu.[7] Rājā Sundariyā sarīraŋ āmakasusāne aṭṭakaŋ āropetvā rakkhāpesi. Sāvatthi-vāsino ṭhapetvā Ariya-sāvake yebhūyyena "passatha samaṇānaŋ Sakyaputtiyānaŋ kamman" ti ādīni vatvā, antonagare bahinagare ca bhikkhū akkosantā vicariŋsu.

Tena vuttaŋ: *yadā te aññiŋsu aññatitthiyā paribbājakā voditthā*[8] *kho Sundarī* ti ādi; tattha *aññiŋsū* ti, jāniŋsu. *Vodiṭṭhā* ti, vyāpadiṭṭhā: 'Jetavanaŋ gacchantī ca āgacchantī ca visesato diṭṭhā, bahulaŋ diṭṭhā' ti attho. *Parikhā*[9] *kūpe* ti,

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[1] C_1 samassāsetvā.
[2] *Texts* nikkhipitvā, *but see below.*
[3] C. tath' assā; JA. tatr' assa; DhpA. tatr' assā.
[4] *So* C. *and texts;* A. vutte; C_1 vuttā.
[5] *Perhaps we should read with* A. viyūhitvā.
[6] C. Satthunā.
[7] JA, C. agamiŋsu; DhpA. āga-.
[8] St. (*text and Comy. corrupt*) te diṭṭhā.
[9] A. parikkhā.

dīghik' āvāṭe. *Yā sā mahārāja Sundarī* ti, mahārāja, yā sā imasmiŋ nagare rūpa-sundaratāya Sundarī ti pakatā abhiññātā paribbājikā. *Sā no na dissatī*[1] ti, sā amhākaŋ cakkhu viya jīvitaŋ viya ca piyāyitabbā idāni na dissati. *Yathā-nikkhittan* ti, purise āṇāpetvā mālā-kacavar' antare attanā yathā ṭhapitaŋ: yathā nikhātam pi ti pāṭho. Paṭhaviyaŋ nikhāta-ppakāran ti attho.

Rathiyāya rathiyan ti, vīthito vīthiŋ.[2] Vīthī hi vinivijjhanaka-racchā. *Singhāṭakan* ti, koṇa-racchā.[3] *Alajjino* ti, na lajjino: pāpaŋ ajigucchantā[4] ti attho. *Dussīlā* ti, nissīlā. *Pāpa-dhammā* ti, lāmaka-sabhāvā, nihīnâcārā. *Musāvādino* ti, dussīlā samānā 'sīlavanto mayan' ti alikavāditāya, musāvādino. *Abrahmacārino* ti, methuna-paṭisevitāya aseṭṭhacārino. *Ime hi nāmā* ti, hīḷentā vadanti. *Dhamma-cārino* ti, kusala-dhamma-cārino. *Samacārino* ti, kāya-kammâdi-samacārino. *Kalyāṇa-dhammā* ti, sundara-sabhāvā. *Paṭijānissanti* nāmā ti, sambandho. *Nāma*-sadda-yogena hi ettha paṭijānissantī ti anāgata-kāla-vacanaŋ. *Sāmaññan* ti, samaṇa-bhāvo, samita-pāpattā.[5] *Brahmaññan* ti, visiṭṭha-bhāvo, bāhita-pāpattā. *Kuto* ti, kena kāraṇena. *Apagatā* ti, apetā paribhaṭṭha.[6] *Purisa-kiccan* ti, methuna-paṭisevanaŋ sandhāya vadanti.

Atha bhikkhū taŋ pavattiŋ Bhagavato ārocesuŋ. Satthā "tena hi, bhikkhave, tumhe pi te manusse imāya gāthāya[7] paṭicodethā" ti vatvā *abhūta-vādī* ti gātham āha. Taŋ sandhāya vuttaŋ: *atha kho sambahulā*—pe—*nihīna-kammā manujā paratthā* ti. Tattha *n' eso*, *bhikkhave*, *saddo ciraŋ bhavissatī* ti, idaŋ Satthā sattâhassa ayasa-nipphattiŋ sabaññuta-ñāṇena jānitvā bhikkhū samassāsento āha. Gāthāya, *abhūta-vādī*[8] ti, parassa dosaŋ adisvā 'va, musā-vādaŋ katvā, abhūtena atacchena paraŋ abbhācikkhanto. *Yo vâpi katvā* ti, yo vā pana pāpa-kammaŋ katvā 'n' āhaŋ etaŋ karomi' ti āha. *Pecca*[9] *samābhavantī* ti, te ubho pi janā ito paralokaŋ

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[1] St. dassati. [2] A. vīthiyo vīthiyā.
[3] C. tikoṇa- (*cf.* PvA. 24, singhātake tikoṇa-racche).
[4] A. jigucchā-virahitā. [5] A. samita-pāpitā.
[6] A. paribbhaṭṭhā. [7] A. kathāya.
[8] DhpA. iii, 477. [9] A. pacca.

gantvā niray' ūpagamanena gatiyā samā bhavanti. Gati yeva hi nesaŋ paricchinnā,[1] āyu pana aparicchinnaŋ: bahukaŋ hi pāpaŋ katvā ciraŋ niraye paccanti,[2] parittaŋ katvā appamattakam eva kālaŋ paccanti. Yasmā pana tesaŋ ubhinnam pi lāmakam eva kammaŋ, tena vuttaŋ:—*nihīna-kammā manujā paratthā* ti, paratthā ti padassa purato peccā ti padena sambandho. Pecca parattha, ito gantvā te nihīna-kammā paraloke samā bhavantī ti attho.

Pariyāpuṇitvā ti, uggahetvā. *Akārakā*[3] ti, aparādhassa na kārakā. *Na y imehi katan* ti, evaŋ kira tesaŋ ahosi: 'imehi samaṇehi Sakyaputtiyehi addhā taŋ pāpakammaŋ na kataŋ, yaŋ aññatitthiyā ugghositvā sakala-nagaraŋ āhiṇḍiŋsu, yasmā ime amhesu evaŋ asabbhāhi pharusāhi vācāhi abbhācikkhantesu pi na kiñci vikāraŋ dassenti, khanti-soraccañ ca na vijahanti. Kevalam pana 'abhūta-vādi nirayaŋ upetī' ti dhammaŋ yeva vadantā *sapanti* yeva. Ime samaṇā Sakyaputtiyā amhe anupadhāretvā abbhācikkhante sapanti, āpādentā viya vadanti.[4] Athavā *yo vâpi*[5] *katvā na karomī ti câhā* ti, vadantā sapanti, attano akāraka-bhāvaŋ bodhetuŋ amhākaŋ sapathaŋ karonti ime ti attho. Tesaŋ hi manussānaŋ Bhagavatā bhāsita-gāthāya savana-samanantaram eva Buddh' ānubhāvena sārajjaŋ okkami, saŋvego uppajji, "na-y-idaŋ amhehi paccakkhato diṭṭhaŋ, sutaŋ nāma tathā pi hoti, aññathā pi hoti: ete ca aññatitthiyā imesaŋ anatthakāmā ahita-kāmā, tasmā te sandhāya na-y-idaŋ amhehi vattabbaŋ 'dujjānā hi samaṇā'" ti vatvā[6] te tato paṭṭhāya tato oramiŋsu.

Rājā pi yehi Sundarī māritā tesaŋ jānan' atthaŋ purise āṇāpesi. Atha kho te dhuttā[7] tehi kahāpaṇehi suraŋ pivantā aññam aññaŋ kalahaŋ kariŋsu. Tesu hi eko āha: "Tvaŋ Sundariŋ ekappahārena māretvā, mālā-kacavar' antare khipitvā, tato laddha-kahāpaṇehi suraŋ pivasi: hotu hotū" ti. Rājapurisā taŋ sutvā te dhutte gahetvā, rañño dassesuŋ.

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[1] C. -channā, āyū pana aparicchinnā.
[2] C. paccati.
[3] A, St. (*v.l.*) akāraṇa.
[4] A. honti.
[5] St. câpi.
[6] C. *omits*.
[7] *From* DhpA. 478.

Rājā "tumhehi sā māritā" ti? te dhutte pucchi. "Āma, devā" ti. "Kehi mārāpitā" ti? "Aññatitthiyehi, devā" ti. Rājā titthiye pakkosāpetvā tam atthaŋ paṭijānāpetvā, "ayaŋ Sundarī tassa samaṇassa Gotamassa avaṇṇaŋ āropetukāmehi amhehi mārāpitā. N' eva Gotamassa na Gotamasāvakānaŋ doso atthi. Amhākaŋ eva doso" ti. "Evaŋ vadantā nagaraŋ āhiṇḍathā" ti āṇāpesi. Te tathā akaŋsu. Mahājano sammad eva saddahi. Titthiyānaŋ dhikkāram akāsi.[1] Titthiyā manussa-vadha-daṇḍaŋ pāpuṇiŋsu. Tato paṭṭhāya Buddhassa bhikkhu-sanghassa ca bhiyyoso-mattāya sakkāra-sammāno mahā ahosi.

Bhikkhū acchariy' abbhuta-citta-jātā Bhagavantaŋ upasaṅkamitvā attano pītiŋ pavedesuŋ.[2] Tena vuttaŋ: *atha kho sambahulā bhikkhū*—pe—*antarahito bhante so saddo* ti. Kasmā pana Bhagavā 'titthiyānaŋ idaŋ kamman' ti bhikkhūnaŋ n' ārocesi? Ariyānaŋ tāva ārocanena payojanaŋ n' atthi.[3] Puthujjanesu pana "ye na saddaheyyuŋ, tesaŋ taŋ dīgha-rattaŋ ahitāya dukkhāya saŋvatteyyā" ti (S. ii, 255) n' ārocesi. Api c' etaŋ Buddhānaŋ anāciṇṇaŋ yaŋ anāgatassa īdisassa vatthussa ācikkhanaŋ. Par' ānuddesikam eva hi Bhagavā sankilesa-pakkhaŋ vibhāveti, kammañ ca kat' okāsaŋ na sakkā nivattetun ti abbhakkhānaŋ tannimittañ ca Bhagavā ajjh' upekkhanto nisīdi. Vuttaŋ h' etaŋ:

> Na antalikkhe na samudda-majjhe na pabbatānaŋ vivaraŋ pavissa
> Na vijjati so jagati-ppadeso yattha-ṭṭhito muñceyya pāpakammā ti (Dhp. 127)

Etam atthaŋ viditvā ti, mamma-cchedana-vasenā pi bālajanehi pavattitaŋ durutta-vacanaŋ[4] khantī-bala-samannāgatassa dhīrassa dutitikkhā nāma n' atthī ti imaŋ atthaŋ sabbâkārato viditvā. *Imaŋ udānan* ti, imaŋ adhivāsanakhantī-bala-vibhāvanaŋ udānaŋ udānesi.

Tattha *tudanti vācāhi janā asaŋyatā sarehi*[5] *sangāma-gataŋ*

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[1] A. vikāram adāsi; C₁₋₃ cikkāram adāsi; DhpA, JA. *omit.*
[2] C₂, ₃ abhivādetvā attamanā paṭivedesuŋ.
[3] *Cf.* PJ. ii, 521.
[4] *Cf.* DhpA. 75.
[5] St. parehi; *MSS.* sarehi.

va kuñjaran ti, kāyika-saŋvarâdisu kassaci pi saŋvarassa abhāvena. *Asaŋyatā*, avinītā bālajanā, *sarehi*, sāyakehi, *sangāma-gataŋ*, yuddha-gataŋ, *kuñjaraŋ* va, hatthi-nāgaŋ paṭiyodhā viya vācā-sattīhi,[1] *tudanti*, vijjhanti. Ayaŋ tesaŋ sabhāvo. *Sutvāna vākyaŋ pharusaŋ udīritaŋ adhivāsaye bhikkhu aduṭṭha-citto* ti, taŋ pana tehi bāla-janehi udīritaŋ bhāsitaŋ mamma-ghaṭṭana-vasena pavattitaŋ *pharusaŋ vākyaŋ*, vacanaŋ abhūtaŋ bhūtato nibbeṭhento mama kakac' ūpam' ovādaŋ[2] anussaranto īsakam pi aduṭṭha-citto hutvā 'saŋsāra-sabhāvo eso' ti saŋsāre bhayaŋ ikkhaṇa-sīlo *bhikkhu adhivāsaye*, adhivāsana-khantiyaŋ ṭhatvā khameyyā ti attho.

Etth' āha, kim pana taŋ kammaŋ ? Yaŋ aparimāṇa-kālaŋ sakkaccaŋ upacita-vipula-puñña-sambhāro Satthā evaŋ dāruṇaŋ abhūt' abbhakkhānaŋ pāpuṇī ti, vuccate:—Ayaŋ so Bhagavā Bodhisatta-bhūto atīta-jātiyaŋ Munāli nāma dhutto hutvā pāpajana-sevi ayoniso-manasikāra-bahulo vicarati. So ekadivasaŋ Surabhiŋ nāma Pacceka-sambuddhaŋ nagaraŋ piṇḍāya pavisituŋ cīvaraŋ pārupantaŋ passi. Tasmiñ ca samaye aññatarā itthī tassa avidūre[3] gacchantī, "dhutto abrahmacārī ayaŋ samaṇo" ti abbhācikkhi. So tena kammena bahūni vassa-sahassāni niraye paccitvā tass' eva kammassa vipāk' āvasesena idāni Buddho hutvā pi Sundariyā kāraṇā abbhakkhānaŋ pāpuṇi. Yathā c' etaŋ evaŋ Ciñcamāṇavikâdīnaŋ[4] vikārak' itthīnaŋ Bhagavato abbhakkhānâdīni dukkhāni nipphannāni sabbāni pubbe katassa kammassa vipāk' āvasesāni, yāni kammāni pilotikānī[5] ti vuccanti. Vuttaŋ h' etaŋ *Apudāne* (i. 299):

'Anotatta-sarâsanne ramaṇīye silātale
Nānā-ratana-pajjote nānā-gandha-van' antare
Mahatā bhikkhu-sanghena upeto Loka-nāyako
Āsīno byākari tattha pubba-kammāni attano.

Suṇātha,[6] bhikkhavo, mayhaŋ yaŋ kammaŋ pakataŋ mayā
Pilotikassa[7] kammassa Buddhatte[8] pi vipaccati.

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[1] C. satth-.
[2] M. i, 129 (*kakac' ūpama-Suttaŋ*); *cf.* VM. 298; Thag. 441.
[3] C. avidūrena gacchati.
[4] *Cf.* JA. iv, 187, *etc.*; DhpA. iii, 178.
[5] A. vilokiyāni; C$_{s}$. lokiyāni.
[6] Ap. i (Lilley), suṇotha.
[7] Ap. i, *op. cit.* pilotiyassa.
[8] *Ibid.* -atthe.

Munāli nām' ahaŋ dhutto pubbe aññāya jātiyā
Pacceka-buddhaŋ Surabhiŋ abbhācikkhiŋ adūsakaŋ.
Tena kamma-vipākena niraye saŋsariŋ ciraŋ,
Bahu vassa-sahassāni dukkhaŋ vedemi vedanaŋ.[1]
Tena kamm'-āvasesena idha pacchimake bhave
Abbhakkhānaŋ mayā laddhaŋ Sundarikāya kāraṇā.
Sabb' ābhibhussa Buddhassa Nando nām' āsi sāvako
Naŋ abbhakkhāya niraye ciraŋ saŋsaritaŋ mayā.
Dasa-vassa-sahassāni niraye saŋsariŋ ciraŋ
Manussa-dehaŋ patvā 'haŋ abbhakkhānaŋ bahuŋ labhiŋ.
Tena kamm' āvasesena Ciñcamāṇavikā mama[2]
Abbhācikkhi abhūtena jana-kāyassa āgatā.
Brāhmaṇo sutavā āsim ahaŋ sakkata-pūjito
Mahāvane pañca-sate mante vācesiŋ māṇave.
Tathâgato isi Bhīmo pañc' ābhiñño mah' iddhiko:
Tañ c' āhaŋ āgataŋ disvā abbhācikkhim adūsakaŋ.
Tato 'haŋ avacaŋ sisse "kāma-bhogī ayaŋ isi."
Mayham pi bhāsamānassa anumodiŋsu māṇavā.
Tato māṇavakā sabbe bhikkhamānā[3] kule kule
Mahājanassa āhaŋsu "kāma-bhogī ayaŋ isi."
Tena kamma-vipākena pañca-bhikkhu-satā ime
Abbhakkhānaŋ labhuŋ sabbe Sundarikāya kāraṇā.
Vemātu*-bhātikaŋ pubbe dhana-hetu haniŋ ahaŋ,
Pakkhipiŋ giri-duggasmiŋ silāya ca apiŋsayiŋ.[4]
Tena kamma-vipākena Devadatto silaŋ khipi:
Abbhuṭṭhā[5] phassayi pāde mama pāsāṇa-sakkharā.
Pure 'haŋ dārako hutvā, kīḷamāno mahāpathe
Pacceka-buddhaŋ disvāna magge sakalikaŋ dahiŋ.[6]

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[1] *This verse reads in* DhpA. iii, 512 (*appendix*):
. . . niraye paccati ciraŋ
Bahūni vassa-sahassāni niraye sañcariŋ ahaŋ.
[2] *Ibid.* (*as above*), *but* C. mamaŋ *and* aggato.
[3] C. -māno. * Ap. i, Dvemātā-bhātaro.
[4] A. ahaŋsayiŋ; C. aphassayiŋ.
[5] A. ahaṭṭhaŋ pisayi; C_2 anguṭṭhaŋ. Ap. i, anguṭṭhan piŋsayī.
[6] A. sakalikaŋ dahiŋ; C. saṅkhalikaŋ dahiŋ; C_1 sakalikaŋ ruhiŋ.

Tena kamma-vipākena idha pacchimake bhave
Aduṭṭhaŋ maŋ Devadatto abhimāre[1] payojayi.

Hatth' āroho pure āsiŋ, pacceka-munim uttamaŋ
Piṇḍāya vicarantaŋ tam āsādesiŋ gajen' ahaŋ.

Tena kamma-vipākena bhanto Nāḷāgirī gajo
Giribbaje purāvare dāruṇo sam* upāgami.

Rājā 'haŋ khattiyo āsiŋ, sattiyā purisaŋ[2] haniŋ.
Tena kamma-vipākena niraye paccasiŋ[3] bhusaŋ.

Kammuno tassa sesena so 'dāni† sakalaŋ mama
Pāde chaviŋ vināsesi. Na hi kammaŋ vinassati.

Ahaŋ kevaṭṭa-gāmasmiŋ ahu kevaṭṭa-dārako.
Macchake ghātite disvā janayiŋ somanassataŋ.[4]

Tena kamma-vipākena sīsa-dukkham ahu mama.
Sakyā ca sabbe haññiŋsu yadâhani Viḍūḍabho.[5]

Phussass' āhaŋ pāvacane sāvake paribhāsayiŋ
"Yavaŋ khādatha bhuñjetha mā ca bhuñjetha sāliyo."

Tena kamma-vipākena temāsaŋ khāditaŋ yavaŋ
Nimantito brāhmaṇena Verañjāyaŋ vasiŋ kadā.[6]

Nibbuddhe[7] vattamānamhi Malla-puttaŋ nisedhayiŋ.[8]
Tena kamma-vipākena piṭṭhi-dukkham ahu mama.

Tikicchako aham āsiŋ: seṭṭhi-puttaŋ virecayiŋ:
Tena kamma-vipākena h' eti[9] pakkhandikā mama.

Avacâhaŋ Jotipālo Kassapaŋ Sugataŋ tadā,
"Kuto nu bodhi muṇḍassa? Bodhi parama-dullabhā."

Tena kamma-vipākena akariŋ[10] dukkaraŋ bahuŋ:
Chabbassān' Uruvelāyaŋ tato bodhim apāpuṇiŋ.

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[1] A, $C_{2,3}$ abhimāre; C. abhicore (*cf.* JA. ii, 199, Devadatta abhimāre payojesi, silaŋ pavijjhi Nāḷāgirim pi payojesi). Ap. i, vadhatthaŋ maŋ.

* Ap. i, mam.

[2] A. parisaŋ; C. purisaŋ.

[3] A. paccayaŋ; C. pacc' ahaŋ.

† Ap. i, c' ādinnaŋ . . . pakopesi.

[4] C. Somanass' ahaŋ.

[5] *Cf.* JA. iv, 152.

[6] *Cf.* JA. iii, 494; A. kadā (*quondam*); C. tadā.

[7] DA. 85 (Malla-yuddhaŋ).

[8] *So* A, C_2, *but* C. Malla-yuddhaŋ niyojayiŋ; *cf.* JA. ii, 96.

[9] A. Ap. i, hoti.

[10] Ap. i, ācariŋ.

Nâhaŋ etena maggena pāpuṇiŋ bodhim uttamaŋ.
Kummaggena gavesissaŋ pubba-kammena vārito.[1]

Puñña-pāpa-parikkhīṇo sabba-santāpa-vajjito
Asoko anupāyāso nibbāyissam anāsavo.'

Evaŋ Jino viyākāsi bhikkhu-sanghassa aggato[2]
Sabb' ābhiññā-bala-ppatto Anotatta-mahāsare ti.'

Aṭṭhama-Sutta-Vaṇṇanā
niṭṭhitā.

9.

Navame, *Upasenassā* ti, ettha Upaseno ti tassa therassa nāmaŋ. Vaṅganta-brāhmaṇassa pana puttattā Vaṅganta-putto ti ca voharanti.[3] Ayaŋ hi thero āyasmato Sāriputtassa kaniṭṭha-bhātā sāsane pabbajitvā appaññatte sikkhāpade upasampadāya dvivasso upajjhāyo hutvā, ekaŋ bhikkhuŋ upasampādetvā, tena saddhiŋ Bhagavato upaṭṭhānaŋ gato.[4] Tassa bhikkhuno Bhagavatā tassa saddhi-vihārika-bhāvaŋ pucchitvā *Khandhake* āgata-nayena "atilahuŋ kho tvaŋ, mogha purisa, bāhullāya āvatto yadidaŋ gaṇa-bandhiyan[5]" ti (Vin. i, 59) vigarahito, kasâbhihato viya ājānīyo saŋvigga-mānaso "yadi p' āhaŋ idāni parisaŋ nissāya Bhagavatā vigarahito, parisaŋ yeva pana nissāya pasaŋsiyo bhaveyyan" ti ussāha-jāto sabbe dhuta-dhamme samādāya vattamāno vipassanaŋ ārabhitvā, na cirass' eva chaḷabhiñño paṭisambhida-ppatto mahākhīṇ' āsavo hutvā, attano nissitake dhutaṅga-dhare eva katvā, tehi saddhiŋ Bhagavantaŋ upasaṅkamitvā, santata[6]-sikkhāpade āgata-nayena, "pāsādika kho tyāyaŋ, Upasena, parisā" ti (MP. 360) parisā-vasena Bhagavato santike[7] laddha-pasaŋso, "etad aggaŋ, bhikkhave, mama sāvakānaŋ bhikkhūnaŋ samanta-pāsādikānaŋ yadidaŋ Upa-

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[1] A. Ap. i, kārito.
[2] A. attano.
[3] A. omits.
[4] *Cf.* Vin. i, 59; AngA. 270; JA. ii, 300.
[5] V. -bandhikaŋ.
[6] santhata so.
[7] C. santikā.

seno Vañganta-putto" ti (A. i, 24) etad agge ṭhapito asītiyā mahāsāvakesu abbhantaro.

So ekadivasaŋ pacchābhattaŋ piṇḍapāta-paṭikkanto antevāsikesu attano attano divaṭṭhānaŋ gatesu udaka-kumbhato udakaŋ gahetvā, pāde pakkhāletvā, gattāni sīti-katvā, camma-khaṇḍaŋ attharitvā, divā-ṭṭhāne divā-vihāraŋ nisinno attano guṇe āvajjesi. Tassa te aneka-satā aneka-sahassa poñkh' ānupoñkhaŋ[1] upaṭṭhahiŋsu. So "mayhaŋ tāva sāvakassa sato ime evarūpā guṇā. Kīdisā nu kho mayhaŋ Satthu guṇā" ti Bhagavato guṇâbhimukhaŋ manasikāraŋ pesesi. Ten' assa tāni ñāṇa-bal' ānurūpaŋ aneka-koṭi-sahassāni upaṭṭhahiŋsu. So "evaŋ-sīlo me Satthā evaŋ-dhammo evaŋ-pañño evaŋ-muttī" ti ādinā ca "iti pi so Bhagavā Arahaŋ Sammā-sambuddho" ti ādinā ca āvibhāv' ānurūpaŋ. Satthu guṇe anussaritvā, tato "svākkhāto" ti ādinā dhammassa, "supaṭipanno" ti ādinā ariya-sanghassa ca guṇe anussari. Evaŋ mahāthero anekâkāra-vokāraŋ ratana-ttaya-guṇesu āvibhūtesu attanā pamudito uḷāra-pīti-somanassaŋ paṭisaŋvedento nisīdi.

Tam atthaŋ dassetuŋ *āyasmato Upasenassa Vañganta-puttassa raho-gatassā* ti ādi vuttaŋ. Tattha *rahogatassā* ti, rahasi gatassa. *Paṭisallīnassā* ti, ekī-bhūtassa. *Evaŋ cetaso parivitakko udapādī* ti, evaŋ idāni vuccamān' ākāro citassa vitakko uppajji. *Lābhā vata me* ti, ye ime manussatta-buddh' uppāda-saddhā-samadhigamâdayo aho vata me ete lābhā. *Suladdhaŋ vata me* ti, yaŋ kiñc' idaŋ mayā Bhagavato sāsane pabbajj' upasampadā-ratana-ttaya-payirupāsanâdi paṭiladdhaŋ, taŋ me aho vata suṭṭhu laddhaŋ. Tattha kāraṇam āha. *Satthā ca me* ti ādinā. Tattha diṭṭha-dhammika-samparāyika-param' atthehi yathârahaŋ satte anusāsatī ti, *Satthā*. Bhāgyavantatâdīhi kāraṇehi, *Bhagavā*.[2] Ārakattā kilesehi saŋsāra-cakkassa vā arānaŋ hatattā, kilesâdīnaŋ hatattā, paccayâdīnaŋ arahattā, pāpa-karaṇe rahā-bhāvā,

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[1] *So* A, $C_{2,3}$, *but* C. peñkhânupeñkhaŋ (? *for* pekkh' ānupekkhaŋ [*cogitationes*]); *but the context here favours* poñkh- (*cf. infra*, Jaccandha Vagga, 3, p. 337).

[2] VvA. 231.

arahaŋ.[1] Sammā sāmaŋ va sabba-dhammānaŋ Buddhattā *sammā-sambuddho* ti, ayam ettha saṅkhepo. Vitthāro pana *Visuddhi-Magge* Buddh' ānussati-niddesato gahetabbo.

Svākkhāte ti,[2] suṭṭhu akkhāte, ekanta-nīyānikaŋ katvā kathite.[3] *Dhamma-vinaye*[4] ti, pāvacane. Taŋ pan' etaŋ yathânusiṭṭhaŋ · paṭipajjamānānāŋ saŋsāra-dukkha-pātato dhāraṇena rāgâdi-kilesa-vinayanena ca dhamma-vinayo ti vuccati. *Sabrahmacāriyo* ti, seṭṭh' aṭṭhena brahma-saṅkhātaŋ Bhagavato sāsanaŋ ariya-maggañ ca[5] samānaŋ caranti paṭipajjantī ti, sabrahmacāriyo. *Sīlavanto* ti, magga-sīla-phala-sīla-vasena sīlavanto. *Kalyāṇa-dhammā* ti, 'samādhi-paññā-vimutti-vimutti-ñāṇa-dassanâdayo kalyāṇā sundarā dhammā etesaŋ atthī' ti, kalyāṇa-dhammā. Etena sanghassa suppaṭipattiŋ dasseti. *Sīlesu c' amhi paripūrakārī* ti, 'aham pi pabbajitvā na tiracchāna-kathā-kathiko kāya-daḍḍhī[6]-bahulo hutvā vihāsiŋ. Atha kho pāṭimokkha-saŋvarâdi-catubbidham pi sīlaŋ akhaṇḍaŋ acchiddaŋ asabalaŋ akammāsaŋ bhujissaŋ viññu-ppasatthaŋ aparāmaṭṭhaŋ katvā[7] paripūrento ariya-maggam yeva pāpesin[8]'. ti vadati. Etena heṭṭhima-phala-dvaya-sampattiŋ attano dīpeti: sotâpanna-sakadāgāmino pi sīlesu paripūrakārino.[9]

Samāhito[10] *c' amhi ekagga-citto* ti, upacār' appanā-bhedena samādhinā sabbathā pi samāhito ca amhi avikkhitta-citto. Iminā samādhismiŋ paripūrakāritā-vacanena tatiya-phala-sampattim attano dīpeti. Anāgāmino hi samādhismiŋ paripūrakāri. *Arahā c' amhi khīṇâsavo* ti, kām' āsavâdīnaŋ sabbaso khīṇattā khīṇâsavo, tato eva parikkhīṇa-bhāva-saŋyojano sadevake loke agga-dakkhiṇeyyatāya arahā c' amhi. Etena attano kata-karaṇīyataŋ dasseti. *Mahiddhiko c' amhi mahânubhāvo* ti, adhiṭṭhāna-vikubbanâdi-iddhisu mahatā vasī-bhāvena samannāgatattā mahiddhiko: uḷārassa

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[1] VM. 198; PJ. ii, 441; *cf. supra*, pp. 84, 106.
[2] St. -khyāte; VM. 214-5.
[3] *So* A, C_1, *but* C. bhāsite.
[4] *Cf.* Sam. Vin. 325-6.
[5] *So* A, C_1, *but* C. magga-saccaŋ.
[6] A. viriya-daḷha-bahulo. *See Pāli Dict. s.v.; cf.* VM. i, 127; DA. 89.
[7] *Cf.* D. i, 94.
[8] A. pāvisiŋ; C. pācesiŋ (? pavesiŋ).
[9] *Cf.* VM. 6.
[10] *Cf.* VM. 410 (upacāra-ppatta appanā-patto ti).

puññ' ānubhāvassa guṇ' ānubhāva-sampattiyā mahânubhāvo ca asmiŋ. Etena so lokiy' ābhiññā-nav' ānupubba-vihāra-samāpatti-yogam attano dīpeti. Abhiññāsu vasī-bhāvena hi ariyā yad-icchita-nipphādanena mahiddhikā, pubb' ūpanissāya-sampattiyā nānā-vihāra-samāpattīhi ca visodhita-santānattā mahânubhāvā ca hontī ti.

Bhaddakaŋ me jīvitan ti, evaŋ-vidha[1]-sīlâdiguṇa-samannāgatassa me yāv' āyaŋ kāyo dharati, tāva sattānaŋ hita-sukham eva vaḍḍhati puñña-kkhetta-bhāvato jīvitam pi me bhaddakaŋ, sundaraŋ. *Bhaddakaŋ maraṇan* ti, sace pan' idaŋ khandhapañcakaŋ ajjhattaŋ vā imasmiŋ yeva khaṇe anupādāno viya jātavedā nibbāyati, naŋ appaṭisandhikaŋ parinibbāna-saṅkhātaŋ maraṇam pi me bhaddakan ti, ubhayattha tādibhāvaŋ dīpeti. Evaŋ mahāthero appahīna-somanass' ubbilāvitatt' ussannattā uḷāra-somanassataŋ dhamma-bahumānena dhamma-pīti-paṭisaŋvedanena parivitakkesi. Taŋ Satthā gandhakuṭiyaŋ nisinno yeva sabbaññuta-ñāṇena jānitvā jīvite maraṇe ca tassa tādi-bhāva-vibhāvanaŋ imaŋ udānaŋ udānesi.

Tena vuttaŋ: *atha kho Bhagavā imaŋ udānaŋ udānesī* ti; tattha *yaŋ jīvitaŋ na tapatī* ti, yaŋ khīṇâsava-puggalaŋ jīvitaŋ āyati-kkhandha-ppavattiyā sabbena sabbaŋ abhāvato *na tapati*, na bādhati; vattamānam eva vā jīvitaŋ sabbaso saṅkhāta-dhammattā sati-paññā-vepulla-ppattiyā sabbattha satisampajañña-samāyogato na bādhati. Yo hi andha-puthujjano pāpajana-sevī ayoniso manasikāra-bahulo katâkusalo akatapuñño so 'akataŋ vata me kalyāṇan' ti ādinā vippaṭisārena tappatī ti, tassa jīvitaŋ tapati nāma. Itare pana akata-pāpā kata-puññā kalyāṇa-puthujjanena saddhiŋ satta-sekhā vā tapanīya-dhamma-parivajjanena atapanīya-dhamma-samannāgamena ca pacch' ānutāpena na tappantī ti, na tesaŋ jīvitaŋ tappati. Khīṇâsave pana vattabbam eva n' atthī ti pavattidukkha-vasena atta-vaṇṇanā katā. *Maraṇante na socatī* ti maraṇa-saṅkhāte ante pariyosāne maraṇa-samīpe vā na socati. Anāgāmi-maggen' eva sokassa samugghātitattā.

Sa ve[2] *diṭṭha-pado dhīro soka-majjhe na socatī* ti, so dukkhâ-

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[1] *So* A, C_1, *but* C. vividha. [2] St. sace.

dīnaŋ[1] catunnaŋ dhamma-padānaŋ nibbānass' eva vā diṭṭhattā, *diṭṭha-pado*. Dhiti-sampannattā, *dhīro*,[2] khīṇâsavo. Socana-dhammattā, *sokā* ti, laddha-nāmānaŋ avīta-rāgānaŋ sattānaŋ soka-hetūnaŋ vā loka-dhammānaŋ *majjhe* ṭhatvā pi *na socati*. Sabbaso soko-hetūnaŋ abhāvaŋ dīpetuŋ[3] *ucchinna-bhava-taṇhassā* ti ādim āha. Tattha yassa agga-maggena sabbaso ucchinnā bhava-taṇhā tassa avasesa-kilesānaŋ anavasesa-vūpasamena santa-cittassa khīṇâsava-bhikkhuno. *Vikkhīṇo*[4] *jāti-saŋsāro* ti, jāti-ādiko,

Khandhānaŋ paṭipāṭi dhātu-āyatanānañ[5] ca
Abbhocchinnaŋ[6] vattamānānaŋ[7] saŋsāro ti pavuccatī ti
(PJ. ii, 426)

vutta-lakkhaṇo saŋsāro visesato khīṇo: tasmā *n' atthi tassa punabbhavo* ti; yasmā tassa evarūpassa ariya-puggalassa āyati punabbhavo n' atthi, tasmā tassa jāti-saŋsāro khīṇo. Kasmā pan' assa punabbhavo n' atthi? Yasmā ucchinna-bhava-taṇho santa-citto ca hoti, tasmā ti āvattetvā vattabbaŋ. Athavā vikkhīṇo jāti-saŋsāro tato eva n' atthi tassa punabbhavo ti attho yojetabbo.

Navama-Sutta-Vaṇṇanā
niṭṭhitā.

10.

Dasame, *attano upasaman* ti, sāvaka-pāramī-matthaka-ppattiyā hetu-bhūtaŋ aggamaggena attano anavasesa-kilesa-vūpasamaŋ. Āyasmā hi Sāriputto anupasanta-kilesānaŋ sattānaŋ rāgâdi-kilesa-janita-santāpa-daratha-pariḷāha-duk-khassa hetu-bhūtaŋ kiles' ābhisaṅkhāra-nimittaŋ jāti-jarā-byādhi-maraṇa-soka-paridevâdi-dukkhañ ca paccakkhato dis-

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[1] A. anābhijjhâdīnaŋ. [2] *Cf.* Nidd. i, 44.
[3] Sn. 746. [4] Sn. *has* vitiṇṇo.
[5] A. ayatanāni ca; C. āyatanāna ca; PJ. -nāna(ñ)ca.
[6] A. abbhocchina; C, PJ. abbocchinnaŋ (*there is sometimes a confusion between this word and* abbokiṇṇa. *See Pāli Dict. and refs.*).
[7] A. vattamāna; C. vattamānaŋ; PJ. -mānānaŋ.

vā, atīt' ānāgate pi nesaŋ vaṭṭa-mūlakaŋ dukkhaŋ paritulетvā, karuṇāyamāno attanā pi puthujjana-kāle anubhūtaŋ kilesa-nimittaŋ vā anappakaŋ dukkhaŋ anussaritvā, 'īdisassa nāma mahā-dukkhassa hetu-bhūtā kilesā idāni me suppahīnā' ti attano kilesa-vūpasamaŋ abhiṇhaŋ paccavekkhati. Paccavekkhanto ca 'ime me kilesā sotâpatti-maggena upasamitā, ettakā sakadāgāmi-maggena, ettakā anāgāmi-maggena, ettakā arahatta-maggena upasamitā' ti, taŋ taŋ magga-ñāṇehi odhiso kilesānaŋ upasamita-bhāvaŋ paccavekkhati. Tena vuttaŋ: *attano upasamaŋ paccavekkhamāno* ti. Apare thero arahatta-phala-samāpattiŋ samāpajjitvā, taŋ paccavekkhitvā 'imassa vat' āyaŋ santa-paṇīta-bhāvo accanta-santatāya asaṅkhatāya dhātuyā ārammaṇato sayañ ca samma-d-eva kilesa-vūpasamā' ti evaŋ abhiṇhaŋ vūpasamaŋ paccavekkhatī ti vadanti. Aññe pana anavasesa-kilesānaŋ vūpasamā pariyosāne jātaŋ agga-phalam ev' ettha vūpasamo nāma, taŋ paccavekkhamāno nisinno ti. *Etam atthaŋ viditvā* ti, yadidaŋ āyasmato Sāriputtassa hāsupaññatâdi[1]-hetubhūtaŋ sāvakesu anañña-sādhāraṇaŋ kilesa-ppahānaŋ agga-phalaŋ va vūpasamaŋ pariyāyena vuttaŋ tassa paccavekkhana-saṅkhātaŋ atthaŋ sabbâkārato viditvā, tad-ānubhāva-dīpakaŋ imaŋ udānaŋ udānesi.

Tattha *upasanta-santa-cittassā* ti, upasantam eva hutvā santaŋ cittaŋ etassā ti, upasanta-santa-citto. Samāpattiyā vikkhambhanena hi santa-kilesattā upasanta-cittaŋ na sabbathā upasanta-santan ti vuccati. Tassa upasantassa anaccantika-bhāvato, na tathā agga-maggena. Tena pana accantam eva kilesānaŋ samucchinnattā arahato cittaŋ puna kilesānaŋ anupasametabbatāya samatha-vipassanā heṭṭhima-maggehi upasanta-kilesaŋ hutvā, accanta-santa-bhāvato 'va upasantasantan ti vuccati. Tena vuttaŋ upasantam eva hutvā santaŋ cittaŋ etassā ti upasanta-santa-citto ti. *Upasantan* ti vā vūpasamo vuccati, accant' ūpasamena santa-cittassā ti attho. Athavā sati pi sabbesaŋ khīṇ' āsavānaŋ anavasesa-kilesavūpasame sāvaka-pāramī-ñāṇassa pana matthaka-ppattihetubhūto sāvakesu anañña-sādhārano saviseso Dhammase-

[1] A, C. hāsu (DA. 412 hāsa-).

nāpatino kilesa-vūpasamo ti dassento[1] Satthā *upasanta*-saddena visesetvā āha upasanta-santa-cittassā ti. Tatr' āyam attho:—bhusaŋ daḷhaŋ vā santaŋ upasantaŋ, tena vūpasamena saŋyamena vūpasantam eva hutvā vā santam upasanta-santaŋ tādisaŋ cittaŋ, etassā ti sabbaŋ purima-sadisam eva. Tathā h' esa Bhagavatā "Sāriputto, bhikkhave, mahāpañño hāsupañño javana-pañño tikkha-pañño nibbedhika-pañño" ti (S. i, 63) ādinā aneka-pariyāyena vaṇṇito thomito.

Netti-cchinnassā ti, netti vuccati bhava-taṇhā, saŋsārassa nayanato. Sā netti chinnā etassā ti netti-cchinno. Tassa netti-cchinnassa, pahīna-taṇhassa[2] ti attho. *Mutto so Māra-bandhanā* ti, so evaŋvidho parikkhīṇa-bhava-saŋyojano sabbasmā Māra-bandhanato mutto, na tassa Māra-bandhana-mocanāya karaṇīyaŋ atthi. Tasmā Dhammasenāpati attano vūpasamaŋ paccavekkhatī ti. Sesaŋ vutta-nayam eva.

Dasama-Sutta-Vaṇṇanā niṭṭhitā.
Niṭṭhitā ca Catuttha-Vagga-Vaṇṇanā.

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[1] *So* A, C_2, *but* C. dassetuŋ.
[2] A. taṇhāyā; *cf.* It., p. 94.

V.

MAHĀ-VAGGA *OR* SOṆATHERASSA-VAGGA

1.

Mahāvaggassa[1] paṭhame; *Mallikāya deviyā*[2] *saddhin* ti, Mallikāya nāma attano mahesiyā saha. *Upari-pāsāda-vara-gato* ti, pāsāda-varassa uparigato. *Koc' añño attanā piyataro* ti, koci añño attanā piyāyitabbataro. *Atthi nu kho te* ti, kin te atthī ti ? deviŋ pucchati. Kasmā pucchati ? Ayaŋ hi Sāvatthiyaŋ duggata-mālā-kārakassa dhītā ekadivasaŋ āpaṇato pūvaŋ gahetvā mālârāmaŋ gantvā khādissāmī ti gacchantī paṭipathe bhikkhu-sangha-parivutaŋ Bhagavantaŋ bhikkhâcāraŋ pavisantaŋ disvā, pasanna-cittā taŋ Bhagavato adāsi. Satthā tathārūpe ṭhāne nisīdan' ākāraŋ dassesi. Ānanda-thero cīvaraŋ paññāpetvā adāsi. Bhagavā tattha nisīditvā, taŋ pūvaŋ paribhuñjitvā mukhaŋ vikkhāletvā, sitaŋ pātvākāsi. Thero " ko imissa, bhante, dānassa vipāko bhavissatī " ti pucchi. " Ajjh' esā, Ānanda, Tathāgatassa paṭhamaŋ bhojanaŋ adāsi. Ajj' eva Kosala-rañño agga-mahesī bhavissati piya-manāpā " ti.

Taŋ divasam eva ca rājā Kāsigāme bhāgineyyena saddhiŋ yujjhitvā[3] parājito palāyitvā, āgato nagaraŋ pavisanto " bala-kāyassa āgamanaŋ āgamessāmī " ti taŋ māl' āramaŋ pāvisi. Sā rājānaŋ āgataŋ passitvā, tassa vattam akāsi. Rājā tassā vatte pasīditvā, pitaraŋ pakkosāpetvā mahantaŋ issariyaŋ

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[1] St. Sonatherassa.

[2] *The story and* gāthās *are at* S. i, 75, *the latter explained at* VM. 297 *and* SA. *ad loc.*; *cf.* JA. iii, 405.

[3] JA. (Ajātasattunā saddhiŋ yujjhanto).

datvā taŋ antepuraŋ atiharāpetvā,[1] agga-mahesi-ṭṭhāne ṭhapesi.

Ath' ekadivasaŋ rājā cintesi: "mayā hi imissā mahantaŋ issariyaŋ dinnaŋ. Yannūn' āhaŋ imaŋ puccheyyaŋ 'ko te piyo?' ti. Sā 'tvaŋ me, mahārāja, piyo' ti vatvā, puna maŋ pucchissati. Ath' ass' āhaŋ 'mayham pi tvaŋ yeva piyā' ti vakkhāmī" ti. Iti so aññamaññaŋ vissāsa-janan' atthaŋ sammodanīyaŋ karonto pucchi.[2] Devī pana paṇḍitā Buddh' upaṭṭhāyikā sangh' upaṭṭhāyikā 'nâyaŋ pañho rañño mukham oloketvā kathetabbo' ti cintetvā yathā-bhūtam eva vadantī *n' atthi kho me, mahārāja, koc' añño attanā piyataro* ti āha. Vatvā pi attanā byākatam atthaŋ upāyena rañño paccakkhaŋ kātu-kāmā *tuyhaŋ pana mahārāja atth' añño koci attanā piyataro* ti tath' eva rājānaŋ pucchi yathā rañño sā puṭṭhā. Rājā pi tāya sarasa-lakkhaṇena kathitattā nivattituŋ asakkonto sayam pi sarasa-lakkhaṇen' eva kathento tath' eva byākāsi yathā deviyā byākataŋ.

Byākaritvā ca muddhā[3]-dhātukatāya rājā evaŋ cintesi: "ahaŋ rājā paṭhav' issaro mahantaŋ paṭhavi-maṇḍalaŋ abhivijiya ajjhāvasāmi. Mayhaŋ tāva vuttaŋ[4] 'attanā piyataraŋ aññaŋ na passāmī' ti. Ayaŋ pana vasalī hīna-jaccā samānā mayā ucce ṭhāne ṭhapitā sāmi-bhūtaŋ maŋ na tathā piyāyati: 'attā 'va piyataro' ti mama sammukhā vadati yeva.[5] Kakkhalā vat' ayan" ti anattamano hutvā "nanu te tīṇi ratanāni piyatarānī" ti codesi.

Devī "ratana-ttayaŋ ahaŋ, deva, attano sagga-sukhaŋ mokkha-sukhañ ca 'hitâyan[6]' ti sampiyāyāmi. Tasmā attā 'va me piyataro" ti āha. "Sabbo c' āyaŋ loko atta-d-attham eva param piyāyati, puttaŋ patthento pi 'ayaŋ maŋ jiṇṇa-kāle posessatī' ti pattheti; dhītaraŋ 'mama kulaŋ vaḍḍhissatī' ti; bhariyaŋ 'mayhaŋ pāde paricarissatī' ti; aññe pi ñāti-mitta-bandhave 'taŋ taŋ kicca-vasena' iti atta-d-attham

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[1] *So* A, C_2, *but* C. paṭiharāpetvā.

[2] C_1, SA. pucchati. *In this sentence both* te *and* so *are grammatically wrong*. SA. *has* te.

[3] A, C. muḍḍhā; $C_{2,3}$ manda.

[4] A, C. yuttaŋ; C_2 vuttaŋ.

[5] A, C. yāva; $C_{2,3}$ sā ca.

[6] A. ahitāsanti; C. hitāyantī.

eva sampassanto loko param piyāyatī" ti. Ayaŋ hi deviyā adhippāyo.

Atha rājā cintesi, "Ayaŋ Mallikā kusalā paṇḍitā nipuṇā 'attā 'va me piyataro' ti vadati. Mayham pi attā 'va piyataro hutvā upaṭṭhāti. Hand' āhaŋ imaŋ atthaŋ Satthu ārocessāmi, yathā ca me Satthā byākarissati tathā naŋ byākarissāmī" ti. Evam pana cintetvā Satthu santikam upasaṅkamitvā etam atthaŋ ārocesi. Tena vuttaŋ: *atha kho Pasenadi Kosalo*—pe—*piyataro* ti. *Etam atthaŋ viditvā* ti, etaŋ loke sabba-sattānaŋ attā 'va attano piyataro ti raññā vuttam atthaŋ sabbaso jānitvā tad-attha-paridīpanaŋ imaŋ udānaŋ udānesi.

Tattha *sabbā disā anuparigamma cetasā*[1] ti, sabbā anavasesā dasa pi disā pariyesana-vasena cittena anugantvā. *N' ev' ajjhagā*[2] *piyataram attanā kvacī* ti, attano atisayena piyaŋ aññaŋ koci puriso sabb' ussāhena pariyesanto, *kvaci*, katthaci sabba-disāsu n' eva adhigaccheyya na passeyya.[3] *Evam piyo*[4] *puthu attā paresan* ti, evaŋ kassaci attanā piyatarassa anupalabbhana-vasena. *Puthu*, visuŋ visuŋ tesaŋ tesaŋ sattānaŋ attā piyo. *Tasmā na hiŋse paraŋ atta-kāmo*[5] ti, yasmā evaŋ sabbo pi satto attānaŋ piyāyati attano sukhakāmo dukkha-paṭikkūlo, tasmā atta-kāmo attano hita-sukham icchanto paraŋ sattaŋ antamaso kuntha-kipillikaŋ upādāya, *na hiŋse*,[6] na hiḷeyya,[7] na pāṇi-leḍḍu-daṇḍâdīhi pi viheṭheyya. Yassa hi attanā kate dukkhe taŋ tato sankamantaŋ viya kāl' antare attani sandissati. Ayaŋ hi kammānaŋ dhammatā ti.

Paṭhama-Sutta-Vaṇṇanā niṭṭhitā.

[1] *Cf.* NettA. 211 (S.).

[2] *Cf.* KhpA. 180 (ajjhagā = vindi, paṭilabhi, attano ñāṇa-balena sacchākāsi).

[3] C. *omits* na passeyya. [4] St. evam pi so; *but MSS. and* S, VM. piyo.

[5] St, *MSS. and* S. atta-; VM. attha-.

[6] *Cf.* KhpA. 189 (ariyasāvako kuntha-kipillikam pi jīvitā na voropeti).

[7] C. hineyya.

2.

Dutiye, *acchariyaŋ, bhante* ti; idam pi *Meghiya-sutte* viya, garahaṇ' acchariya-vasena veditabbaŋ. *Yāv' appāyukā*[1] ti, yattakaŋ paṛitt' āyukā, ati-ittara-jīvitā ti attho. *Sattâha-jāte* ti, sattâhaŋ jāto, sattâha-jāto: tasmiŋ sattâha-jāte. Jātassa sattame ahanī ti attho. *Tusitaŋ kāyaŋ uppajjī* ti, Tusita-deva-nikāyaŋ paṭisandhī-gahaṇa-vasena upapajji. Ekadivasaŋ kira thero pacchā-bhattaŋ diva-ṭṭhāne nisinno lakkhaṇ' ānubyañjana-patimaṇḍitaŋ sobhagga-ppattaŋ dassanânuttariya-bhūtaŋ Bhagavato rūpa-kāya-siriŋ manasikaritvā, "aho Buddhānaŋ rūpa-kāya-sampatti dassanīyā samanta-pāsādikā manoharā" ti uḷāraŋ pīti-somanassaŋ paṭisaŋvedento evaŋ cintesi: "Vijāta-mātuyā nāma virūpo pi putto surūpo piya-manāpo hoti. Sace pana Buddhānaŋ mātā Mahāmāyā-devī dhareyya, kīdisaŋ nu kho tassa Bhagavato rūpa-dassane pīti-somanassaŋ uppajjeyya. Mahājāni kho mayhaŋ mātu-Mahāmāyā-devī yā sattâha-jāte Bhagavati kālaŋ katā" ti.

Evam pana cintetvā Bhagavantaŋ upasaṅkamitvā attano parivitakkaŋ ārocento tassā kāla-kiriyaŋ garahanto *acchariyaŋ*, bhante ti ādim āha. Keci pana āhu: "Mahāpajāpati Gotamī Bhagavantaŋ mahatā āyāsena pabbajjaŋ yācitvā pi paṭikkhittā: mayā pana upāyena yācito Bhagavā aṭṭha-garu-dhamma-patiggahaṇa-vasena pabbajjaŋ upasampadañ ca anujāni. Sā te dhamme paṭiggahetvā laddha-pabbajj' ūpasampadā Bhagavato tatiyaŋ parisaŋ uppādetvā, catutthāya parisāya paccayo ahosi. Sace pana Bhagavato janettī Mahāmāyā devī dhareyya, evam etā ubho pi khattiya-bhaginiyo ekato hutvā imaŋ sāsanaŋ sobheyya, Bhagavā ca mātari bahu-mānena mātu-gāmassa sāsane pabbajjaŋ upasampadañ ca sukhen' eva anujāneyya. Appâyukatāya pan' assa kasirena nipphannam idan ti, iminā adhippāyena thero Bhagavato santike 'acchariyaŋ, bhante' ti ādim āhā" ti. Taŋ akāraṇaŋ. Bhagavā hi mātuyā vā aññassa vā mātu-gāmassa attano

[1] St. yāvad app-.

sāsane pabbajjaŋ anujānanto garukaŋ yeva katvā anujānāti na lahukaŋ, ciraṭṭhiti-kāmatāyā ti.

Apare pan' āhu: "Dasabala-catu-vesarājjhâdike anaññasādhāraṇe anantā-parimāṇe Buddha-guṇe thero manasikaritvā, yā evaŋ mahânubhāvaŋ nāma loke agga-puggalaŋ Sattharaŋ kucchinā dasa-māse parihari, sā Buddha-mātā kassaci parihārikā[1] bhavissatī" ti. Ayuttaŋ idaŋ. Kasma? Satthu-guṇ' anucchavikam etaŋ yadidaŋ sattâha-jāte Bhagavati janetti kālaŋ karoti, kālaṅkatā ca Tusitesu uppajjatī ti. Acchariy' abbhuta-citta-jāto hutvā taŋ attano vimhay' uppādaŋ Bhagavato ārocento 'acchariyaŋ, bhante' ti adivacanaŋ avocā ti.

Satthā pana, yasmā sattâha-jātesu Bodhisattesu mātu-kālakiriyā dhammatā siddhā, taŋ dhammataŋ paridīpento *evam etaŋ Ānandā* ti ādim āha. Sā pan' āyaŋ dhammatā yasmā yathā sabbe Bodhisattā pāramiyo puretvā Tusita-pure nibbattitvā, tattha yāvat' āyukaŋ ṭhatvā āyu-pariyosāne dasasahassa-cakka-vāḷa-devatāhi sannipatitvā, abhisambodhiy' atthaŋ manussa-loke paṭisandhi-gahaṇam-ajjhesitā-kāladīpa-desa-kulāni viya janettiyā āyu-parimāṇam[2] pi oloketvā, paṭisandhiŋ gaṇhanti. Ayam pi Bhagavā Bodhisatta-bhūto tath' eva Tusita-pure ṭhito pañca-mahā-vilokanāni vilokento satta-divas' ādhika-dasa-māsa-parimāṇaŋ mātuyā āyu-parimāṇaŋ paricchinditvā, 'ayaŋ mama paṭisandhi-gahaṇassa-kālo: idāni uppajjituŋ vattatī' ti ñatvā 'va paṭisandhiŋ aggahesi. Tasmā sabba-bodhisattānaŋ āciṇṇa-samāciṇṇa-vasen' eva veditabbaŋ.

Ten' āha Bhagavā *appâyukā hi Ānanda Bodhisatta-mātaro hontī* ti ādi. *Kālaŋ karontī* ti, yathā vutta-āyu-parikkhayen' eva kālaŋ karonti na vijāta-ppaccayā. Carim' attabhāvehi Bodhisattehi vasita-ṭṭhānaŋ cetiya-ghara-sadisaŋ hoti, na aññesaŋ paribhog' ārahaŋ, na ca sakkā Bodhisatta-mātaraŋ apanetvā aññaŋ agga-mahesi-ṭṭhāne ṭhapetun ti. Tattakam eva Bodhisatta-mātu āyu-ppamāṇaŋ hoti, tasmā tadā kālaŋ karonti. Imam eva hi atthaŋ sandhāya Mahā-Bodhisattā pañca mahā-vilokanāni karonti. Katarasmiŋ pana vaye

[1] C. -cārikā.

[2] C_1 parihāniŋ.

kālaŋ karontī ti? Majjhima-vaye. Paṭhama-vayasmiŋ hi sattānaŋ attabhāve chanda-rāgo balavā hoti, tena tadā sañjāta-gabbha itthiyo yebhuyyena gabbhaŋ anurakkhituŋ na sakkonti: gaṇheyyuŋ ce bavh' ābādho hoti. Majjhima-vayassa pana dve koṭṭhāse atikkamitvā tatiye koṭṭhāse vatthu-visadaŋ hoti: visade vatthumhi nibbatta-dārakā arogā honti. Tasmā Bodhisatta-mātaro paṭhama-vaye sampattiŋ anubhavitvā majjhima-vayassa tatiye koṭṭhāse vijāyitvā kālaŋ karontī ti.

Etam atthaŋ viditvā ti, etaŋ Bodhisatta-mātu aññesañ ca sabba-sattānaŋ attabhāve āyussa[1]-maraṇa-pariyosānataŋ viditvā, tad-attha-vibhāvana-mukhena anavajja-paṭipattiyaŋ ussāha-dīpakaŋ imaŋ udānaŋ udānesi.

Tattha *ye kecī* ti, aniyama-niddeso. *Bhūtā* ti,[2] nibbattā, bhavissantī ti, anāgate nibbattissanti. *Vā*[3]-saddo vikapp' attho. *Api*-saddo sampiṇḍan' attho: tena nibbattamāne pi saṅgaṇhāti. Ettāvatā atītâdi-vasena[4] paṭisandhi-pariyāpanne satte anavasesato pariyādīyati. Api ca gabbha-seyyakā sattā gabbhato nikkhanta-kālato paṭṭhāya bhūtā nāma. Tato pubbe bhavissanti nāma saŋsedaj' ūpapātikā paṭisandhi-cittato upari[5]-bhūtā nāma: tato pubbe uppajjitabba-bhava-vasena bhavissanti nāma: sabbe pi vā paccuppanna-bhava-vasena bhūtā nāma: āyati punabbhava-vasena bhavissanti nāma: khīṇâsavā bhūtā nāma, te hi bhūtā eva na puna bhavissantī ti. Tad-aññe bhavissanti nāma. *Sabbe gamissanti pahāya dehan* ti, sabbe yathā vutta-bhedā sabba-bhava-yoni-gati-viññāṇa-ṭṭhiti-satt' āvāsâdi-vasena aneka-bheda-bhinnā sattā dehaŋ, attano sarīraŋ pahāya nikkhipitvā paralokaŋ gamissanti. Asekkhā pana nibbānaŋ. Ettha koci acavana-dhammo nāma n' atthī ti dasseti.

Taŋ sabba-jāniŋ[6] *kusalo viditvā* ti, tad etaŋ sabbassa sattassa jāniŋ, hāniŋ, maraṇaŋ, sabbaŋ vā' ssa sattassa hāniŋ, vināsaŋ, pabhaṅguratạŋ *kusalo* paṇḍita-jātiko maraṇânussati-vasena aniccatā-manasikāra-vasena vā jānitvā, *ātāpiyo brahma-cariyaŋ careyyā* ti, vipassanāya kammaŋ karonto ātāpiya-

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[1] C_s vaya-.
[2] NettA. 212 (S.).
[3] St. ye câpi; W. *and MSS.* ye vâpi.
[4] A. *adds* tiyaddhā.
[5] A, C_s yato.
[6] St. sabbaŋ jāniŋ; W. sabbaj-.

saṅkhātena viriyena samannāgatattā ātāpiyo catubbidha[1]-sammappadhāna-vasena āraddha-viriyo anavasesa-maraṇa-samatikkam'upāyaŋ magga-brahma-cariyaŋ careyya, paṭipajjeyyā ti attho.

Dutiya-Sutta-Vaṇṇanā niṭṭhitā.

3.

Tatiye, *Rājagahe Suppabuddho nāma kuṭṭhī ahosī* ti, Suppabuddho nāma eko puriso Rājagahe ahosi. So ca kuṭṭhi-rogena gāḷha-vidūsita-gatto.[2] *Manussa-daḷiddo* ti, yattakā Rājagahe manussā tesu sabbattato dukkhito. So hi saṅkāra-kūṭavati-ādisu manussehi chaḍḍita-pilotika-khaṇḍāni sibbitvā paridahati, kapālaŋ gahetvā, gharā gharaŋ gantvā, laddha-ācāmā-ucchiṭṭha-bhattâdi[3] nissāya jīvati. Tam pi pubbe katakamma-paccayā na yāvad-atthaŋ labhati. Tena vuttaŋ: 'manussa-daḷiddo' ti. *Manussa-kapaṇo* ti, manussesu parama-kapaṇataŋ patto. *Manussa-varāko* ti, manussānaŋ hiḷita-paribhūtatāya ativiya dīno. *Mahatiyā parisāyā* ti, mahatiyā bhikkhu-parisāya c' eva upāsaka-parisāya ca. Ekadivasaŋ kira Bhagavā mahā-bhikkhu-sangha-parivāro Rājagahaŋ piṇḍāya pavisitvā bhikkhūnaŋ sulabha-piṇḍapātaŋ katvā pacchā-bhattaŋ piṇḍa-pāta-paṭikkanto katipaya-bhikkhu-parivāro nikkhamanto yehi dānaŋ dinnaŋ tesaŋ upāsakānaŋ avasesa-bhikkhūnañ ca āgamanaŋ āgamayamāno anto-nagare yeva aññatarasmiŋ ramaṇīye padese aṭṭhāsi. Tāvad-eva bhikkhū tato tato āgantvā Bhagavantaŋ samparivāresuŋ. Upāsakā pi anumodanaŋ sutvā vanditvā 'nivattissāmā' ti Bhagavantaŋ upasaṅkamiŋsu. Mahā-sannipāto ahosi. Bhagavā nisīdan' ākāraŋ dassesi. Tāvad-eva Buddh' ārahaŋ āsanaŋ paññāpesuŋ. Atha Bhagavā asīti-anubyañ-

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[1] A. catudhamme.

[2] A. gāḷha-vadussita-gatto; C_1 gāḷha-dusita; C. bāḷha-virūpita.

[3] C. -āni.

jana-paṭimanditehi dvattiŋsa-mahāpurisa-lakkhaṇehi virocamānāya byāma-ppabhā-parikkhepa-samujjalāya nīla-pīta-lohita-mañjeṭṭha-pabhassarānaŋ vasena chabbaṇṇa-Buddha-raŋsiyo vissajjentiyā anupamāya rūpakāya-siriyā sakalam eva naŋ padesaŋ obhāsento tārā-gaṇa-parivuto viya puṇṇa-cando bhikkhu-gaṇa-parivuto paññatta-vara-buddhâsane nisīditvā, mano-silātale kesari-sīho viya sīha-nādaŋ nadanto, karavīka-ruta-mañjunā brahma-ssarena dhammaŋ deseti.

Bhikkhū pi kho appicchā santuṭṭhā pavivittā asaŋsaṭṭhā āraddha-viriyā pahitattā codakā pāpa-garahino cattāro vacana-kkhamā sīla-sampannā samādhi-sampannā paññā-sampannā vimutti-sampannā vimutti-ñāṇa-dassanā-sampannā, megha-vaṇṇaŋ paŋsukūla-cīvaraŋ pārupitvā, sudamitā[1] viya gandha-hatthino Bhagavantaŋ parivāretvā, ohita-sotā dhammaŋ suṇanti. Upāsakā pi suddha-vattha-nivatthā suddh' uttar' āsangā pubbaṇha-samayaŋ mahādānāni pavattetvā, gandha-mālâdīhi Bhagavantaŋ pūjetvā, vanditvā, bhikkhu-sanghassa nipacc' ākaraŋ dassetvā, Bhagavantaŋ bhikkhu-sanghaŋ ca parivāretvā, saŋyata-hattha-pādâdi ohita-sotā sakkaccaŋ dhammaŋ suṇanti. Tena vuttaŋ:

Tena kho pana samayena Bhagavā mahatiyā parisāya parivuto dhammaŋ desento nisinno hotī ti. Suppabuddho pana jighacchā-dubbalya-pareto ghāsa-pariyesanaŋ caramāno, antara-vīthiŋ otiṇṇo, dūrato 'va taŋ mahājana-sannipātaŋ disvā, "kin nu kho ayaŋ mahājana-kāyo sannipatito? Addhā ettha bhojanaŋ dīyati maññe. App' eva nām' ettha gate[2] kiñci khādanīyaŋ vā bhojanīyaŋ vā laddhuŋ sakkā" ti sañjātâbhilāso, tattha gantvā addasā Bhagavantaŋ pāsādikaŋ pasādanīya-uttama-samatham-anuppattaŋ,[3] dantaŋ guttaŋ santindriyaŋ susamāhitaŋ,[4] tāya parisāya parivutaŋ dhammaŋ desentaŋ disvāna, purima-jāti-sangatāya paripakkāya upanissaya-sampattiyā codiyamāno "yan nūn' āham pi dhammaŋ suṇeyyan" ti parisa-pariyante nisīdi. Taŋ sandhāya vuttaŋ:

Addasā kho Suppabuddho kuṭṭhi—pe—*tatth' eva ekamantaŋ*

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[1] A, C. suvammitā; C_2 sudamitā. [2] A. gatena.
[3] A. uttamatthaŋ samanuppattaŋ.
[4] C_1 samannāgataŋ; A. -āgatatthaŋ.

nisīdi, aham pi dhammaŋ sossāmī ti . . . *sabbāvantan* ti, sabbāvatiŋ, hīnâdi-sabba-puggala-vatiŋ: tattha kiñci pi asesetvā ti attho. Sabbantan ti pi paṭhanti. *Cetasā* ti, Buddhacakkhu-sampayutta-cittena: citta-sīsena hi ñāṇaŋ niddiṭṭhaŋ, tasmā āsayânusaya-ñāṇena indriya-paropariyatta-ñāṇena cā ti attho. *Ceto paricca manasākāsī* ti, tassa parisāya cittaŋ paccekaŋ paricchinditvā manasi-ākāsi, te volokesi. *Bhabbo dhammaŋ viññātun* ti, magga-phala-dhammaŋ-adhigantuŋ samattho. Upanissaya-sampanno ti attho.

Etad ahosī ti, 'ayaŋ Suppabuddho, kiñcāpi Tagara-sikhimhi pacceka-Buddhe aparajjhitvā īdiso jāto, magga-phal' upanissayo pan' assa paŋsu-paṭicchanna-suvaṇṇa-nikkhaŋ viya anto hadaye yeva vijjotati. Tasmā suviññāpayo[1]' ti idaŋ ahosi. Ten' āha *ayaŋ kho idha bhabbo dhammaŋ viññātun* ti. *Ānupubbi-kathan*[2] ti, dānânantaraŋ sīlaŋ sīlânantaraŋ saggaŋ saggânantaraŋ maggan ti evaŋ anupaṭipātikathaŋ. Bhagavā hi paṭhâmaŋ hetunā saddhiŋ saggaŋ dassetvā, tato satte vivecetuŋ nānā-nayehi ādīnavaŋ pakāsetvā, ādīnava-vasena saŋvigga-hadayānaŋ nekkhamma-guṇavibhāvana-mukhena ca vivaṭṭaŋ dasseti.

Dāna-kathan ti, idaŋ dānaŋ nāma sukhānaŋ nidānaŋ, sampattīnaŋ mūlaŋ, bhogānaŋ patiṭṭhā, visama-gata-sattānaŋ tāṇaŋ leṇaŋ gati parāyanaŋ: idhaloka-paralokesu dāna-sadiso avassayo patiṭṭhā ālambanaŋ tāṇaŋ leṇaŋ gati parāyanaŋ n' atthi. Idaŋ hi avassay' aṭṭhena ratana-maya-sīhâsanasadisaŋ, patiṭṭhān' aṭṭhena mahā-paṭhavī-sadisaŋ, ālamban' aṭṭhena ālambana-rajju-sadisaŋ, dukkha-nittharaṇ' aṭṭhena nāvā-sadisaŋ, samassāsan' aṭṭhena sangāma-suro, bhaya-parittāṇ' aṭṭhena suparikhā-parikkhitta-nagaraŋ, macchera-malâdīhi anupalitt' aṭṭhena padumaŋ, tesaŋ nidahan' aṭṭhena jātavedo, durāsad' aṭṭhena[3] āsīviso, asantās' aṭṭhena sīho, balavant' aṭṭhena hatthi, abhimangala-sammat' aṭṭhena seta-usabho, khemanta-bhūmi-sampāpan' aṭṭhena valāhako assa-rājā. Dānaŋ hi loke rajja-siriŋ deti, cakka-vatti-sampattiŋ deti, Sakka-sampattiŋ Māra-sampattiŋ Brahma-sampattiŋ

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[1] C. suviññāpiyo; *cf.* Vin. i, 6. [2] *Cf.* DA. 277.
[3] A. durās'; $C_{2,3}$ durāsah-.

sāvaka-pāramī-ñāṇaŋ pacceka-bodhi-ñāṇaŋ, sammā-sambodhi-ñāṇaŋ detī' ti, evamâdi-dāna-paṭisaŋyutta-kathaŋ.

Yasmā pana dānaŋ dento sīlaŋ samādātuŋ sakkoti, tasmā dāna-kathânantaraŋ sīla-kathā kathesi,[1] *sīla-kathan* ti. Sīlaŋ nām' etaŋ sattānaŋ avassayo patiṭṭhā ālambanaŋ tāṇaŋ leṇaŋ gati parāyanaŋ idhaloka-paraloka-sampattīnaŋ hi sīla-sadiso avassayo patiṭṭhā ālambanaŋ tāṇan leṇaŋ gati parāyanaŋ n' atthi. Sīla-sadiso alaṅkāro sīla-puppha-sadisaŋ pupphaŋ sīla-gandha-sadiso gandho n' atthi. Sīlâlaṅkārena hi alaṅkataŋ sīla-kusuma-pilandhitaŋ sīla-gandh' ānulittaŋ sadevako loko olokento tittiŋ na gacchatī ti evamādīhi sīla-guṇa-paṭisaŋyutta-kathaŋ. Idaŋ pana sīlaŋ nissāya ayaŋ saggo labbhatī ti dassetuŋ sīlânantaraŋ sagga-kathaŋ kathesi.

Sagga-kathan ti, saggo nāma iṭṭho kanto manāpo: niccam ettha kīḷā nicca-sampattiyo labbhanti: cātummahārājikā devā navuti-vassa-sata-sahassāni dibba-sukhaŋ dibba-sampattiŋ paṭilabhanti: tāvatiŋsā tisso vassa-koṭiyo saṭṭhiñ ca vassa-sata-sahassānī ti, evamādi-sagga-guṇa-paṭisaŋyutta-kathaŋ sagga-sampattiŋ kathentānaŋ hi Buddhānaŋ mukhaŋ[2] nappahoti. Vuttam pi c' etaŋ, "aneka-pariyāyena kho ayaŋ, bhikkhave, sagga-kathaŋ katheyyan" ti (   ) ādi. Evaŋ hetunā saddhiŋ sagga[3]-kathāya palobhitvā, puna hatthiŋ alaṅkāritvā tassa soṇḍaŋ chindanto viya, 'ayam pi saggo anicco addhuvo, na ettha chanda-rāgo kātabbo' ti dassan' atthaŋ "appassādā kāmā bahu-dukkhā bahûpāyāsā ādīnavo c' ettha bhiyyo" ti (M. i, 130) ādinā nayena kāmānaŋ ādīnavaŋ okāraŋ saṅkilesaŋ kathesi.

Tattha *ādīnavan* ti, dosaŋ. *Okāran* ti, lāmaka-sabhāvaŋ, aseṭṭhehi sevitabbaŋ, seṭṭhehi na sevitabbaŋ. Nihīna-sabhāvan ti attho. *Saṅkilesan* ti, tehi sattānaŋ saŋsāre saṅkilissanaŋ. Ten' ev' āha: "Saṅkilissanti vata bho sattā" ti (S. iii, 69). Evaŋ kām' ādīnavena tajjetvā *nekkhamme*[4] *c' ānisaŋsaŋ* pakāsesi. Pabbajjāya jhānâdisu ca guṇaŋ dīpesi vaṇṇesi. *Kalla-cittan* ti ādisu. Kalla-cittan ti kammanīya-cittaŋ heṭṭhā pavattita-desanāya assaddhiyâdīnaŋ

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[1] C. katheti *passim*. [2] A. sukhaŋ. [3] A. assāda-.
[4] St. nikkhame; W. *and MSS.* nekkhamme.

citta-dosānaŋ vigatattā upari-desanāya bhājana-bhāv' ūpagamanena kammanīya-cittaŋ: kamma-kkhama-cittan[1] ti attho. Diṭṭhi-mānâdi kilesa-vigamena, *mudu-cittaŋ:* kāma-cchandâdi-vigamena, *vinīvaraṇa-cittaŋ:* sammā-paṭipattiyaŋ uḷāra-pīti-pāmojja-yogena, *udagga-cittaŋ:* haṭṭha-pahaṭṭha-sampattiyā, *pasanna-cittaŋ*, 'Yadā Bhagavā aññāsī' ti, sambandho. Athavā *kalla-cittan* ti, kāma-cchanda-vigamena aroga-cittaŋ. *Mudu-cittan* ti, byāpāda-vigamena mettā-vasena akaṭhina-cittaŋ. *Vinīvaraṇa-cittan* ti, uddhacca-kukkucca-vigamena avikkhipanato pihita-cittaŋ. *Udagga-cittan* ti, thīna-middha-vigamena sampaggāha-vasena alīna-cittaŋ. *Pasanna-cittan* ti, vicikicchā-vigamena sammā-paṭipattiyā adhimutta-cittaŋ. *Athā* ti, pacchā. *Sāmukkaŋsikā* ti, yasmiŋ ukkaŋsakā[2] attanā 'va uddharitvā gahita-sayambhū-ñāṇena sāmaŋ diṭṭhā: aññesaŋ asādhāraṇā ti attho. Kā pana sā ti? Ariya-sacca-desanā. Ten' ev' āha: 'dukkhaŋ samudayaŋ nirodhaŋ maggan' ti.

Idaŋ hi saccānaŋ sarūpa-dassanaŋ, tasmā imasmiŋ ṭhāne ariya-saccāni kathetabbāni: tāni sabbâkārato vitthārena *Visuddhi-Magge*[3] vuttānī ti, tattha vutta-nayena veditabbāni. *Seyyathā pī* ti ādinā upamā-vasena Suppabuddhassa kilesa-ppahānaŋ ariya-magg' uppādañ ca dasseti. *Apagata-kāḷakan* ti, vigata-kāḷakaŋ. *Samma-d-evā* ti, suṭṭhu yeva. *Rajanan* ti, nīla-pīta-lohita-mañjetthâdi-ranga[4]-jātaŋ. *Paṭigaṇheyyā* ti, pabbhassaraŋ bhaveyya. *Tasmiŋ yeva āsane* ti, tassaŋ yeva nisajjāyaŋ. Eten' assa lahu-vipassana-katā tikkha-paññatā sukhā-paṭipadā khipp' ābhiññatā ca dassitā honti. *Virajaŋ vītamalan* ti, apāya-gamanīya rāga-rajâdīnaŋ abhāvena, virajaŋ: anavasesa-diṭṭhi-vicikicchā-mal' āpagamena, vītamalaŋ. Paṭhama-maggena-jjhāpita[5]-kilesa-rajâbhāvena va, virajaŋ: pañca-vidha-dussīla-malâpagamena, vītamalaŋ. *Dhamma-cakkhun* ti, sotâpatti-maggo adhippeto.[6] Tassa uppatti-ākāra-dassan' atthaŋ *yaŋ kiñci samudaya-dhammaŋ sabbaŋ taŋ nirodha-dhamman* ti vuttaŋ. Taŋ hi nirodhaŋ

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[1] *Cf.* VM. 377, 465, 469.
[2] *Cf.* DA. 277; C. ukkaŋsikā.
[3] VM. 494-7, 669.
[4] A. ratta-.
[5] *So* A, C_1, *but* C. magga-vajjha-kilesa.
[6] C_1 veditabbo.

ārammaṇaŋ katvā kicca-vasena evaŋ saṅkhata-dhamme paṭivijjhantaŋ[1] uppajjati. Tatr' idaŋ upamā-saŋsandanaŋ:— Vatthaŋ[2] viya cittaŋ daṭṭhabbaŋ, vatthassa āgantuka-malehi kiliṭṭha-bhāvo viya, cittassa rāgâdi-malehi sāṅkiliṭṭha-bhāvo, dhovana-phalakaŋ viya ānupubbi-kathā, udakaŋ viya saddhā udake temetvā temetvā, gomaya-khārehi kāḷake sammadditvā,[3] vatthassa dhovana-ppayogo viya saddhā salilena temetvā temetvā, sati-samādhi-paññāhi dose sithile katvā, saddhâdi[4] vidhinā cittassa sodhane viriyârambho. Tena sampayogena vatthe kāḷak' āpagamo viya viriyârambhena kilesa-vikkhambhanaŋ, ranga-jātaŋ viya ariya-maggo, tena suddhassa vatthassa pabhassara-bhāvo viya vikkhambhita-kilesassa cittassa maggena pariyodapanan ti.

Evaŋ pana Suppabuddho[5] parisa-pariyante nisinno dhamma-desanaŋ sutvā, sotâpatti-phalaŋ patvā, attanā paṭiladdha-guṇaŋ Satthu ārocetu-kāmo parisa-majjhaŋ ogāhituŋ avisahanto mahājanassa Satthāraŋ vanditvā anugantvā, nivatta-kāle Bhagavati vihāraŋ gate, sayam pi vihāraŋ agamāsi. Tasmiŋ khaṇe Sakko devarājā "ayaŋ Suppabuddho kuṭṭhī attanā Satthu-sāsane paṭiladdha-guṇaŋ pākaṭaŋ kātu-kāmo" ti ñatvā, "vīmaŋsissāmi nan" ti gantvā ākāse ṭhito etad avoca: "Suppabuddha, tvaŋ manussa-daḷiddo manussa-kapaṇo manussa-varāko. Ahaŋ te aparimitaŋ[6] dhanaŋ dassāmi: 'Buddho na Buddho, dhammo na dhammo, sangho na sangho. Alaŋ me Buddhena, alaŋ me dhammena, alaŋ me sanghenā' ti vadehī" ti. Atha naŋ so āha "ko 'si tvan?" ti. "Ahaŋ Sakko deva-rājā" ti. "Andha-bāla! Ahirika! Tvaŋ mayā saddhiŋ kathetuŋ na yuttarūpo, yaŋ[7] tvaŋ evaŋ avattabbaŋ vadesi. Api ca maŋ 'tvaŋ duggato daḷiddo kapaṇo' ti kasmā vadasi? Nanu ahaŋ Loka-nāthassa orassa putto? N ev' āhaŋ duggato na daḷiddo na kapaṇo. Atha kho sukha-ppatto paramena sukhena aham asmi[8] mahâd-dhano" ti vatvā āha:

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[1] C_2 paṭipajjantaŋ. [2] *Cf.* S. iii, 131.
[3] A. sammaddetvā; C. saŋmadditvā; S. samaŋ madditvā.
[4] A. sutvâdi; C_2 sukhâdi. [5] DhpA. ii, 33-4. [6] DhpA. apariyantaŋ.
[7] A. na yutta-rupo yaŋ; C. ayutta-rūpo yo; DhpA. *omits* yaŋ.
[8] C. ap' āham asmi; C_2 apāmasmiŋ.

Saddhā-dhanaŋ sīla-dhanaŋ hiri-ottappiyaŋ dhanaŋ
Suta-dhanañ ca cāgo cà paññā me[1] sattamaŋ dhanaŋ.
Yassa ete dhanā atthi itthiyā purisassa vā
'Adaḷiddo' ti tam āhu, amoghaŋ tassa jīvitan' ti.
(A. iv, 5)

Tass' imāni me satta(vidha)-ariya-dhanāni santi. Yesaŋ hi imāni dhanāni santi, na tv' eva te Buddhehi vā Paccekabuddhehi vā 'daḷiddā' ti vuccantī ti.

Sakko tassa kathaŋ sutvā tam antara-maggaŋ vohāya Satthu santikaŋ gantvā sabbaŋ taŋ vacanaŋ paṭivacanañ ca ārocesi. Atha naŋ Bhagavā āha: "Na kho, Sakka, sakkā Sakka-sadisānaŋ[2] satena pi sahassena pi Suppabuddhaŋ kuṭṭhiŋ 'Buddho na Buddho, dhammo na dhammo, sangho na sangho' ti kathāpetun" ti. Suppabuddho pi kho kuṭṭhī Satthu santikaŋ gantvā kata-paṭisanthāro attanā paṭiladdha-guṇaŋ ārocesi. Tena vuttaŋ: *atha kho Suppabuddho kuṭṭhi diṭṭha-dhammo patta-dhammo* ti ādi.

Tattha *diṭṭha-dhammo* ti, diṭṭho ariya-sacca-dhammo, etenā ti diṭṭha-dhammo. Sesa-padesu pi es' eva nayo. Tattha diṭṭha-dhammo ti c' ettha samañña-vacane dhamma-saddo, dassanaŋ nāma ñāṇa-dassanato aññam pi atthī ti, taŋ nivattan' atthaŋ *patta-dhammo* ti vuttaŋ. Patta-dhamme ca ñāṇa-sampattiyā añño pi vijjati tato visesan' atthaŋ *vidita-dhammo* ti vuttaŋ. Sā pan' āyaŋ vidita-dhammatā dhammesu ekadesena pi hoti ti, nippadesa-vasena taŋ dassetuŋ *pariyogāḷha-dhammo* ti vuttaŋ. Ten' assa yathā-vutta-saccâdhigamo yeva dīpito, magga-ñāṇaŋ hi ekâbhisamaya-vasena pariññâdi-kiccaŋ sādhentaŋ nippadesena pi ñeyya-dhammaŋ samantato ogāḷhaŋ nāma hoti na tad-añña-ñāṇaŋ. Tena vuttaŋ: diṭṭho ariya-sacca-dhammo etenā ti 'diṭṭha-dhammo' ti. Ten' ev' āha: *tiṇṇa-vicikiccho* ti ādi: tattha cora-kantāra-sadisā soḷasa-vatthukā ca aṭṭha-vatthukā ca tiṇṇā vicikicchā etenā ti tiṇṇa-vicikiccho. Tato eva pavatti-ādisu 'evaŋ nu kho, na nu kho' ti evaŋ pavattitā vigatā samucchinnā kathaŋ-kathā[3]

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[1] C. ve.

[2] A. Sakka-sadisena; C. Sakkâdīnaŋ; DhpA. tādisānaŋ.

[3] *Cf.* VM. 509.

etassā ti *vigata-kathaŋ-katho.* Sāvajja[1]-karānaŋ pāpa-dhammānaŋ pahīnattā tappaṭipakkhesu sīlâdiguṇesu ca suppatiṭṭhitattā vesārajjaŋ visārada-bhāvaŋ veyyattiyaŋ patto ti *vesārajja-ppatto.* N' āssa paropaccayo na parassa saddhāya ettha vattatī ti *aparappaccayo*[2] Satthu-sāsane.

Abhikkantan[3] ti ādisu, kiñcāpi ayaŋ *abhikkanta*-saddo khaya-sundar' abhirūpa-abbhanumodanâdisu anekesu atthesu dissati. Idha pana abbhanumodane daṭṭhabbo. Ten' eva so pasāda-vasena pasaŋsā-vasena ca dvikkhattuŋ vutto 'sādhu, sādhu, bhante' ti vuttaŋ hoti. *Abhikkantan*[4] ti vā atikkantaŋ, ati-iṭṭhaŋ, ati-manāpaŋ, ati-sundaran ti attho. Tattha ekena abhikkanta-saddena Bhagavato desanaŋ thometi, ekena attano pasādaŋ. Ayaŋ h' ettha adhippāyo: 'abhikkantaŋ, bhante, yadidaŋ Bhagavato dhamma-desanaŋ āgamma mama pasādo' ti Bhagavato yeva vā vacanaŋ abhikkantaŋ dosa-nāsanato, atikkantaŋ[5] guṇ' ādhigamanato. Tathā saddhā-jananato[6] paññā-jananato: sâtthato sabyañjanato: uttāna-padato gambhīr' atthato: kaṇṇa-sukhato hadayaŋ-gamato: anatt' ukkaŋsanato apara-vambhanato: karuṇā-sītalato paññâvadātato: āpātha-ramaṇīyato vimaddakkhamato: suyyamāna-sukhato vīmaŋsiyamāna-hitato ti evam ādi-nayehi thomento pada-dvayam āha. Tato param pi catuhi upamāhi desanaŋ yeva thometi.

Tattha *nikkujjitan* ti, adho-mukhaŋ ṭhapitaŋ, heṭṭhā-mukhajātaŋ vā. *Ukkujjeyyā* ti, upari-mukhaŋ kareyya. *Paṭicchannan* ti, tiṇa-paṇṇâdinā chāditaŋ. *Vivareyyā* ti, ugghāṭeyya. *Mūḷhassā* ti, disā mūḷhassa. *Maggaŋ ācikkheyyā* ti, hatthe gahetvā 'esa maggo' ti maggaŋ upadiseyya.[7] *Andhakāre* ti, caturanga-samannāgate tamasi.[8] Ayam pana adhip-

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[1] A. sārajja-. [2] *Cf.* DA. 278.

[3] *This passage is based on* DA. 228; KhpA. 114; VvA. 52; PJ. ii, 155; AngA. *on* A. i, 56.

[4] *Cf.* VA. i, 170; A. abhikkhant-; C, DA. abhi-kant-; MA. atikkant- (*the context seems to favour the latter reading*).

[5] *Texts* abhikkantaŋ; C. atikkantaŋ. [6] C. vaḍḍhanato.

[7] *So* A, C, *but* C_2 paṭivedeyya. *All texts* maggo ti vedeyya.

[8] *So* A, *but* C. *omits* tamasi (*Texts* kāla-pakkha-cātuddasi-aḍḍharatta-ghana-vana-saṇḍa-megha-paṭalehi *caturange tame, but* PJ. ii, 156, tamasi).

pāya-yojanā:—Yathā koci nikkujitaŋ ukkujjeyya, evaŋ saddhamma-vimukhaŋ[1] asaddhamme patitaŋ[2] maŋ asaddhammā vuṭṭhāpentena: yathā paṭicchannaŋ vivareyya, evaŋ Kassapassa Bhagavato sāsan' antaradhānato paṭṭhāya[3] micchā-diṭṭhi-gahaṇa-paṭicchannaŋ sāsanaŋ vivarentena: yathā mūḷhassa maggaŋ ācikkheyya, evaŋ kummagga-micchā-magga-paṭipannassa me,[4] sagga-mokkha-maggaŋ āvikarontena[5]; yathā andhakāre tela-pajjotaŋ dhāreyya, evaŋ moh' andhakāre nimuggassa me Buddhâdi-ratana-rūpāni apassato tappaṭicchādaka-mohandhakāra-viddhaŋsaka[6]-desanā-pajjotadhāraṇena Bhagavatā nānā-nayehi pakāsitattā[7] aneka-pariyāyena dhammo pakāsito.

Evaŋ[8] desanaŋ thometvā tāya desanāya Ratana-ttaye pasanna-citto pasann' ākāraŋ karonto *es' āhan* ti ādim āha. Tattha *es' āhan* ti, eso ahaŋ. *Bhagavantaŋ saraṇaŋ gacchāmī* ti, 'Bhagavā me saraṇaŋ parāyanaŋ, aghassa[9] ghātā, hitassa vidhātā' ti iminā adhippāyena 'Bhagavantaŋ gacchāmi, eva pajānāmi,[10] bujjhāmī' ti. Yesaŋ hi dhātūnaŋ gati-attho, buddhi pi tesaŋ attho.[11] *Dhamman* ti, adhigata-magge sacchikata-nirodhe yathânusiṭṭhaŋ paṭipajjamāne, catusu apāyesu apatamāne dhāretī ti, dhammo: ariya-maggo c' eva nibbānañ ca. Vuttaŋ h' etaŋ: "Yāvatā, bhikkhave, dhammā saṅkhatā ariyo aṭṭhangiko maggo tesaŋ aggam akkhāyatī" ti: "yāvatā, bhikkhave, dhammā saṅkhatā vā asaṅkhatā vā virāgo tesaŋ (dhammānaŋ) aggam akkhāyatī" ti (A. ii, 34) ca. Na kevalañ

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[1] *Cf. also* PJ. ii, 193. [2] *So* A, C. *and texts, but* C. patiṭṭhaŋ.

[3] *So* A, C, *but texts* pabhuti. [4] A, C. *omit.*

[5] *So all, but* PJ. ācikkhantena. [6] C. dhaŋsana.

[7] *Texts* mayhaŋ bhotā Gotamena etehi pariyāyehi pak-. D-pāla *prefers* Bhagavā *to* Bho Gotama.

[8] *In this para. our text follows* DA, MA. *closely, but* PJ. *first re-explains the previous para. more fully.*

[9] *The phrase is quoted above from* DA. 229 (*where it is wrong in* P. *text*). Dham. *uses it again at* ThigA. 177 (*quoting* Meghiya-vagga *of* Udāna), *where Müller reads* vidhānāni *for* vidhātāti. *See note*, p. 221.

[10] A. eva jānāmi; C. jānāmi. *Texts insert* bhajāmi sevāmi payirupāsāmi *after* gacchāmi; C. *adds* vā *after* ti.

[11] DA, MA. *explain thus:* Tasmā *gacchāmī* ti imassa jānāmi, bujjhāmī ti ayam attho vutto.

ca ariya-maggo c' eva nibbānañ ca, api ca kho ariya-phalehi saddhiŋ pariyatti-dhammo pi. Vuttaŋ h' etaŋ[1]:

Rāga-virāgam anejam asokaŋ
Dhammam asaṅkhatam appaṭikkūlaŋ
Madhuram imaŋ paguṇaŋ suvibhattaŋ
Dhammam imaŋ saraṇattham upemī[2] ti (Vv. 51).

[Ettha hi rāga-virāgan ti, maggo vutto. Anejam-asokan ti, phalaŋ. Asaṅkhatan ti, nibbānaŋ. Appaṭikūlaŋ madhuram imaŋ paguṇaŋ suvibhattan ti, pariyatti-dhammo vutto.[3]]

Bhikkhu-sanghan ti, diṭṭhi-sīla-sāmaññena sangataŋ[4] aṭṭha-ariya-puggala-samūhaŋ. Ettāvatā Suppabuddho tīṇi saraṇa-gamanāni paṭivedesi.

Upāsakaŋ maŋ Bhagavā dhāretu ajjatagge pāṇ' upetaŋ saraṇaŋ gatan ti, ajjataŋ[5] ādiŋ katvā. Ajja-d-agge ti pi pāṭho. Tattha *da*-kāro pada-sandhikaro. Ajja aggaŋ[6] katvā ti attho. *Pāṇ' upetan* ti, pāṇehi upetaŋ. Yāva me jīvitaŋ pavattati, tāva upetaŋ, anañña-satthukaŋ tīhi saraṇa-gamanehi saraṇaŋ gataŋ Ratana-ttayassa upāsanato upāsakaŋ kappiya-kārakaŋ maŋ Bhagavā upadhāretu, jānātū ti attho. Imassa ca saraṇa-gamanaŋ ariya-magg' ādhigamen' eva niphannaŋ, ajjhāsayaŋ pana āvikaronto evam āha.

Bhagavato bhāsitaŋ abhinanditvā anumoditvā ti, Bhagavato vacanaŋ cittena abhinanditvā tam eva abhinandita-bhāvaŋ pakāsento vutta-nayena vācāya anumoditvā. *Abhivādetvā padakkhiṇaŋ katvā pakkāmī* ti, taŋ Bhagavantaŋ pañca-patiṭṭhitena vanditvā, tikkhattuŋ padakkhiṇaŋ katvā, Satthu guṇe ninna-citto yāva dassana-visaya-samatikkamā Bhagavantaŋ yeva pekkhamāno pañjaliko namassamāno pakkāmi. Pakkanto ca kuṭṭha-rogâbhibhavena chinna-hattha-pādanguli-arupakka-gatto[7] samantato vissandamān' āsavo kaṇḍu-paṭi-

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[1] *Texts add* Chatta-māṇavaka-vimāṇe.
[2] C, MA. -emi; A, DA. ehi.
[3] Dhpla. *explains more fully ad loc.* VvA. 232, DA, MA. *quote also the verse on* Sangha.
[4] A. sankataŋ.
[5] DA. ajjataŋ = ajja-bhāvaŋ.
[6] *So texts;* C. ajja agge; A. ajja-t-agge, *omits* katvā.
[7] A. upakkāru-gatto; C_2 upakkāra; C. ukkāra (*cf. for* aru-pakka-gatta- A. iv, 198 *and* M. i, 506, *where a leper is described*).

pīḷito[1] asuci duggandho jegucchatamo parama-karuññataŋ patto, 'nâyaŋ kāyo imassa accanta-santassa paṇītatamassa ariya-dhammassa ādhāro bhavituŋ yutto' ti, uppann' ābhisandhinā viya sagga-saŋvattanikena[2] upacchedakena puññakammena okāse kate appâyuka-saŋvattanikena upacchedakena pāpa-kammena kat'upacitena codiyamāno, taruṇavacchāya dhenuyā āpatitvā mārito. Tena vuttaŋ: *atha kho acira-pakkantaŋ Suppabuddhaŋ kuṭṭhiŋ gāvī taruṇa-vacchā dhenu adhipātetvā jīvitā voropesī* ti.

So[3] kira atīte eko seṭṭhi-putto hutvā attano sahāyehi tīhi seṭṭhi-puttehi saddhiŋ kīḷanto ekaŋ nagara-sobhiṇiŋ gaṇikaŋ uyyānaŋ netvā, divasaŋ sampattiŋ anubhavitvā, atthangate suriye sahāye etad avoca: "Imissā hatthe kahāpaṇa-sahassaŋ bahukañ ca suvaṇṇaŋ mahagghāni ca pasādhanāni saŋvijjanti. Imasmiŋ ṭhāne[4] añño koci n' atthi, ratti ca jātā. Handa imaŋ mayaŋ māretvā, sabbaŋ dhanaŋ gahetvā gacchāmā" ti. Te cattāro pi janā ekajjhāsayā hutvā taŋ māretuŋ upakkamiŋsu. Sā tehi māriyamānā "ime nillajjā nikkaruṇā mayā saddhiŋ kilesa-santhavaŋ katvā anaparādhaŋ maŋ kevalaŋ dhana-lobhena mārenti. Ekavāraŋ tāva maŋ ime mārenti: ahaŋ pana yakkhinī hutvā anekavāraŋ ime māretuŋ samatthā bhaveyyāmī" ti patthanaŋ akāsi.

Tesu kira eko Pukkusāti kula-putto ahosi, eko Bāhiyo Dārucīriyo, eko Tambadāṭhiko cora-ghātako, eko Suppabuddho kuṭṭhi. Iti imesaŋ catunnaŋ janānaŋ aneka-sate attabhāve sā yakkha-yoniyaŋ nibbattā gāvī hutvā jīvitā voropesi. Te ca tassa kammassa nissandena antarā-maraṇaŋ pāpuṇiŋsu. Evaŋ Suppabuddhassa kuṭṭhissa sahasā maraṇaŋ jātaŋ. Tena vuttaŋ: *atha kho acira-pakkantaŋ*—pe—*voropesī* ti.

Atha sambahulā bhikkhū tassa kāla-kiriyaŋ Bhagavato ārocetvā abhisamparāyaŋ pucchiŋsu. Bhagavā vyākāsi. Tena vuttaŋ: *atha kho sambahulā bhikkhū* ti ādi. Tattha *tiṇṇaŋ saŋyojanānaŋ parikkhayā* ti, sakkāya-diṭṭhi vicikicchā sīlabbata-parāmāso ti imesaŋ tiṇṇaŋ bhava-bandhanānaŋ

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[1] A. kaṇḍa-paṭilitto; C. kaṇḍuti-patipīlito.
[2] C. -niyena.
[3] *From* DhpA. ii, 35.
[4] A, C_1, DhpA. ṭhāne; C. vane.

samuccheda-vasena pahānā, *sotâpanno* ti, sotā-saṅkhātaŋ ariya-maggaŋ ādito panno. Vuttaŋ h' etaŋ: "'Soto soto' ti idaŋ, āvuso Sāriputto, vuccati. Katamo nu kho, āvuso, soto?" ti. "Ayam eva (hi bhante) ariyo aṭṭhangiko maggo" ti ādi (S. v, 347). *Avinipāta-dhammo* ti, vinipatanaŋ, vinipāto. 'N' assa vinipāto dhammo' ti, avinipāta-dhammo. Catusu apāyesu uppajjana-vasena apatana-sabhāvo ti attho. *Niyato* ti, dhamma-niyāmena samatta-niyāmena niyato. *Sambodhi-parāyano* ti, upari-maggattāya-saṅkhātā sambodhi: paraŋ ayanaŋ assa gatī paṭisaraṇaŋ avassaŋ pattabban ti, sambodhi-parāyano.

Eten' assa *kā gati ko abhisamparāyo* ti pucchāya 'bhaddakā[1] eva Suppabuddhassa gati, na pāpakā' ti ayam attho dassito. Na pana tena sampattā gatī ti. Tam pana pucchânusandhi-vasena pakāsetu-kāmo Dhammarājā ettakam eva abhāsi. Passati hi Bhagavā 'mayā ettake kathite imissaŋ yeva parisatiŋ anusandhi-kusalo eko bhikkhu Suppabuddhassa kuṭṭhi-bhāvaŋ uddissa kapaṇa-bhāvāya kāraṇaŋ pucchissati. Ath' āhaŋ tassa taŋ kāraṇaŋ tena pucchânusandhinā pakāsetvā desanaŋ niṭṭhāpessāmī' ti. Ten' ev' āha: *Evaŋ vutte aññataro bhikkhū* ti ādiŋ. Tattha *hetū* ti, asādhāraṇa-kāraṇaŋ, sādhāraṇaŋ pana paccayo ti. Ayam etesaŋ viseso. *Yenā* ti, yena hetunā paccayena ca. *Bhūta-pubban* ti, jāta-pubbaŋ: atīte kāle nibbattaŋ: taŋ dassetuŋ *Suppabuddho* ti ādi vuttaŋ. Kadā pana bhūtan? ti.

Atīte[2] kira anuppanne Tathāgate Bārāṇasiyā sāmantā ekasmiŋ gāme eka kula-dhītā khettaŋ rakkhati. Sā ekaŋ Pacceka-buddhaŋ disvā pasanna-cittā tassa pañcahi lājā-satehi saddhiŋ ekaŋ paduma-pupphaŋ datvā pañca-putta-satāni patthesi. Tasmiŋ yeva ca khaṇe pañca-satā miga-luddhakā Pacceka-buddhassa madhura-maŋsaŋ datvā, "etissa puttā bhaveyyāma, tumhehi sampatta-visesaŋ labheyyāmā" ti ca patthayiŋsu. Sā yāvatâyukaŋ ṭhatvā devaloke nibbattā tato cutā ekasmiŋ jāta-ssare paduma-gabbhe nibbatti. Tam eko tāpaso disvā paṭijaggi. Tassā vicarantiyā paduddhāre

[1] C. bhaddikā . . . pāpikā.
[2] *Cf.* JA. iii, 299; DhpA. ii, 36.

paduddhāre bhūmito padumāni vuṭṭhahanti. Eko vana-carako disvā Bārāṇasi-rañño ārocesi. Rājā naŋ ānetvā agga-mahesiŋ akāsi. Tassā kucchiyā gabbho saṇṭhāsi. Mahā-paduma-kumāro tassā kucchiyaŋ vasi, sesā gabbha-malaŋ nissāya nibbattā. Te vayappattā uyyāne paduma-sare kīḷantā ekekasmiŋ padume nisīditvā paripakka-ñāṇā saṅkhāresu khaya-vayaŋ paṭṭhapetvā pacceka-bodhiŋ pāpuṇiŋsu. Tesaŋ byākaraṇa-gāthā ahosi

> Saroruhaŋ[1] paduma-palāsa-pātrajaŋ[2]
> Supupphitaŋ bhamara-gaṇ' ānukiṇṇaŋ
> Aniccataŋ khaya-vayataŋ viditvā,
> Eko care khagga-visāṇa-kappo ti.

Evan pacceka-bodhiŋ abhisambuddhesu tesu pañcasu Pacceka-buddha-satesu abbhantaro Tagarasikhī nāma Pacceka-sambuddho Gandhamādana-pabbate Nandamūlaka-pabbhāre sattâhaŋ nirodha-samāpattiŋ samāpajjitvā, sattâhassa accayena nirodhā vuṭṭhito[3] ākāsena āgantvā, Isigili-pabbate otaritvā, pubbaṇha-samayaŋ nivāsetvā, patta-cīvaraŋ ādāya, Rājagahaŋ piṇḍāya pāvisi. Tasmiŋ samaye Rājagahe eko seṭṭhi-putto mahatā parivārena uyyāna-kīḷan' atthaŋ nagar-ato nikkhamanto Tagara-sikhī-pacceka-buddhaŋ disvā, "Ko 'yaŋ bhaṇḍu cīvarena sarīraŋ pārupitvā gacchatī?" ti, *niṭṭhubhitvā apasabyaŋ*[4] *katvā pakkāmi*. Tan sandhāya vuttaŋ: *Suppabuddho kuṭṭhī imasmiŋ yeva Rājagahe*—pe—*pakkāmī* ti.

Tattha *kvâyan* ti, ko ayaŋ? Khuŋsana-vasena vadati. Ko c' āyan ti pi pāli. *Kuṭṭhī* ti, akkuṭṭhaŋ[5] yeva taŋ. Seṭṭhi taŋ kuṭṭha-rogaŋ akkosa-vatthuŋ pāpento vadati. *Kuṭṭhi-cīvarenā*[6] ti, kuṭṭhīnaŋ cīvarena. Yebhuyyena hi kuṭṭhino ḍaŋsa-makasâdi-paṭibāhan' atthaŋ roga-paṭicchādan' atthañ

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[1] *Line* 3 *occurs at* PvA. 275 (Pv. iv, 12); *line* 4 *at* SN. 35.

[2] C. palāsapatrajaŋ. [3] A. vuṭṭhāya.

[4] St. apasabyāmato karitvā (*cf. J.P.T.S.* 1886, p. 127, *Morris*); W. apasabyato *and* niṭṭhuhitvā; DhpA. ii, 36, niṭṭhuhitvā apavyāmaŋ (Skt. viyāma + apa, '*want of forbearance*').

[5] *Cf.* Sn. 702, akkuṭṭha-vandita = akkosa-vandana. A. taŋ kuṭṭhi yeva; C. akuṭṭhiŋ yeva.

[6] *Not in* St. *Comy.'s text apparently ran thus:* kv' āyaŋ kuṭṭhī kuṭṭhī-cīvarena.

ca yaŋ vā taŋ vā pilotika-khaṇḍaŋ gahetvā pārupanti. Evam ayam pī ti dasseti. Paŋsukūla-cīvara-dharattā vā aggaḷānaŋ aneka-vaṇṇa-bhāvena kuṭṭhi-sarīra-sadiso ti hīḷento kuṭṭhi-cīvarenā ti āha. *Niṭṭhubhitvā* ti, khelaŋ pātetvā. *Apasabyaŋ karitvā*[1] ti, paṇḍitā tādisaŋ Pacceka-buddhaŋ disvā vanditvā padakkhiṇaŋ karonti. Ayam pana aviññutāya paribhavaŋ tassa sabyaŋ katvā. Attano apasabya-pakkhaŋ datvā[2] gato. Apabyāmato ti pi pāṭho.

Tassa kammassā ti, Tagarasikhimhi Pacceka-buddhe "kvâyaŋ kuṭṭhī" ti hīḷetvā niṭṭhubhana-apasabya-karaṇa-vasena pavatta-pāpa-kammassa. *Niraye paccitthā*[3] ti, niray' agginā ḍayhittha: paccitvā niray' agginā ti pi paṭhanti. *Tass' eva kammassa vipāk' āvasesenā* ti, yena kammena so niraye paṭisandhiŋ gaṇhi, na taŋ kammaŋ manussa-loke vipākaŋ deti. Yā pan' assa nānā-khaṇikā cetanā tadā Pacceka-buddhe vippaṭipajjana-vasena pavattā aparâpariyāya vedanīya-bhūtā, sā aparâpariya-vedanīyen' eva puñña-kammena manussesu tihetuka-paṭisandhiyā dinnāya pavattiyaŋ kuṭṭhi-bhāvaŋ dāḷiddiya-parama-karuññataŋ āpādesi. Taŋ sandhāya kamma-sabhāgatā-vasena 'tass' eva kammassa vipākâvasesenā' ti vuttaŋ. Paravase pi hi loke tabbohāro diṭṭho, yathā taŋ 'sā eva tittiriyā' ti Vedasākhājātā[4] ti.

Ettāvatā *ko nu kho bhante hetū* ti, tena bhikkhunā puṭṭha-pañhaŋ vissajjetvā, idāni tassa *kā gati ko abhisamparāyo* ti pubbe bhikkhūhi puṭṭha-pañhe vissajjetuŋ *so Tathāgata-ppaveditaŋ dhamma-vinayan* ti ādi vuttaŋ. Tattha *Tathāgata-ppaveditan* ti, Tathāgatena Bhagavatā desitaŋ akkhātaŋ pakāsitan ti, Tathāgata-ppaveditaŋ. *Āgammā* ti, adhigantvā: nissāya ñatvā 'Tathāgata-ppavedite dhamma-vinaye' ti pi pāṭho. *Saddhaŋ samādiyī* ti, 'Sammā-sambuddho Bhagavā: svākkhāto Bhagavatā dhammo: supaṭipanno Bhagavato sāvaka-sangho' ti (M. i, 37; D. ii, *etc.*) ratana-ttaya-sannissaya-pubbabhāga-saddhañ c' eva lokuttara-saddhañ cā ti duvidham

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[1] $C_{2,3}$ apasabyāmato; A. apasabyāmako taritvā.

[2] C. apasabya-pakkhe katvā; C_2 apasabyaŋ padakkhiṇaŋ katvā.

[3] St. pacittha-; W. paccittha.

[4] A. *garbles the passage.* C_1 so eva tittiriyāni osadhānī ti (? *ref. to* Vishnu Purāṇa, iii, 5).

pi saddhaŋ sammā ādiyi, yathā na puna ādātabbā ti eva yāva bhava-kkhayā gaṇhi. Attano citta-santāne uppādesī ti attho. *Sīlaŋ samādiyī* ti ādisu pi es' eva nayo. *Sīlan* ti, pubba-bhāga-sīlena saddhiŋ magga-sīlaŋ phala-sīlañ ca. *Sutan* ti, pariyatti-bāhu-saccaŋ paṭivedha-bāhu-saccañ cā ti duvidham pi sutaŋ, pariyatti-dhammā pi hi tena dhamma-savana-kāle sacca-paṭivedhāya sāvakehi yathā-laddha-ppakāraŋ sutā paricitā manas' ānupekkhitā diṭṭhiyā suppaṭi-viddhā ca honti. *Cāgan* ti, paṭhama-magga-vajjha-kilesâbhisaṅkhārānaŋ vossagga-saṅkhātaŋ cāgaŋ. Yena ariya-sāvakā deyya-dhammesu mutta-cāgā ' va honti payatapāṇī vossagga-ratā.[1] *Paññan* ti, saddhiŋ vipassanā-paññāya magga-paññañ c' eva phala-paññañ ca. *Kāyassa bhẹdā* ti,[2] upādiṇṇa-kkhandha-pariccāgā. *Param-maraṇā* ti, tad-anantaraŋ abhinibbatti-kkhandha-gahaṇā. Athavā kāyassa-bhedā ti jīvit' indriyassa upacchedā, param-maraṇā ti cuticittato uddhaŋ. *Sugatiŋ saggaŋ lokan* ti pada-ttayenā pi devalokam eva vadati. So hi sampattīnaŋ sobhanattā sundarā gatī ti, sugati. Rupâdīhi visesehi[3] ' suṭṭhu aggo ' ti, saggo. Sabba-kālaŋ sukham ev' ettha ' lokiyati lujjatī ' ti vā, loko ti vuccati.[4] *Uppanno* ti, paṭi-sandhi-gahaṇa-vasena upagato. *Sahabyatan* ti, saha-bhāvaŋ.[5] Vacan' attho pana saha-byati pavattati vasatī ti vā, sahabyo: saha-ṭhāti saha-vāti vā, tassa bhāvo sahabyatā. *Atirocatī* ti, atikkamma abhibhavitvā vā rocati virocati. *Vaṇṇenā* ti, rūpa-sampattiyā. *Yasasā* ti, parivārena. So hi asuci-makkhitaŋ jajjaraŋ mattika-bhājanaŋ chaḍḍetvā aneka-ratana-vicittaŋ pabhassaraŋ raŋsi-jāla[6]-vinaddha-suddha-jambu-nada-bhājanaŋ gaṇhanto viya, vutta-ppakāraŋ kaḷebaraŋ idha ṅikkhipitvā,[7] eka-citta-kkhaṇena yathā-vuttaŋ nibbattattā-bhāvaŋ mahatā parivārena saddhiŋ paṭilabhī ti. *Etam atthaŋ viditvā* ti, etaŋ pāpānaŋ aparivajjane ca ādīnavaŋ parivajjane ca ānisaŋsaŋ sabbâkārato viditvā tadattha-vibhāvanaŋ imaŋ udānaŋ udānesi.

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[1] *Cf.* VM. 224.

[2] *From* VM. 427.

[3] VM. visayehi.

[4] *Cf.* S. iv, 52 (lujjatī ti tasmā loko ti vuccati). *Cf.* Expos. 63; Asḷ. 48.

[5] DA. 111.

[6] C_2 -māla-.

[7] A. iva nikkhamitvā.

Tass' āyaŋ saṅkhep' attho:—Yathā cakkhumā puriso *parakkame* kāyika-viriye, *vijjamāne* sarīre sante, *visamānī* 'va papāt' ādiṭṭhānāni caṇḍa-bhāvena vā visamāni hatthi-assa-ahi-kukkura-go-rūpâdīni saŋvega-ppatto[1] *parivajjaye* ti, evaŋ *jīvalokasmiŋ*, imasmiŋ satta-loke *paṇḍito* sappañño puriso tāya sappaññatāya attano hitaŋ jānanto, *pāpāni* lāmakāni duccaritāni parivajjeyya. Evaŋ hi yath' āyaŋ Suppabuddho Tagarasikhimhi Pacceka-buddhe pāpaŋ aparivajjetvā mahantaŋ anayabyasanaŋ āpajji, evam āpajjeyyā ti adhippāyo. Yathā va Suppabuddho kuṭṭhī mama dhamma-desanaŋ āgamma idāni saŋvega-ppatto pāpāni parivajjento uḷāra[2]-visesaŋ adhigañchi, evaŋ añño pi uḷāraŋ vises' ādhigamaŋ icchanto pāpāni parivajjeyyā ti adhippāyo.

Tatiya-Sutta-Vaṇṇanā niṭṭhitā.

4.

Catutthe, *kumārakā* ti, taruṇa-puggalā. Ye subhāsita-dubbhāsitassa atthaŋ jānanti, te idha kumārakā ti adhippetā. Ime hi sattā jāta-divasato paṭṭhāya yāva pañca-dasa-vassakā kumārakā bālā ti pavuccanti. Tato paraŋ vīsati vassāni yuvāno[3] ti. *Macchake bādhentī* ti, magga-samīpe ekasmiŋ taḷāke nidāgha-kāle udake parikkhīṇe ninna-ṭṭhāne taŋ udakaŋ ussiñcitvā ussiñcitvā[1] khuddaka[4]-macche gaṇhanti yeva hananti ca 'pacitvā khādissāmā' ti. *Ten' upasaṅkamī* ti, maggato thokaŋ apakkamitvā[5] ṭhito. Tasmā 'upasaṅkamī' ti vadati. Te pana kumārake attani vissāsaŋ jānetuŋ upasaṅkami. *Bhāyatha vo?* ti, ettha *vo* ti nipāta-mattaŋ. *Dukkhassā* ti, nissakke sāmi-vacanaŋ: dukkhasmā ti attho. *Appiyaŋ vo dukkhan* ti, 'kiŋ tumhākaŋ sarīre uppajjanaka-dukkhaŋ appiyaŋ aniṭṭhan' ti pucchati. *Etam atthaŋ viditvā* ti, 'ime

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[1] C. *omits*. [2] C. udāra-. [3] A. yubbano.
[4] A. udaka. [5] *So* A, *but* C. taḷākaŋ atikkamitvā.

sattā attano dukkhaŋ anicchantā eva hutvā, dukkha-hetuŋ paṭipajjantā attano taŋ icchantā eva nāma hontī' ti, etam atthaŋ sabbâkārato viditvā. *Imaŋ udānaŋ*[1] ti, imaŋ pāpa-kiriyāya nisedhanaŋ ādīnava-vibhāvanañ ca udānaŋ udānesi. Tass' attho:—'yadi tumhākaŋ sakalam āpāyikaŋ sugatiyañ ca app' āyukatā-manussa-dobhaggatâdi-bheda-*dukkhaŋ appiyaŋ*, aniṭṭhaŋ, yadi tumhe tato bhāyatha. *Āvi vā*, paresaŋ pākaṭa-bhāva-vasena apaṭicchannaŋ katvā kāyena vācāya vā pāṇâtipātâdi-ppabedhaŋ. *Yadi vā raho*, apākaṭa-bhāva-vasena paṭicchannaŋ katvā manodvāre eva abhijjhâdi-ppabedhaŋ aṇu-mattam pi *pāpakaŋ*, lāmaka-kammaŋ, *mā kattha*, mā karittha. Atha pana taŋ pāpa-kammaŋ etarahi vā karotha āyatiŋ vā karissatha nirayâdīsu catūsu apāyesu manussesu ca tassa phalabhūtaŋ dukkhaŋ ito vā etto vā palāyante 'amhe[2] nânubandhissatī' ti adhippāyena *upecca*,[3] sañcicca palāyantānam[4] pi tumhākaŋ, tato *mutti*, mokkho n' atthi. Gati-kālâdi-ppaccay' antara-samavāye vipaccati[5] yevā' ti dasseti. Palāyante[6] ti pi paṭhanti. Vutta-nayena yattha-katthaci gamane pakkamane satī ti attho. Ayañ ca attho

Na antalikkhe na samudda-majjhe
Na pabbatānaŋ vivaraŋ pavissa,
Na vijjati so jagati-ppadeso
Yattha ṭṭhito muñceyya pāpa-kammā ti (Dhp. 127)

imāya gāthāya dīpetabbo.

Catuttha-Sutta-Vaṇṇanā niṭṭhitā.

[1] *The* gāthās, *except the first four words, are from* S. i, 209, PV. ii, 7. St. *prints wrongly* (*as* W. *notes*). *Cf.* Netti, 131, *where we have:*

Sace bhāyatha dukkhassa sace vo dukkham appiyaŋ
Mā kattha pāpakaŋ kammaŋ āvi vā yadi vā raho:
Sace 'va pāpakaŋ kammaŋ karissatha karotha vā
Na vo dukkhā pamutyatthi (upacchāpi) palāyitaŋ.

[2] PvA. tumhe anubandh-.

[3] *At* PvA. 103, *Dhammapāla quotes as here and says of* upaccha, upeccā ti pi pāli . . . sañcicca (*i.e.*, *eo consilio*). *But* Sāratthа-Pakāsinī (*ad* S. i, 209) *says:* upaccā pi, uppatitvā . . . sakuno viya.

[4] *So* A, PvA, *but* C. palāyatam. [5] PvA. -vaye pana sati vipaccati.

[6] C. palāyaneti pi. St. *quotes the Comy. here with surprise.*

5.

Pañcame,[1] *tadahū* ti, tasmiŋ ahani, tasmiŋ divase. *Uposathe*[2] ti, ettha upavasanti etthā ti, uposatho. Upavasanti sīlena vā anasanena vā upetā hutvā vasantī ti attho. Ayaŋ hi *uposatha*-saddo "aṭṭhanga-samannāgataŋ uposathaŋ upavasāmī" ti (A. iv, 248) ādisu sīle āgato: "uposatho vā pavāraṇā vā" ti (Vin. i, 174) ādisu pāṭimokkh' uddesâdi vinayakamme: "gopālak' uposatho nigaṇṭh' uposatho" ti (A. i, 205) ādisu upavāse: "uposatho (nāma) nāga-rājā" ti (D. ii, 174) ādisu paññattiyaŋ: "ajj' uposatho paṇṇaraso" ti (Vin. i, 102) ādisu divase.

Idhā pi divase yeva daṭṭhabbo. Tasmā *tadah' ūposathe* ti, tasmiŋ uposatha-divasa-bhūte ahanī ti attho. *Nisinno hotī* ti, mahābhikkhu-sangha-parivuto ovāda-pāṭimokkhaŋ uddisituŋ nisinno hoti. Nisajja pana bhikkhūnaŋ cittāni olokento ekaŋ dussīlaŋ puggalaŋ disvā, 'sac' āhaŋ imasmiŋ puggale idha nisinne yeva pāṭimokkhaŋ uddisissāmi sattadhā 'ssa muddhaŋ phalissatī' ti tasmiŋ anukampāya tuṇhī yeva ahosi. Ettha ca *uddhataŋ aruṇan*[3] ti aruṇ' uggamanaŋ patvā, "uddisatu, bhante, Bhagavā bhikkhūnaŋ pāṭimokkhan" ti thero Bhagavantaŋ pāṭimokkh' uddesaŋ yāci.

Tasmiŋ kāle "na, bhikkhave, anuposathe uposatho kātabbo" ti sikkhāpadassa apaññattattā. *Aparisuddhā, Ānanda, parisā* ti, tikkhattuŋ therena pāṭimokkh' uddesassa yācitattā anuddesassa kāraṇaŋ kathento "asuka-puggalo aparisuddho" ti avatvā "aparisuddhā, Ānanda, parisā" ti āha. Kasmā pana Bhagavā tiyāma-rattiŋ tathā vītināmesi? Tato paṭṭhāya ovāda-pāṭimokkhaŋ anuddisitu-kāmo tassa vatthuŋ pākaṭaŋ kātuŋ. *Addasā* ti, kathaŋ addasā? Attano ceto-pariyañāṇena tattha parisatiŋ bhikkhūnaŋ cittāni parijānanto tassa mogha-purisassa dussīlya-cittaŋ passi. Yasmā pana citte diṭṭhe taŋ-samangi-puggalo diṭṭho nāma hoti, tasmā *addasā kho āyasmā Mahāmoggallāno taŋ puggalaŋ dussīlan* ti ādi

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[1] *Cf.* Vin. ii, 236; A. iv, 204.
[2] *Cf.* PJ. ii, 199 (Sn. 153); Vin. i, 104.
[3] A. uddhantaŋ; Vin. uddhataŋ; Ang. uddhastaŋ.

vuttaŋ. Yath' eva hi anāgate sattasu divasesu pavattamānaŋ paresaŋ cittaŋ ceto-pariya-ñāṇa-lābhī pajānāti, evaŋ atīte pi ti. *Dussīlan* ti, nissīlaŋ. Sīla-virahitan ti attho. *Pāpa-dhamman* ti, dussīlattā eva hīṇ' ajjhāsayatāya lāmaka-sabhāvaŋ. *Asucin* ti, aparisuddhe hi kāya-kammâdīhi samannāgatattā na suciŋ *saṅkassara-samācāran*[1] ti, kiñcid eva asāruppaŋ disvā idaŋ iminā kataŋ bhavissati: evaŋ paresaŋ āsaṅkaniyatāya saṅkāya-saritabba-samācāraŋ. Athavā kenacid eva karaṇīyena mantayante bhikkhū disvā, 'kin ti nu kho ime mayā kata-kammaŋ mantentī' ti attano yeva saṅkāya-saritabba-samācāraŋ. Lajjitabbatāya paṭicchādetabbassa kāraṇato paṭicchannaŋ kammantaŋ etassā ti, *paṭicchanna-kammantaŋ:* taŋ kucchita-samaṇa-vesadhāritāya na samaṇan ti, *assamaṇaŋ:* salāka-gahaṇâdisu kittakā samaṇā ti ca gaṇanāya, 'aham pi samaṇo 'mhī' ti, micchā-paṭiññāya, *samaṇa-paṭiññaŋ:* aseṭṭha-cariyāya,[2] *abrahmacāriŋ:* aññe sabrahma-cārino sunivatthe supārute supattadhare gāma-nigamâdisu piṇḍāya caritvā jīvikaŋ kappente disvā, abrahmacārī samāno sayam pi tādisena ākārena paṭipajjanto uposathâdisu ca sandissanto 'aham pi brahmacārī' ti paṭiññaŋ dento viya hotī ti, *brahmacārī-paṭiññaŋ:* pūtinā kammena sīla-vipattiyā anto-anupaviṭṭhattā, *antopūtiŋ:* chahi-dvārehi rāgâdīhi kilesa-vassanena tintattā, *avassutaŋ:* sañjāta-rāgâdi-kacavarattā sīlavantehi chaḍḍetabbattā ca *kasambu-jātaŋ*. *Majjhe bhikkhu-sanghassa nisinnan* ti, sangha-pariyāpanno viya bhikkhu-sanghassa anto nisinnaŋ. *Diṭṭho 'sī* ti, ayam pana na pakatatto ti Bhagavatā diṭṭho asi, yasmā ca eva diṭṭho tasmā *n' atthi te* tava bhikkhūhi saddhiŋ ekakammâdi-*saŋvāso*. Yasmā pana so saŋvāso tava n' atthi, tasmā '*uṭṭhehi āvuso*' ti evam ettha pada-yojanā veditabbā.

Tatiyam pi kho so puggalo tuṇhī ahosī ti, anekavāraŋ vatvā pi 'thero sayam eva nibbiṇṇo oramissatī' ti vā 'idāni imesaŋ paṭipattiŋ paṭijānissāmī[3]' ti vā adhippāyena tuṇhī ahosi. *Bāhāyaŋ gahetvā* ti, Bhagavatā mayā ca yathāvato diṭṭho yāva tatiyaŋ uṭṭhehī ti vutto na uṭṭhāti: idāni 'ssa nikkaḍ-

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[1] *Cf.* A. ii, 239-40. [2] A. -cārikaya; C. -cāritāya.
[3] C. jānissāmi.

ḍhana-kālo, mā sanghassa uposath' antarāyo ahosī' ti bāhāyaŋ aggahesi, tathā gahetvā *bahi dvāra-koṭṭhakā nikkhāmetvā* ti, dvāra-koṭṭhaka-sālato bahi-nikkhāmetvā. *Bahī* ti pana nikkhāmita-ṭṭhāna-dassanaŋ. Athavā bahi-dvāra-koṭṭhakā ti bahi-dvāra-koṭṭhakato pi nikkhāmetvā na anto-dvāra-koṭṭhakato. Evaŋ ubhayattha pi vihārato bahi-katvā ti attho. *Sūci-ghaṭikaŋ datvā* ti, aggaḷa-sūciŋ upari-ghaṭikañ ca ādahitvā: suṭṭhutaraŋ thaketvā[1] ti attho. *Yāva bāhā-gahaṇā pi nāmā* ti, iminā 'aparisuddhā, Ānanda, parisā' ti vacanaŋ sutvā eva hi tena pakkamitabbaŋ siyā evaŋ apakkamitvā 'yāva bāhā-gahaṇā pi nāma so mogha-puriso āgamessatī[2]' ti acchariyam idan ti dasseti. Idam pi garahaṇ' acchariyam evā ti veditabbaŋ.

Atha Bhagavā cintesi: 'idāni bhikkhu-sangho abbuda-jāto. Aparisuddhā puggalā uposathaŋ āgacchanti, na ca Tathāgatā aparisuddhāya parisāya uposathaŋ uddisanti, anuddisante ca bhikkhu-sanghassa uposatho pacchijjati. Yan nūn' ahaŋ ito paṭṭhāya bhikkhūnaŋ yeva pāṭimokkh' uddesaŋ anujāneyyan' ti. Evam pana cintetvā bhikkhūnaŋ yeva pāṭimokkh' uddesaŋ anujāni. Tena vuttaŋ: *atha kho Bhagavā*—pe—*pāṭimokkhaŋ uddiseyyāthā* ti. Tattha *na dān' āhaŋ* ti, idāni ahaŋ *uposathaŋ na karissāmi, pāṭimokkhaŋ na uddissāmī* ti paccekaŋ *na*-kārena sambandho. Duvidhaŋ hi pāṭimokkhaŋ, āṇā-pāṭimokkhaŋ ovāda-pāṭimokkhan ti ca. Tesu 'suṇātu me, bhante' ti ādikaŋ āṇā-pāṭimokkhaŋ. Taŋ sāvakā eva uddisanti na Buddhā, ayaŋ anvaḍḍha-māsaŋ uddisīyati.

Khantī paramaŋ tapo, titikkhā, nibbānaŋ paramaŋ—pe (Dhp. 184)
Sabba-pāpassa akaraṇaŋ, kusalass' ūpasampadā—pe (Dhp. 183)
Anūpavādo, anūpaghāto, pāṭimokkhe ca saŋvaro—pe
Etaŋ Buddhāna-sāsanaŋ (Dhp. 185)

imā pana tisso gāthā ovāda-pāṭimokkhaŋ nāma. Taŋ Buddhā eva uddisanti na sāvakā, channam pi vassānaŋ accayena uddisanti. Dīgh' āyuka-Buddhānaŋ hi dharamāna-kāle ayam eva

[1] A. ṭhapetvā; St., *Comy.* suṭṭhu kavāṭaŋ thaketvā.
[2] St. āgamissati.

pāṭimokkh' uddeso. App' āyuka-Buddhānaŋ pana paṭhamabodhiyam eva: tato paraŋ ittaro: tañ ca kho bhikkhū yeva uddisanti na Buddhā. Tasmā amhākam pi Bhagavā vīsativassa-mattaŋ ovāda-pāṭimokkhaŋ uddisitvā imaŋ antarāyaŋ disvā tato paraŋ na uddisi. *Aṭṭhānan* ti, akāraṇaŋ. *Anavakāso* ti, tass' eva vevacanaŋ. Kāraṇaŋ hi yathā tiṭṭhati ettha phalaŋ tad-āyatta-vuṭṭhitāyā ti ṭhānan ti vuccati. Evaŋ anavakāso ti pi vuccati. *Yan* ti kiriyā parāmasanaŋ. Taŋ heṭṭhā vutta-nayena yojetabbaŋ.

Aṭṭh' ime, bhikkhave, mahāsamudde ti: ko anusandhi? Yvâyaŋ aparisuddhāya parisāya pāṭimokkhassa anuddeso vutto, so imasmiŋ dhamma-vinaye acchariyo abbhuto dhammo ti, taŋ aparehi sattahi acchariy' abbhuta-dhammehi saddhiŋ vibbhajitvā dassetu-kāmo, paṭhamaŋ tāva tesaŋ upamā-bhāvena mahāsamudde aṭṭha-acchariy' abbhuta-dhamme dassento Satthā 'aṭṭh' ime, bhikkhave, mahāsamudde' ti ādim āha. *Asurā* ti, pakati-devā viya na suranti na isanti na virocantī ti, asurā. Surā nāma devā, tesaŋ paṭipakkhā ti vā, asurā, Vepacitti Pahārâdayo[1]: tesaŋ bhavanaŋ Sinerussa heṭṭha-bhāge. Te tattha pavisantā nikkhamantā Sineru-pāde maṇḍapâdi nimminitvā kīḷantā 'va abhiramanti. Tattha tesaŋ abhiratiyā ime guṇe disvā ti āha: *ye disvā disvā asurā mahā-samudde abhiramantī* ti: tattha *abhiramantī* ti, ratiŋ vindanti, anukkaṇṭhamānā[2] vasantī ti attho.

Anupubba-ninno ti ādīni sabbāni anupaṭipatiyā ninnabhāvass' eva vevacanāni. *N' āyataken' eva papāto* ti, na chinnatato mahāsobbho viya ādito eva papāto. So hi tīradesato paṭṭhāya ekangula-dvangula-vidatthi ratana yaṭṭhi usabha aḍḍha-gāvuta gāvuta yojanâdi-vasena gambhīro hutvā (gacchanto Sineru-pada-mūle caturāsīti yojane na sahassa gambhīro hutvā)[3] ṭhito dasseti. *Ṭhita-dhammo* ti, ṭhita-sabhāvo, avaṭṭhita-sabhāvo. *Na matena kuṇapena saŋvasatī* ti, yena kenaci hatthi-assâdīnaŋ kaḷebarena saddhiŋ na vasati. *Tīraŋ pāpetī*[4] ti, tīraŋ apaneti. *Thalaŋ ussādetī*[5]

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[1] *Cf.* JA. i, 202-5; DhpA. i, 278; D. ii, 259.

[2] C. anuggaṇhamānā.

[3] A. *adds the passage bracketed.*

[4] St. vāheti (*v.l.* pāpeti).

[5] St. ussāreti; *MSS. agree* ussādeti.

ti, hatthena gahetvā viya vīci-ppahāren' eva thale sañkhipati.

Gangā Yamunā ti, Anotatta-dahassa dakkhiṇa-mukhato nikkhanta-nadī pañca-dhārā hutvā pavatta-ṭṭhāne Gangā ti ādinā pañcadhā-sañkhaŋ gatā. Tatrâyaŋ imāsaŋ nadīnaŋ ādito paṭṭhāya uppatti-kathā. Ayaŋ hi Jambu-dīpo[1] dasa-sahassa-yojana-parimāṇo: tattha catu-sahassa-yojana-ppamāṇo padeso udakena ajjhotthato samuddo ti sañkhaŋ gato, tisahassa-yojana-ppamāṇe manussā vasanti. Tisahassa-yojana-ppamāṇo Himavā patiṭṭhito, Ubbedhena pañca-yojana-satiko caturāsīti-kūṭa-sahassa-paṭimaṇḍito samantato sanda-māna-pañca-sata-nadī-vicitto, yattha āyāmena vitthārena gambhīratāya ca paññāsa[2]-yojana-ppamāṇo diyaḍḍha-yojana-sata-parimaṇḍalo Anotatta-daho Kaṇṇamuṇḍa-daho Ratha-kāra-daho Chaddanta-daho Kuṇāla-daho Mandākini-daho Sīha-ppapāta-daho ti satta-mahāsarā patiṭṭhitā. Tesu Anotatta-daho Sudassana-kūṭaŋ Citta-kūṭaŋ Kāḷa-kūṭaŋ Gandha-mādana-kūṭaŋ Kelāsa-kūṭan ti imehi pañcahi pabbata-kūṭehi parikkhitto. Tattha Sudassana-kūṭaŋ sovaṇṇa-mayaŋ tiyojana[3]-satubbedhaŋ anto-kāka[4]-mukha-saṇṭhānaŋ, tam eva saraŋ paṭicchādetvā ṭhitaŋ, Cittakūṭaŋ satta[5]-ratana-mayaŋ, Kāḷakūṭaŋ añjana-mayaŋ, Gandhamādana-kūṭaŋ sānu[6]-mayaŋ, abbhantare mugga-vaṇṇaŋ, mūla-gandho sāra-gandho pheggu-gandho taca-gandho papaṭikā-gandho rasa-gandho puppha-gandho phala-gandho patta-gandho gandha-gandho ti, imehi dasahi gandhehi ussannaŋ[7] nāna-ppakāra osadha-sañchannaŋ kāla-pakkhe uposatha-divase ādittaŋ viya angāraŋ[8] pajjalantaŋ tiṭṭhati. Kelāsakūṭaŋ rajata-mayaŋ. Sabbāni c' etāni Sudassanena samān' ubbedha-saṇṭhānāni tam eva saraŋ paṭicchādetvā ṭhitāni. Tattha dev' ānubhāvena nāg' ānubhāvena ca devo[9] vassati, nadiyo ca sandanti. Taŋ sabbam pi udakaŋ Anotattam eva pavisati. Candima-suriyā dak-

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[1] *From* PJ. ii, 437.
[2] PJ. paññāsa-paññāsa-yojanā . . . diyaḍḍha-. *Cf.* PJ. ii, 407.
[3] PJ. dviyojana.
[4] PJ. antovankaŋ kāka-.
[5] PJ. sabba-.
[6] *So* A, PJ, *but* C. māsāra.
[7] PJ. *omits* mūla-ussannaŋ.
[8] A, C. agāraŋ; PJ, S. ii, 3, angāraŋ
[9] PJ. cavassanti.

khiṇena vā uttarena vā gacchantā pabbat' antarena tattha obhāsaŋ karonti, ujukaŋ gacchantā na karonti, ten' ev' assa Anotattan ti saṅkhā udapādi.

Tattha manohara-pada-silātalāni[1] nimmaccha-kacchapāni phalika-sadisāni nimmal' ūdakāni tad-upabhoga-sattānaŋ[2] kamma-nimmitān' eva[3] nahāna-titthāni ca honti, yattha Buddha-pacceka-buddhā iddhimanto sāvakā isayo pi nahānâdīni karonti, deva-yakkhâdayo ca udaka-kīḷaŋ kīḷanti.[4] Tassa catusu passesu Sīhamukhaŋ Hatthimukhaŋ Assamukhaŋ Usabhamukhan ti cattāri udaka-nikkhamana[5]-mukhāni honti, yehi catasso nadiyo sandanti. Sīhamukhena nikkhanta-nadītīre sīhā[6] bahutarā honti. Tathā hatthi-mukhâdīhi hatthi-assa-usabhā. Puratthima-disato nikkhanta-nadī Anotattaŋ tikkhattuŋ padakkhiṇaŋ katvā itarā tisso nadiyo anupagamma[7] pācīna-Himavanten' eva amanussa-pathaŋ gantvā mahāsamuddaŋ pavisati. Pacchima-disato uttara-disato ca nikkhanta-nadiyo pi tatth' eva padakkhiṇaŋ katvā pacchima-Himavanten' eva uttara-Himavanten' eva ca amanussa-pathaŋ gantvā mahāsamuddaŋ pavisanti. Dakkhiṇa-disato nikkhanta-nadī pana[8] tikkhattuŋ padakkhiṇaŋ katvā dakkhiṇena ujukaŋ pāsāṇa-piṭṭhen' eva saṭṭhi yojanāni gantvā pabbataŋ paharitvā uṭṭhāya parikkhepena[9] tigāvuta-ppamāṇa-udaka-dhārā hutvā ākāsena saṭṭhi yojanāni gantvā Tiyaggaḷe nāma pāsāṇe patitā, pāsāṇo udaka-dhārā-vegena bhinno, tattha paññāsa-yojana-ppamāṇā Tiyaggaḷā nāma mahāpokkharaṇī jātā. Pokkharaṇiyā kūlaŋ bhinditvā, pāsāṇaŋ pavisitvā, saṭṭhi yojanāni gantvā, tato ghana-paṭhaviŋ bhinditvā, ummaggena saṭṭhi yojanāni gantvā, Vijjhaŋ[10] nāma tiraccha[11]-pabbataŋ paharitvā, hattha-tale pañcangula[12]-

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[1] A. manoharaŋ-silātalāni; C. ratana-maya-manuñña-sopāna-silātalāni; PJ. manohara-pada-silāni nimmaccha-.

[2] A. *omits.*

[3] C. kamma-nibbattān' eva.

[4] PJ. uyyāna-kīḷaŋ.

[5] PJ. *omits* ud- nik-.

[6] C. kesara-sīhā.

[7] A. anukammaŋ; C_2 anokkamma; PJ. anupagamma.

[8] C. pana taŋ.

[9] PJ. pariṇāhena.

[10] *So* A, PJ, $C_{1,3}$, *but* C. Viñjhaŋ.

[11] A, C. tiracchāna-.

[12] C. -anguli-.

sadisā pañca-dhārā hutvā pavattati. Sā tikkhattuŋ Anotattaŋ padakkhiṇaŋ katvā, gata-ṭhāne Āvaṭṭa-gangā ti vuccati. Ujukaŋ pāsāṇa-piṭṭhena saṭṭhi yojanāni gata-ṭṭhāne Kaṇha-gangā ti, Tiyaggaḷa-pāsāṇe paññāsa yojan' okāse ṭhitā Tiyaggaḷa-pokkharaṇī ti, kūlaŋ bhinditvā, pāsāṇaŋ pavisitvā, saṭṭhi yojanāni gata-ṭṭhāne Bahala-gangā ti, ummaggena saṭṭhi yojanāni gata-ṭṭhāne Ummagga-gangā ti vuccati.[1] Vijjhaŋ nāma tiraccha-pabbataŋ paharitvā, pañca-dhārā hutvā, pavatta-ṭṭhāne Gangā Yamunā Aciravatī Sarabhū[2] Mahī ti pañcadhā saṅkhaŋ gatā.[3] Evam etā pañca mahā-nadiyo Himavantato pavattantī ti veditabbā.

Tattha *nadī*[4] ti ādikaŋ gottaŋ. *Gangā Yamunā* ti ādikaŋ nāmaŋ. *Savantiyo* ti, yā kāci sandamānā gacchantiyo mahā-nadiyo vā kunnadiyo vā. *Appentī* ti, allīyanti osaranti. *Dhārā* ti, udaka-dhārā. *Pūrattan* ti, puṇṇa-bhāvo. Mahā-samuddassa hi ayaŋ dhammatā: 'Imasmiŋ kāle devo mando jāto, jāla-kkhipâdīni ādāya maccha-kacchape gaṇhissāmā' ti vā, 'imasmiŋ kāle atimahantī vuṭṭhī, na labhissāma nu kho piṭṭhi-pāsāṇa-ṭṭhānan' ti vā, taŋ na sakkā vattuŋ. Paṭhama-kappika-kālato paṭṭhāya hi yaŋ vassitvā Sineru-velaŋ āhacca udakaŋ ṭhitaŋ. Tato ekangula-mattam pi udakaŋ n' eva heṭṭhā otarati, na uddhaŋ uttarati.[5]

Ekaraso ti, asambhinna-raso. *Muttā*[6] ti, khuddaka-mahanta-vaṭṭa-dighâdi-bhedā aneka-vidhā muttā. *Maṇī* ti, ratta-nīlâdi-bhedo aneka-vidho maṇi. *Veḷuriyo* ti, vaŋsa-vaṇṇa-sirīsa-puppha-vaṇṇâdi-saṇṭhānato aneka-vidho. *Saṅkho* ti, dakkhiṇâvatta-tamba[7]-kucchika-dhamana-saṅkhâdi-bhedo aneka-vidho. *Silā* ti, seta-kāla-mugga-vaṇṇâdibhedā aneka-vidhā. *Pavāḷan* ti, khuddaka-mahanta-manda-ratta-ghana-rattâdibhedaŋ aneka-vidhaŋ. *Lohitankan* ti, paduma-rāgâdibhedaŋ aneka-vidhaŋ. *Masāragallam* pana kabara-citta[8]-phalikan ti pavadanti.

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[1] PJ. *repeats* vuccati *after each* ti-.
[2] St. *omits.*
[3] PJ. vuccati.
[4] St. *omits* nadī *and names.*
[5] A. uggirati.
[6] *For lists of gems cf.* Vin. ii (*Cull.*) ix, i, 3; A, iv, 199; UdA. *supra,* p. 103; MP. 118; VvA. 110, 304.
[7] A, C_1 tamba-.; C. āvatta.
[8] A. maṇiratta-.

Mahataŋ bhūtānan ti, mahantānaŋ sattānaŋ. *Timi-timingala-timitimingalā*[1] ti, tisso maccha-jātiyo. Timiŋ-gilana-samatthā timingilā ti: timiñ ca timingalañ ca gilana-samatthā timitimingalā[2] ti vadanti. *Nāgā* ti, ummī-piṭṭhi-vāsino pi vimān' aṭṭhaka-nāgā pi.

Evam eva kho ti, kiñcāpi Satthā imasmiŋ dhamma-vinaye soḷasa pi battiŋsa pi tato bhiyyo pi acchariy' abbhuta-dhamme vibhajitvā dassetuŋ sakkoti, tadā upamā-bhāvena pana gahitānaŋ atthānaŋ anurūpa-vasena aṭṭh' eva te upametabba-dhamme vibhajitvā dassento *evam eva kho, bhikkhave, imasmiŋ dhamma-vinaye acchariy' abbhuta-dhammā* ti ādim āha.

Tattha *anupubba-sikkhāya*[3] tisso sikkhā gahitā, *anupubba-kiriyāya* terasa dhuta-dhammā, *anupubba-paṭipadāya* satta-anupassanā aṭṭhārasa-mahāvipassanā aṭṭha-tiŋsa ārammaṇa-vibhattiyo satta-tiŋsa-bodhipakkhiya-dhammā ca gahitā. *N' āyataken' eva aññā-paṭivedho* ti, maṇḍūkassa uppatitvā gamanaŋ viya ādito 'va sīla-pūranâdī ti akatvā arahatta-paṭivedho nāma n' atthi, paṭipāṭiyā pana sīla-samādhi-paññāyo pūretvā 'va arahatt' uppattī ti attho.

Mama sāvakā ti, sotâpannâdike ariya-puggale sandhāya vadati. *Na saŋvasatī* ti, uposatha-kammâdi-vasena saŋvāsaŋ na ca karoti. *Ukkhipatī* ti, apaneti. *Ārakā vā* ti, dure yeva.

Na tena nibbāna-dhātuyā ūnattaŋ vā pūrattaŋ vā ti, asaṅkheyye pi mahā-kappe Buddhesu anuppajjantesu ekasatto pi parinibbātuŋ[4] na sakkoti. Tadā pi tucchā nibbāna-dhātū ti na sakkā vattuŋ. Buddhatta-kāle pana ekekasmiŋ samāgame asaṅkheyyā pi sattā amataŋ ārādhenti. Tadā pi na sakkā vattuŋ pūrā nibbāna-dhātū ti.

Vimutti-raso ti, kilesehi vimuccana-raso. Sabbā hi sāsana-sampatti yava-d-eva anupādāya āsavehi cittassa vimuttiyā hoti.

Ratanānī ti, rata-janan' aṭṭhena ratanāni. Satipaṭṭhānâdayo hi bhāviyamānā pubba-bhāge pi anappakaŋ pīti-pāmojjaŋ nibbattenti, pag' eva aparabhāge. Vuttaŋ h' etaŋ:

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[1] C. timingalâdikā; St. timirapingalo; A, W, Vin. 238, *as above*.
[2] C. timirapinagalā.
[3] St. sikkhā . . . kiriyā . . . paṭipadā. [4] A. nibbāpetuŋ.

Yato yato sammasati khandhānaŋ udayabbayaŋ
Labhatī pīti-pāmojjaŋ amataŋ taŋ vijānatan ti
(Dhp. 374)

Lokiya-ratana-nimittaŋ pana pīti-pāmojjaŋ na tassa kalabhāgam pi agghatī ti ayam attho heṭṭhā dassito eva. Api ca

Cittikataŋ[1] mahagghaŋ ca atulaŋ dullabha-dassanaŋ
Anoma-satta-paribhogaŋ ratanan ti pavuccatī[2] ti
(KhpA. 170)

Yadi ca cittikatâdi-bhāvena ratanaŋ nāma hoti satipaṭṭhānâdīnaŋ yeva bhūtato ratana-bhāvo, bodhi-pakkhiya-dhammānaŋ hi so ānubhāvo yaŋ sāvakā sāvaka-pāramī-ñāṇaŋ Paccekabuddhā pacceka-bodhi-ñāṇaŋ Sammā-sambuddhā sammāsambodhiŋ adhigacchantī ti āsanna-kāraṇattā paramparākāraṇaŋ hi dānâdi upanissayo ti evaŋ rati-janan' atthena cittikatâdi-atthena ca ratana-bhāvo bodhi-pakkhiya-dhammānaŋ sātisayo. Tena vuttaŋ: *tatr' imāni ratanāni . . . seyyath' īdaŋ : cattāro satipaṭṭhānā* ti ādi.

Tattha ārammaṇe okkhanditvā[3] upaṭṭhān' aṭṭhena paṭṭhānaŋ. Sati yeva paṭṭhānaŋ, satipaṭṭhānaŋ: ārammaṇassa pana kāyâdi-vasena catubbidhattā vuttaŋ *cattāro satipaṭṭhānā* ti. Tattha hi kāya-vedanā-citta-dhammesu subha-sukha-nicca-atta-saññānaŋ pahānato, asubha-dukkh' ānicc' ānattānaŋ gahaṇato pan' esaŋ kāy' ānupassanâdi-bhāvo vibhatto. Sammā padahanti etena sayaŋ vā sammā padahati pasatthā sundarā vā padahanan ti, *sammappadhānaŋ*. Puggalassa vā samma-d-eva padhāna-bhāva-karaṇato sammappadhānaŋ, viriyass' etaŋ adhivacanaŋ.[4] Tam pi anuppann' uppannānaŋ akusalānaŋ anuppādana-pahāna-vasena anuppann' uppannānaŋ kusalānaŋ dhammānaŋ uppādana-bhāvana-vasena ca catubbidhattā vuttaŋ *cattāro sammappadhānā* ti. Ijjhatī ti, *iddhi*: samijjhati, nippajjatī ti attho. Ijjhanti vā etāya sattā iddhā vuḍḍhā ukkaŋsa-gatā hontī ti, iddhi.[5] Iti paṭhamena atthena iddhi yeva, pādo ti *iddhi-pādo*: iddhi-koṭṭhāso ti

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[1] C. cittī. [2] PJ. tena vuccati.

[3] *Cf.* MA. 238 (*Comy. on* Satip. Sutta. *of* M. i) (upaṭṭhāti, okkhanditvā pakkhanditvā pavattatī ti attho). A. okkhanditvā; C. pakkhanditvā. *Ṭīkā to* MA. okkantitvā.

[4] *Cf.* VM. 679. [5] VM. 378, 385.

attho. Dutiyena atthena iddhiyā pādopāyo[1] patiṭṭhā adhìgam' upāyo ti, iddhi-pādo. Tena hi upar' upari-visesa-saṅkhātaŋ iddhiŋ pajjanti[2] pāpuṇanti, svâyan iddhi-pādo yasmā chandâdike cattāro adhipatidhamme dhure jeṭṭhakaŋ katvā nibbattīyati, tasmā vuttaŋ *cattāro iddhi-pādā* ti.

Pañc' indriyānī ti, saddhâdīni pañca indriyāni. Tattha assaddhiyaŋ abhibhavitvā adhimokkha-lakkhaṇe ind' aṭṭhaŋ karotī ti,[3] saddhā-indriyaŋ. Kosajjaŋ abhibhavitvā paggahalakkhaṇe, pamādaŋ abhibhavitvā upaṭṭhāna-lakkhaṇe, vikkhepaŋ abhibhavitvā avikkhepa-lakkhaṇe, aññāṇaŋ abhibhavitvā dassana-lakkhaṇe, indaṭṭhaŋ karotī ti, paññā-indriyaŋ. Tāni yeva assaddhiyâdīhi anabhibhavanīyato akampiy' aṭṭhena sampayutta-dhammesu thira-bhāvena balānī ti veditabbāni.

Satta bojjhangā ti,[4] bodhiyā bodhissa vā angā ti, bojjhangā. Yā hi esā dhamma-sāmaggi lokuttara-magga-kkhaṇe uppajjati tāya līn' uddhacca patiṭṭhān' āyuhana-kāma-sukhatta-kilamath' ānuyoga-uccheda-sassat' ābhinivesâdīnaŋ anekesaŋ upaddavānaŋ paṭipakkha-bhūtāya sati-dhammavicaya-viriya-pīti-passaddhi-samādhi-upekkhā-saṅkhātāya dhamma-sāmaggiyā ariya-sāvako bujjhati, kilesa-niddāya vuṭṭhahati, cattāri vā ariya-saccāni paṭivijjhati, nibbānam eva vā sacchikarotī ti, *bodhī* ti vuccati. Tassā dhamma-sāmaggi-saṅkhātāya bodhiyā angā ti pi bojjhangā, jhānanga-maggangâdayo viya. Yo p' esa yathā[5]-vutta-ppakārāya etāya[5] dhamma-sāmaggiya bujjhatī ti katvā ariya-sāvako bodhī ti vuccati, tassa bodhissa angā ti pi bojjhangā, senanga-rathangâdayo viya. Ten' āhu *Porāṇā*: "Bujjhanakassa puggalassa angā ti vā bojjhangā ti. . . . Bodhāya saŋvattantī ti, bojjhangā" ti (Pṭs. ii, 115) ādinā nayena pi bojjhangānaŋ bojjhang' attho veditabbo.

Ariyo aṭṭhangiko maggo ti, taŋ taŋ magga-vajjha-kilesehi ārakattā ariya-bhāva-karattā ariya-bala[6]-paṭilābha-karattā ca, ariyo. Sammā-diṭṭhi-ādīni aṭṭh' angāni assā ti aṭṭha angāni yeva vā, aṭṭhangiko. Kilese mārento gacchati, nibbān'

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[1] C. *omits* opayo. [2] A. pattanti.
[3] A, $C_{2,3}$ kāreti.
[4] *This para. from* MA. 83, 289. [5] C. *omits*.
[6] A, $C_{2,3}$ phala-.

atthikehi maggīyati sayaŋ vā maggatī ti, maggo ti. Evam etesaŋ sati-paṭṭhānâdīnaŋ attha-vibhāgo veditabbo.

Sotâpanno ti, magga-saṅkhāta-sotam-āpajjitvā pāpuṇitvā ṭhito sotâpatti-phal'aṭṭho ti attho. *Sotâpatti-phala-sacchi-kiriyāya paṭipanno* ti, sotâpatti-phalassa attano paccakkha-karaṇāya paṭipajjamāno, paṭhama-magg' aṭṭho. So aṭṭha-mako[1] ti vuccati. *Sakadāgāmī* ti, saki-d-eva imaŋ lokaŋ paṭisandhi-gahaṇa-vasena āgamana-sīlo, dutiya-phal' aṭṭho. *Anāgāmī* ti, paṭisandhi-gahaṇa-vasena kāma-lokaŋ anāgam-ana-sīlo, tatiya-phal' aṭṭho. Yo pana saddhânusārī dhamm' ānusāri eka-bījī[2] ti evamādiko ariya-puggala-vibhāgo, so etesaŋ yeva pabhedo ti. Sesaŋ vutta-nayam eva.

Etam atthaŋ viditvā ti, etam attano dhamma-vinaye mata-kuṇapa-sadisena dussīla-puggalena saddhiŋ saŋvās' ābhāva-saṅkhātaŋ atthaŋ viditvā. *Imaŋ udānan* ti, imaŋ asaŋ-vās' āraha-saŋvās' āraha-vibhāga-kāraṇa-paridīpanaŋ udānaŋ udānesi.

Tattha *channam ativassatī*[3] ti, āpattiŋ āpajjitvā paṭicchād-ento aññaŋ navaŋ āpattiŋ āpajjati, tato paraŋ tato paran ti evaŋ āpatti-vassaŋ kilesa-vassaŋ ativiya vassati. *Vivaṭan n' ātivassatī* ti, āpattiŋ āpanno apaṭicchādetvā vivaranto sabrah-macārīnaŋ pakāsento yathā-dhammaŋ paṭikaronto desento vuṭṭhahanto aññaŋ āpattiŋ n' āpajjati, ten' assa vivaṭaŋ puna āpatti-vassaŋ kilesa-vassaŋ na vassati. Yasmā ca etad eva tasmā *channaŋ* chāditaŋ, āpattiŋ *vivaretha*, *pakāsetha*. *Evaŋ taŋ n' ātivassatī* ti, evaŋ sante taŋ āpatti-āpajjanakaŋ āpanna-puggalaŋ attabhāvaŋ ativijjhitvā kilesa-vassanena na vassati na temeti. Evam eva kilesehi anavassuto parisuddha-sīlo samāhito hutvā vipassanaŋ paṭṭhapetvā sammasanto anukkamena nibbānaŋ pāpuṇātī ti adhippāyo.

Pañcama-Sutta-Vaṇṇanā niṭṭhitā.

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[1] *Cf.* VM. 11. [2] A. i, 233.

[3] Vin. ii, 240; Thag. 447; PJ. ii (*on* Sn. 19) 31; AngA. *on* A. i, 24. *Cf.* Dhp. 13-4.

6.

Chaṭṭhe,[1] *Avantīsū* ti, Avanti-raṭṭhe. *Kuraraghare* ti, evaŋ nāmake nagare. *Papāte pabbate*[2] ti, papāte nāmake pabbate. Pavatte ti pi paṭhanti. *Soṇo*[3] *upāsako kuṭikaṇṇo* ti, nāmena Soṇo nāma tīhi saraṇa-gamanehi upāsaka-bhāva-paṭivedanena upāsako. Koṭi-agghanakassa kaṇṇa[4]-pilandhanassa dhāranena Koṭikaṇṇo ti ca vattabbo Kuṭi-kaṇṇo ti ca. Evaŋ abhiññāto Sukumāro Soṇo ti adhippāyo. Ayaŋ hi āyasmato Mahākaccānassa[5] santike dhammaŋ sutvā sāsane abhippasanno saraṇesu ca sīlesu ca patiṭṭhito, papāte pabbate chāy' udaka-sampanne ṭhāne vihāraŋ kāretvā, theraŋ tattha vasāpetvā, catuhi paccayehi upaṭṭhāti. Tena vuttaŋ: *āyasmato Mahākaccānassa upaṭṭhāko hotī* ti. So kālena kālaŋ therassa upaṭṭhānaŋ gacchati. Thero tassa dhammaŋ deseti, tena[6] saŋvega-bahulo dhamma-cariyāya ussāha-jāto viharati. So ekadā satthena saddhiŋ vāṇijj' atthāya Ujjeniŋ gacchanto antarāmagge aṭaviyaŋ satthe niviṭṭhe rattiyaŋ janasambādhabhayena ekamantaŋ apakkamma niddaŋ upagañchi. Sattho paccūsa-velāyaŋ vuṭṭhāya gato: na eko pi Soṇaŋ pabodhesi: sabbe pi asaritvā agamaŋsu. So pabhātāya rattiyā pabujjhitvā vuṭṭhāya kañci apassanto satthen' eva gata-maggaŋ gahetvā, sīgha sīghaŋ gacchanto ekaŋ vaṭa-rukkhaŋ upagañchi. Tatth' addasā ekaŋ mahā-kāyaŋ[7] virūpa-dassanaŋ gacchantaŋ purisaŋ aṭṭhito muttāni[8] attano maŋsāni sayam eva khādantaŋ. Disvāna "ko 'si tvan?" ti pucchi. "Peto 'smi, bhante" ti. "Kasmā evaŋ karosī?" ti. "Attano pubba-kammenā" ti. "Kim pana taŋ kamma-katan?" ti. "Ahaŋ pubbe Bhārakaccha-nagara-vāsī kūṭa-vāṇijo hutvā paresaŋ santakaŋ vañcetvā khādiŋ, samaṇe ca bhikkhāya upagate 'tumhākaŋ maŋsaŋ khādathā' ti akkosiŋ. Tena kammena etarahi imaŋ dukkhaŋ anubhavāmī" ti.

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[1] Vin. i, 194; AngA. 237.

[2] *So* Vin, S. iii, 9, C, *but* St. pavatte pabbate. A. pavattatabbate ti pavatta nāmake. Vin. *has these as v.ll. and* papatake pabbate.

[3] A. i, 24; Thag. 365; DhpA. iv, 101. [4] C. *omits.*

[5] St., Vin. *and texts* Kacchāna. A., C. Kacchāyana *here, but lower* Kacchāna.

[6] C. na. [7] C. vikāraŋ. [8] A. mukkāni.

Taŋ sutvā Soṇo ativiya saŋvegaŋ paṭilabhi. Tato paraŋ gacchanto mukhato paggharita-kāla-lohite dve peta-dārake passitvā tath' eva pucchi. Te pi 'ssa attano kammaŋ kathesuŋ. Te kira Bhārukaccha-nagare dāraka-kāle bhaṇḍa-vāṇijjāya jīvikaŋ kappentā, attano mātari khīṇâsave nimantetvā bhojentiyā gehaŋ gantvā "amhākaŋ santakaŋ kasmā samaṇānaŋ desi? Tayā dinnaŋ bhojanaŋ bhuñjaka[1]-samaṇānaŋ mukhato kāla-lohitaŋ paggharatū" ti akkosiŋsu. Tena kammena niraye paccitvā tassa vipākâvasesena peta-yoniyaŋ nibbattitvā tadā imaŋ dukkhaŋ anubhavanti.

Tam pi sutvā Soṇo ativiya saŋvega-jāto ahosi. So Ujjeniŋ gantvā taŋ karaṇīyaŋ tīretvā kula-gharaŋ paccâgato theraŋ upasaṅkamitvā kata-paṭisanthāro therassa tam atthaŋ ārocesi. Thero pi 'ssa pavatti-nivattiŋ[2] sutvā ādīnavânisaŋse vibhāvento dhammaŋ desesi. So theraŋ vanditvā, gehaŋ gato sāyamāsaŋ bhuñjitvā, sayanaŋ upagato thokaŋ yeva niddāyitvā, pabujjhitvā sayana-tale nisajja yathā-suta-dhammaŋ paccavekkhituŋ āraddho. Tassa taŋ dhammaŋ paccavekkhato te ca petatta-bhāve anussarato saŋsāra-dukkhaŋ ativiya bhayānakaŋ hutvā upaṭṭhāsi. Pabbajjāya cittaŋ nami. So vibhātāya rattiyā sarīra-paṭijagganaŋ katvā theraŋ upasaṅkamitvā attano ajjhāsayaŋ ārocetvā pabbajjaŋ yāci. Tena vuttaŋ: *atha kho Soṇassa upāsakassa Kuṭikaṇṇassa rahogatassa*—pe—*pabbājetu maŋ, bhante, Mahākaccāno* ti.

Tattha *yathā yathā* ti ādīnaŋ padānaŋ ayaŋ saṅkhep' attho:—yena yena ākārena Mahākaccāno dhammaŋ deseti ācikkhati paññāpeti paṭṭhapeti vivarati vibhajati uttānīkaroti pakāseti, tena tena me upaparikkhato evaŋ hoti:—yad' etaŋ sikkhattayaŋ[3] brahmacariyaŋ ekam pi divasaŋ akkhaṇḍaŋ katvā carimaka-cittaŋ pāpetabbatāya: *ekanta-paripuṇṇaŋ* ekadivasam pi kilesa-malena amalinaŋ katvā carimaka-cittaŋ pāpetabbatāya: *ekanta-parisuddhaŋ saṅkhalikhitan* ti, likhita-saṅkha-sadisaŋ vā dhota-saṅkha-sappaṭibhāgaŋ: caritabbaŋ idaŋ

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[1] C. bhuñjanaka.

[2] A. pavatti-nivattiŋsu; C_1 pavatti nivattisu niyamâdibhedaŋ; C. pavattiŋ sutvā.

[3] *Cf.* VM. 274 (ādhisīla-citta-paññā).

na sukaraŋ: *agāraŋ ajjhāvasatā*, agāra-majjhe vasantena *ekanta-paripuṇṇaŋ*—pe—*carituŋ*: *yan nūn' āhaŋ* kese c' eva massūni ca ohāretva[1] voropetvā kāsāya-ratta[2]-pītāni *kāsāyāni*, brahma-cariyaŋ carantānaŋ anucchavikāni *vatthāni* acchādetvā, nivāsetvā c' eva pārupitvā ca, *agārasmā* nikkhamitvā, *anagāriyaŋ pabbajeyyaŋ*: yasmā agārassa hitaŋ kasi-vanijjâdikammaŋ agāriyan ti vuccati, tañ ca pabbajjāya n' atthi, tasmā pabbajjā anagāriyaŋ nāma: tattha anagāriyaŋ pabbajjaŋ *pabbajeyyaŋ*, upagaccheyyaŋ paṭipajjeyyan ti attho. Evaŋ attanā raho-parivitakkitaŋ Soṇo upāsako therassa ārocetvā, taŋ paṭipajjitu-kāmo *pabbājetha maŋ, bhante, ayyo Mahākaccāno* ti āha.

Thero pana tāv' assa ñāṇa-paripākaŋ kathan ti upadhāretvā, ñāṇa-paripākaŋ āgamayamāno, *dukkaraŋ kho* ti ādinā pabbajjā-chandaŋ nivāresi. Tattha *ekabhattan* ti, "ekabhattiko hoti ratt' ūparato virato vikāla-bhojanā" ti (A. i, 212) evaŋ vutta-vikāla-bhojana-viratiŋ sandhāya vadati. *Ekaseyyan* ti, adutiya-seyyaŋ: ettha ca seyyā-sīsena 'eko tiṭṭhati, eko gacchati, eko nisīdatī' ti ādinā nayena vuttesu catūsu iriyāpathesu kāya-vivekaŋ dīpeti, na ekākinā hutvā sayana-mattaŋ. *Brahmacariyan* ti, methuna-virati-brahma-cariyaŋ sikkhattayânuyoga[3]-saṅkhātaŋ sāsana[4]-brahmacariyaŋ vā. *Inghā* ti, codan' atthe nipāto. *Tatth' evā* ti, gehe yeva. *Buddhasāsanaŋ anuyuñjā* ti, nicca-sīla-uposatha-sīlâdibhedaŋ pañcanga-aṭṭhanga-dasanga-sīlaŋ tad-anurūpañ ca samādhi-paññābhāvanaŋ anuyuñja. Etaŋ hi upāsakena pubba-bhāge anuyuñjitabbaŋ Buddha-sāsanaŋ nāma. Ten' āha *kāla-yuttaŋ ekabhattaŋ ekaseyyaŋ brahmacariyan* ti. Tattha *kāla-yuttan* ti, cātuddasī-pañcadasī-aṭṭhamī-pāṭihāriya-pakkha-saṅkhātena kālena yuttaŋ[5]: yathā-vutta-kāle vā tuyhaŋ anuyuñjantassa yuttaŋ paṭirūpaŋ sakkuṇeyya, na sabba-kālaŋ pabbajjā ti adhippāyo. Sabbaŋ taŋ[6] ñāṇassa aparipakkattā tassa kāmā-

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1 St, Vin. ohāretvā; A. okāretvā; C. ohāya.
2 A. kāsāyassa-pītatāya; C. kāsāya-rasa-pitāni.
3 C_3 -anupeta.
4 C_3 anavajja.
5 *For* uposatha-kālaŋ *cf*. PJ. ii, 377; A. i, 144; PvA. 71.
6 C. *omits*.

naŋ duppahānatāya sammā-paṭipattiyaŋ yogyataŋ kārāpetuŋ[1] vadati, na pabbajjā-chandaŋ nivāretuŋ.

Pabbajjâbhisaṅkhāro ti, pabbajituŋ ārambho ussāho. *Paṭipassambhī* ti, indriyānaŋ aparipakkattā saŋvegassa ca n' ātitikkha-bhāvato vūpasami, kiñcâpi paṭipassambhi. Therena vutta-vidhaŋ pana anutiṭṭhanto kālena kālaŋ theraŋ upasaṅkamitvā payirupāsanto dhammaŋ suṇāti. Tassa vuttanayen' eva dutiyam pi pabbajjāya cittaŋ uppajji. Therassa ārocesi. Dutiyam pi thero paṭikkhipi. Tatiya-vāre pana ñāṇassa paripakka-bhāvaŋ ñatvā "idāni taŋ pabbājetuŋ kālo" ti thero pabbājesi. Pabbajitaŋ pana tīṇi saŋvaccharāni atikkamitvā gaṇaŋ pariyesitvā upasampādesi. Taŋ sandhāya vuttaŋ *dutiyam pi kho Soṇo*—pe—*upasampādesī* ti.

Tattha *appa-bhikkhuko* ti, katipaya-bhikkhuko. Tadā kira bhikkhū yebhuyyena majjhima-dese yeva vasiŋsu. Tasmā tattha katipayā ahesuŋ. Te ca ekasmiŋ nigame eko ekasmiŋ nigame dve ti evaŋ visuŋ visuŋ vasiŋsu. *Kicchenā* ti dukkhena. *Kasirenā* ti, āyāsena. *Tato tato* ti, tasmā tasmā gāma-nigamâdito. Therena hi katipaye bhikkhū ānetvā aññesu ānīyamānesu pubbe ānītā kenacid eva karaṇīyena pakkamiŋsu. Kañci kālaŋ āgametvā puna[2] tesu ānīyamānesu itare pakkamiŋsu. Evaŋ punappunaŋ ānayanena sannipāto ciren' eva ahosi. Thero ca tadā ekavihārī ahosi. *Dasavaggaŋ bhikkhu-sanghaŋ sannipātetvā* ti, tadā Bhagavatā paccanta-dese pi dasa-vaggena va sanghena upasampadā anuññātā, ito nidānaŋ hi therena yācito pañca-vaggena sanghena paccanta-dese upasampadaŋ anujāni. Tena vuttaŋ *tiṇṇaŋ vassānaŋ*—pe—*sannipātetvā* ti.

Vassaŋ vutthassā ti, upasampajjitvā paṭhama-vassaŋ upagantvā vusita-vato. *Īdiso īdiso cā* ti, evarūpāya nāmakāyarūpakāya-sampattiyā samannāgato, evarūpāya dhammakāyasampattiyā samannāgato. *Suto yeva me so Bhagavā na kho so Bhagavā sammukhā diṭṭho* ti, etena puthujjanataŋ sandhāya evaŋ āyasmā Soṇo Bhagavantaŋ daṭṭhu-kāmo ahosī ti ca. Aparabhāge pana Satthārā saddhiŋ eka-gandhakuṭiyaŋ vasitvā, paccūsa-samayaŋ ajjhiṭṭho soḷasa-aṭṭhaka-vaggiyāni

[1] C_2 pakāsetuŋ. [2] C. pana.

Satthu sammukhā aṭṭhikatvā, manasikatvā, samannāharitvā, attha-dhamma-paṭisaŋvedī hutva, bhaṇanto dhamma-phassa-sañjāta-ppāmujjâdi-sukhena samāhito sarabhañña-pariyosāne vipassanaŋ paṭṭhapetvā, saṅkhāre sammasanto anupubbena arahattaŋ pāpuṇi. Etad attham eva hi 'ssa Bhagavatā attanā saddhiŋ eka-gandha-kuṭiyaŋ vāso ārabhito ti vadanti. Keci pan' āhu 'na kho nu so Bhagavā sammukhā diṭṭho' ti idaŋ rūpakāya-dassanam eva sandhāya vuttaŋ ti. Āyasmā hi Soṇo pabbajitvā 'va therassa santike kammaṭṭhānaŋ gahetvā ghaṭanto vāyamanto anupasampanno 'va sotâpanno hutvā upasampajjitvā 'upāsakā pi sotâpannā honti. Aham pi sotâpanno: kim ettha cittan' ti upari-magg' atthāya vipassanaŋ vaḍḍhetvā, antovasse yeva chalabhiñño hutvā visuddhi-pavāraṇāya pavāresi. Ariya-sacca-dassanena hi Bhagavato dhamma-kāyo diṭṭho nāma hotī ti. Vuttaŋ h' etaŋ "Yo kho, Vakkali, dhammaŋ passati, so maŋ passati. Yo maŋ passati, so dhammaŋ passatī" ti (S. iii, 120). Tasmā 'ssa dhamma-kāya-dassanaŋ pageva siddhaŋ.[1]

Pavāretvā pana rūpa-kāyaŋ daṭṭhu-kāmo ahosī ti. *Sace maŋ upajjhāyo anujāneyyā* ti, anujānātī ti pi pāṭho. Bhante ti pana likhanti. Tathā *sādhu sādhu, Soṇa! Gaccha tvaŋ, Soṇā* ti, āvuso Soṇo ti pi pāṭho. 'Mā āvuso' ti pana kesuci potthakesu[2] atthi. Tathā eva 'āvuso' ti kho āyasmā Soṇo ti pi pāṭho. Āvuso-vādo yeva hi aññamaññaŋ bhikkhūnaŋ Bhagavato dharamāna-kāle āciṇṇo. *Bhagavantaŋ pāsādikan* ti ādīnaŋ padānaŋ attho heṭṭhā vutto yeva.

Kacci bhikkhu khamanīyan[3] ti, bhikkhu idaŋ tuyhaŋ catu-cakkaŋ[4] nava-dvāraŋ sarīra-yantaŋ kacci khamanīyaŋ, kiŋ sakkā khamituŋ sahituŋ pariharituŋ, kiŋ dukkha-bhāro n' ābhibhavati? *Kacci yāpanīyan* ti, 'kiŋ taŋ taŋ kiccesu[5] yāpetuŋ gametuŋ sakkā, na kiñci antarāyan?' ti dasseti. *Kacci 'si*[6] *appa-kilamathenā* ti, anāyāsena imaŋ ettakaŋ addhānaŋ kacci āgato 'si.

Etad ahosī ti, Buddh' āciṇṇaŋ anussarantassa āyasmato

[1] *Cf.* Asl. 359; VM. 129.
[2] C_2 peṭakesu; C. n' atthi.
[3] Sār. Pak. *ad* S. iii, 120.
[4] A. catukkaŋ.
[5] *So* A, *but* C. taŋ kicce pi.
[6] St. pi.

Ānandassa etaŋ. *Yassa kho maŋ Bhagavā* ti ādīnaŋ idāni vuccamānaŋ citte āciṇṇaŋ ahosi. *Ekavihāre* ti, eka-gandhakuṭiyaŋ. Gandha-kuṭī hi idha vihāro ti adhippeto. *Vatthun* ti, vasituŋ. *Nisajjāya vītināmetvā* ti, ettha Bhagavā yasmā āyasmato Soṇassa samāpatti-samāpajjanena paṭisanthāraŋ karonto sāvaka-sādhāraṇā sabbā samāpattiyo anulomapaṭiloma-samāpajjanto bahu-d-eva rattiŋ—pe—vihāraŋ pāvisi, tasmā āyasmā pi Soṇo Bhagavato adhippāyaŋ ñatvā tad-anurūpaŋ sabbā tā samāpattiyo samāpajjanto bahu-d-eva rattiŋ—pe—vihāraŋ pāvisī ti keci vadanti. Pavisitvā ca Bhagavato anuññāto cīvaraŋ tiro-karaṇīyaŋ katvā pi Bhagavato pādapasse nissajjāya vītināmesi.

Ajjhesī ti, āṇāpesi. *Paṭibhātu taŋ, bhikkhu, dhammo bhāsitun* ti,[1] bhikkhu, tuyhaŋ dhammo bhāsituŋ upaṭṭhātu, ñāṇamukhe āgacchatu. Yathā-sutaŋ yathā-pariyattaŋ dhammaŋ bhaṇāhī ti attho. *Soḷasa-aṭṭhaka-vaggikānī* ti, aṭṭhaka-vaggabhūtāni, kāma-suttâdīni[2] soḷasa-suttāni. *Sarena abhaṇī* ti, sutt' ussāraṇa-sarena abhāsi: sara-bhañña-vasena kathesī ti attho. *Sarabhañña*[3]*-pariyosāne* ti, ussāraṇ' āvasāne. *Suggahitānī* ti, sammā uggahitāni. *Sumanasikatānī* ti, suṭṭhu manasikatāni. Ekacco uggahaṇa-kāle sammā uggahetvā pi, pacchā sajjhāyanâdi-vasena[4] manasi-karaṇa-kāle byañjanāni vā micchā ropeti pada-paccābhaṭṭhaŋ[5] vā karoti. Na evam ayaŋ. Iminā pana samma-d-eva yath' uggahitaŋ manasikatāni. Tena vuttaŋ: *sumanasikatānī* ti, suṭṭhu manasikatāni. *Sūpadhāritānī* ti, atthato pi suṭṭhu upadhāritāni: atthe hi suṭṭhu upadhārite, sakkā pāli-dhammaŋ uttāretuŋ.[6] *Kalyāṇiyā 'si*[7] *vācāya samannāgato* ti, sithila-dhanitâdīnaŋ yathā-vivadana[8]-vacanena parimaṇḍala-pada-byañjana-puṇṇāya poriyā vācāya samannāgato asi. *Vissaṭṭhāyā*[9] ti, vimuttāya. Eten' assa mut-

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[1] St. *wrongly* paṭibhātu bhikkhūnaŋ dhammaŋ bhāsituŋ; *MSS.*, W. *and* Vin. *as above.*

[2] *Section* iv. *of* Sutta Nipāta.

[3] *Cf.* Vin. ii, 108, 316 (VinA. sarabhaññan ti sarena bhaṇanaŋ).

[4] A. sajjhāyana-divase.

[5] C. paccha-.

[6] A. uddhāretuŋ; C_1 ussāretun; C. uccāretun.

[7] Vin. kalyāṇiyâpi; *cf.* DA. 282; PJ. ii, 170, 370.

[8] A, C_1 vivādana; C. vidhāna.

[9] *Cf.* DA. 283 (apalibuddhāya).

ta-vāditaŋ dasseti. *Anelagalāyā* ti,[1] elā vuccati doso: taŋ na paggharatī ti, anelagalā: tāya niddosāyā ti attho. Athavā *anelagalāyā* ti, anelāya ca agalāya ca niddosāya agalita-pada-byañjanāya: aparihīna-pada-byañjanāyā ti attho. Tathā hi naŋ Bhagavā: "etadaggaŋ, bhikkhave, mama sāvakānaŋ bhikkhūnaŋ kalyāṇa-vākkaraṇānaŋ, yadidaŋ Soṇo Kuṭikaṇṇo" ti (A. i, 24) etadagge ṭhapesi.

Atthassa viññāpaniyā ti, yathâdhippetaŋ atthaŋ viññāpetuŋ samatthāya. *Kativasso* ti, so kira majjhima-vayassa tatiya-koṭṭhāse ṭhito thāma-sampanno ca paresaŋ cirataraŋ pabbajito viya khāyati: taŋ sandhāya Bhagavā pucchati. Keci, taŋ akāraṇaŋ evaŋ sante,[2] samādhi-sukhaŋ anubhavituŋ yutto ettakaŋ kālaŋ kasmā pamādaŋ āpanno? ti, puna anuyuñjituŋ Satthā 'kativasso 'sī?' ti taŋ pucchi.[3] Ten' ev' āha *kissa tvaŋ bhikkhu evaŋ ciraŋ akāsī* ti.

Tattha *kissā* ti, kiŋ kāraṇā. *Evaŋ ciraŋ*[4] *akāsī* ti, evaŋ cirā 'si. Kena kāraṇena evaŋ cira-kālaŋ pabbajjaŋ anupagantvā agāra-majjhe vasī? ti attho. *Ciraŋ diṭṭho me* ti, cirena cira-kālena mayā diṭṭho. *Kāmesū* ti, kilesa-kāmesu ca vatthu-kāmesu ca. *Ādīnavo* ti, doso. *Api cā* ti, kāmesu ādīnave kenaci pakārena diṭṭhe pi na tāv' āhaŋ gharâvāsato nikkhamituŋ asakkhiŋ. Kasmā? *Sambādho gharâvāso*, uccâvacehi[5] kicca-karaṇīyehi samupabbūḷho akiriyābhāvo ca. Ten' ev' āha *bahukicco bahukaraṇīyo* ti.

Etam atthaŋ viditvā ti, kāmesu yathā-bhūtaŋ ādīnava-dassino cittaŋ cirāyitvā pi na[6] patiṭṭhāti aññad-atthu paduma-palāse udaka-bindu viya vinivattati yevā ti, etam atthaŋ sabbâkārato viditvā. *Imaŋ udānan* ti, 'pavatti-nivattiŋ samma-d-eva jānanto pavattiyaŋ taŋ taŋ, nimitte pana na kadāci pi ramatī' ti, idam-attha-dīpakaŋ imaŋ udānaŋ udānesi.

Tattha *disvā ādīnavaŋ loke* ti, sabbasmiŋ saṅkhāra-loke 'anicco dukkho vipariṇāma-dhammo' ti ādinā ādīnavaŋ dosaŋ paññāya cakkhunā[7] passitvā: etena vipassanā-vāro

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[1] *So* Vin. *and MSS., but* St. anelāya; *cf.* S. i, 189; ii, 280, *and Comy.*; W. anelangalāya.

[2] A. esantan.

[3] C. ti pucchati.

[4] W. ekaciraŋ.

[5] *Cf.* VvA. 60 (uccā ca avacā ca, vividhā ti).

[6] A. *inserts* pakkhandati.

[7] C. *omits*.

kathito. *Ñatvā dhammaŋ nirūpadhin*[1] ti, sabb' ūpadhi-paṭinissaggattā nirūpadhiŋ nibbāna-dhammaŋ yathā-bhūtaŋ ñatvā, nissaraṇa-viveka-saṅkhāta-mataŋ vibhāvetvā sabhāvato magga-ñāṇena paṭivijjhitvā: disvā ñatvā ti imesaŋ padānaŋ 'ghataŋ pivitvā balaŋ hoti, sīhaŋ disvā bhayan hoti, paññāya disvā āsavā parikkhīṇā hontī[2]' ti ādisu viya hetu-attho daṭṭhabbo.

Ariyo na ramati pāpe ti, kilesehi ārakattā ariyo sappuriso aṇumatte pi pāpe na ramati. Kasmā? *Pāpe na ramati sucī* ti, suvisuddha-kāya-samācārattā visuddha-puggalo rāja-haŋsa viya ukkāra-ṭṭhāne pāpe sankiliṭṭha-dhamme na ramati nâbhinandati. 'Pāpo na ramatī sucin' ti pi pāṭho. Tass' attho: 'pāpo pāpa-puggalo suciŋ anavajjaŋ vodāna-dhammaŋ na ramati, aññad-atthu gāma-sūkarâdāyo viya ukkāra-ṭṭhānaŋ asuci-saṅkilesa-dhammaŋ yeva ramatī' ti paṭipakkhato desanaŋ parivatteti.

Evaŋ Bhagavatā udāne udānite āyasmā Soṇo uṭṭhāyâsanā Bhagavantaŋ vanditvā, attano upajjhāyassa vacanena paccanta-dese pañca-vaggena sanghena upasampadâdīni pañca-vatthūni yāci. Bhagavā pi tāni anujānī ti taŋ sabbaŋ *Khandhake*[3] āgata-nayena veditabbaŋ.

Chattama-Sutta-Vaṇṇanā
Niṭṭhitā.

7.

Sattame, *Revato* ti tassa therassa nāmaŋ. So hi sāsane pabbajitvā laddh' ūpasampado sīlavā kalyāṇa-dhammo viharati. 'Akappiyā muggā: na kappanti muggā paribhuñjituŋ: akappiyo guḷo' ti ca ādinā (Vin. i, 210) vinaye kukkucca-saṅkhāta-kaṅkhā-bahulo pana[4] hoti: tena Kaṅkhā-Revato ti paññāyittha. So aparabhāge Satthu santike kamma-ṭṭhānaŋ gahetvā ghaṭanto vāyamanto chalabhiññā sacchikatvā jhāna-

[1] St. -padhi.
[2] *The last phrase is from* A. iv, 418.
[3] *Cf.* Vin. i, 197.
[4] A. pi na.

sukhena phala-sukhena vītināmeti. Yebhuyyena pana attanā adhigataŋ ariya-maggaŋ garuŋ katvā paccavekkhati. Tena vuttaŋ: *attano kaṅkhā-vitaraṇa-visuddhiŋ paccavekkhamāno* ti. Magga-paññā "ahosiŋ nu kho ahaŋ atītam-addhānan" ti (M. i, 111)[1] ādi naya-ppavattāya soḷasa-vatthukāya Buddhe kaṅkhati—pe—'paṭicca-samuppannesu dhammesu kaṅkhatī' ti: 'evaŋ vuttāya aṭṭha-vatthukāya pageva itarāsan' ti anavasesato sabba-kaṅkhānaŋ vitaraṇato samatikkamanato aññehi ca attanā pahātabba-kilesehi accanta-visujjhanato kaṅkhā-vitaraṇa-visuddhī ti idh' ādhippetā. Taŋ hi ayam āyasmā dīgha-rattaŋ kaṅkhā-pakatattā 'imaŋ vata dhammaŋ adhigamma[2] me kaṅkhā anavasesā pahīnā' ti garuŋ katvā paccavekkhamāno nisīdi. 'Na sappaccaya-nāmarūpa-dassanaŋ aniccan' ti katattā tassa kaṅkhā-vitaraṇassa. *Etam atthaŋ viditvā* ti, etaŋ ariya-maggassa anavasesa-kaṅkhā-vitaraṇa-saṅkhātaŋ atthaŋ viditvā, tad-attha-dīpakaŋ imaŋ udānaŋ udānesi.

Tattha *yā kāci kaṅkhā idha vā huraŋ vā* ti (KV. 187), idha imasmiŋ paccuppanne attabhāve 'ahaŋ nu kho 'smi, no nu kho 'smī' ti ādinā, huraŋ vā atīt' ānāgatesu attabhāvesu 'ahosiŋ nu kho ahaŋ atītam-addhānan' ti ādinā uppajjanakā kaṅkhā. *Sakavediyā vā paravediyā* vā ti, tā evaŋ vutta-nayen' eva saka-attabhāve ārammaṇa-vasena paṭilabhitabbāya pavattiyā *sakavediyā:* tā paresaŋ attabhāve paṭilabhitabbāya 'Buddho nu kho na nu kho' ti ādinā vā: yasmiŋ pana padhāne[3] uttame paṭilabhitabbāya pavattiyā *paravediyā vā, yā kāci kaṅkhā*, vicikicchā: *jhāyino tā pajahanti sabbā ātāpino brahmacariyaŋ carantā* ti, ye ārammaṇ' upanijjhānena jhāyino vipassanaŋ ussukkāpetvā, catubbidha-samma-ppadhāna-pāripūriyā ātāpino magga-brahmacariyaŋ carantā adhigacchantā saddhânusārī-ādippabedhā paṭhama[4]-maggaṭṭha-puggalā tā sabbā kaṅkhā pajahanti samucchindanti magga-kkhaṇe. Tato paraŋ pana tā pahīnā nāma honti. Tasmā 'ito aññaŋ tāsaŋ accanta-ppahānaŋ nāma n' atthī' ti adhippāyo.

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[1] *Cf.* MA. 68 *ff.*; VM. 599-604.

[2] A, C_1 gata-dhammaŋ; C. vata kammaŋ.

[3] C_2 -ṭhāne.

[4] $C_{2,3}$ aṭṭhama.

Iti Bhagavā jhāna-mukhena[1] āyasmato Kaṅkhā-Revatassa jhāna-sisena ariya-magg' ādhigamaŋ thomento thomana-vasena udānaŋ udānesi. Ten' eva va naŋ "etad aggaŋ, bhikkhave, mama sāvakānaŋ bhikkhūnaŋ jhāyīnaŋ, yadidaŋ Kaṅkhā-Revato" ti (A. i, 24; Thag. 3) jhāyi-bhāvena etadagge ṭhapesi.

Sattama-Sutta-Vaṇṇanā niṭṭhitā.

8.

Aṭṭhame, *āyasmantaŋ Ānandaŋ etad avocā*[2] ti, abhimāre[3] payojetvā, Nāḷāgiriŋ vissajjāpetvā, silaŋ parivattetvā, Bhagavato anatthaŋ kātuŋ asakkonto sanghaŋ bhinditvā 'vagga-bhedaŋ karissāmī' ti adhippāyena etaŋ 'ajjatagge' ti adi-vacanaŋ avoca. *Aññatr' eva Bhagavatā* ti, vinā eva Bhagavantaŋ: Satthāraŋ akatvā ti attho. *Aññatr' eva bhikkhu-sanghā* ti, vinā eva bhikkhu-sanghaŋ. *Uposathaŋ karissāmi sangha-kammāni cā* ti, Bhagavato ovāda-kārakaŋ bhikkhu-sanghaŋ visuŋ[4] katvā maŋ anuvattantehi bhikkhūhi saddhiŋ āveṇika-uposathaŋ sangha-kammāni ca karissāmī ti attho. *Devadatto sanghaŋ bhindissatī* ti, bheda-karānaŋ sabbesaŋ Devadattena sajjitattā ekaŋsen' eva Devadatto ajja sanghaŋ bhindissati, dvidhā karissati. Dhammo adhammo[5] ti ādisu hi aṭṭhārasasu bheda-kara-vatthusu, yaŋ kiñci ekaŋ vatthuŋ dīpetvā tena kāraṇena "imaŋ gaṇhatha imaŋ rocethā" ti (Vin. ii, 203) saññāpetvā salākaŋ gāhetvā, visuŋ sangha-kamme kate sangho bhinno hoti.

Vuttaŋ h' etaŋ:—"Pañcah', Upāli, ākārehi sangho bhijjati . . . kammena, uddesena, voharanto, anussāvanena,[6] salāka-gāhenā" ti (Vin. v, 201). Tattha kammenā ti, apalokana-kammâdisu catūsu kammesu aññatarena kammena. Uddesenā

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[1] *So* A, C, *but* $C_{2, 3}$ -sukhena. [2] *Cf.* Vin. ii, 198; DhpA. iii, 154.
[3] A. abhimāre (*cf.* JA. i, 142, abhimāra-payojana; *do.* vi, 131); *MSS.* abhimāro; C. abhihāre (?); *cf. supra*, p. 265.
[4] A. vinā maŋ. [5] Vin. ii, 204, dhammaŋ adhammo ti.
[6] C. anussāv-.

ti, pañcasu pāṭimokkh' uddesesu aññatarena uddesena. Voharanto ti, tāhi tāhi uppattīhi[1] 'adhammaŋ dhammo' ti ādīni aṭṭhārasa-bheda-kara-vatthūni dīpento. Anussāvanenā ti,[2] 'nanu tumhe jānātha mayhaŋ uccā-kulā pabbajita-bhāvaŋ bahussuta-bhāvañ ca? Mādiso nāma uddhammaŋ[3] ubbinayaŋ gāheyyā' ti: 'kin tumhākaŋ cittam pi uppādetuŋ yuttaŋ? Kim ahaŋ apāyato na bhāyāmī?' ti ādinā nayena kaṇṇa-mūle vacī-bhedaŋ katvā anussāvanena. Salāka-gāhenā ti, evaŋ anussāvetvā tesaŋ cittaŋ upatthambhetvā anāvatti-dhamme katvā 'gaṇhatha imaŋ salākan' ti salāka-gāhaṇena.

Ettha ca ekakammam eva uddeso vā pamāṇaŋ, vohār' ānussāvana-salāka-gāhāpanaŋ pubba-bhāge, aṭṭhārasa-vatthu-dīpana-vasena hi voharantena tattha ruci-janan' atthaŋ anussāvetvā, salākāya gāhitāya pi abhinno 'va hoti sangho. Yadā pan' evaŋ cattāro vā atirekā vā salākaŋ gāhetvā[4] āveṇikaŋ uddesaŋ vā kammaŋ vā karonti, tadā sangho bhinno nāma hoti. Devadatto ca sabbaŋ sangha-bhedassa pubba-bhāgaŋ nipphādetvā 'ekaŋsen' eva ajja āveṇikaŋ uposathaŋ sangha-kammañ ca karissāmī' ti cintetvā "ajjatagge" ti ādivacanaŋ avoca, "ajja Bhagavā Devadatto sanghaŋ bhindissatī" ti yato avocumha bheda-karāṇaŋ sabbesaŋ sajjitattā ti.

Etam atthaŋ viditvā ti, etaŋ avīci-mahāniray' uppatti-saŋvattanikaŋ kappaṭṭhikaŋ[5] atekicchaŋ Devadattena nibbattīya-mānaŋ sangha-bheda-kammaŋ sabbâkārato viditvā, *imaŋ udānan* ti, kusalâkusalesu yathā-kammaŋ sappuris' āsappurisā sabhāga-visabhāga-paṭipatti-vasena pana sukusalā ti idamattha-vibhāvanaŋ imaŋ udānaŋ udānesi.

Tattha *sukaraŋ sādhunā sādhū*[6] ti, attano paresañ ca hitaŋ

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[1] C_2 āpattīhi. [2] C. anusāvaṇenā.

[3] *Morris*, Ang. i (*edit. princ.*) *notes*, p. 101, *quoting* B.'s *Comy.*, *reads* uddhaccaŋ (?).

[4] A. *and Morris*, *sup. cit.*, gahāpetvā.

[5] *So* A. *and* Vin. ii, 198, *but* C. kappaṭṭhitikaŋ.

[6] *From* DhpA. iii, 154, *as Comy. on* Dhp. 163:

Sukarāni asādhūni attano ahitāni ca
Yaŋ ve hitañ ca sādhuñ ca taŋ ve parama-dukkaran ti.

Vin. sādhuŋ; St. ariyebhi; *MSS. and texts* ariyehi.

sādhetī ti, sādhu, sammā-paṭipanno. Tena sādhunā Sāriputtâdinā-sāvakena Pacceka-sambuddhena Sammā-sambuddhena aññena vā lokiya-sādhunā sādhuŋ sundaraŋ laddhakaŋ attano paresañ ca hita-sukhâvahaŋ sukaraŋ sukhena kātuŋ sakkā ti. *Sādhu pāpena dukkaran* ti, tam eva pana vutta-lakkhaṇaŋ sādhu pāpena Devadattâdinā pāpa-puggalena dukkaraŋ kātuŋ na sakkā. Na so kātuŋ sakkotī ti attho. *Pāpaŋ pāpena sukaran* ti, pāpaŋ asundaraŋ attano paresañ ca anatth' āvahaŋ pāpena yathā-vutta-pāpa-puggalena sukaraŋ sukhena kātuŋ sakkuṇeyya. *Pāpam ariyehi dukkaran* ti, ariyehi pana Buddhâdīhi taŋ taŋ pāpaŋ dukkaraŋ durabhisambhavaŋ. Setu-ghāto yeva hi tesaŋ ti Satthā[1] dīpeti.

Aṭṭhama-Sutta-Vaṇṇanā niṭṭhitā.

9.

Navame, *māṇavakā* ti, taruṇā: paṭhame yobbane ṭhitā brāhmaṇa-kumārakā idh' ādhippetā. Te *vadhāyamāna-rūpā*[2] ti, uppaṇḍana[3]-jātikaŋ vacanaŋ sandhāya vuttaŋ. Aññesaŋ uppaṇḍentā vadhanti, tad-attha-vacana-sīlā ti attho. Tass' āyaŋ[4] 'vacan' attho: vadhanaŋ, vadho, taŋ ācikkhantī ti: vadhāyamānā ti vattabbe, dīghaŋ katvā vadhāyamānā ti vuttaŋ. Athavā viheṭhe vadhe viya attānaŋ ācarantī ti, vadhāyamānā. Tato evaŋ sabhāvatāya[5] vadhāyamāna-rūpā ti vuttaŋ. Saddāyamāna-rūpā ti pi pāṭho. Uccā-saddamahāsaddaŋ karontā ti attho. *Bhagavato avidūre atikkamantī* ti, Bhagavato savana-visaye taŋ mukh' ārūḷhaŋ vadantā atiyanti. *Etam atthaŋ viditvā* ti, etaŋ tesaŋ vācāya asaññata-

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[1] A. *inserts* yathā padukkhara (?) duvidho sajjha-vasena, kuto ye pāpā.

[2] St. saddāyamāna-; A, W. pathāyamāna-.

[3] *So* A, C, *but* C_2 uppīlaṇa.

[4] A. tatrayaŋ; C_1 te eva taŋ; St, *Comy*. uppīlaṇa-jātikā; paṭhanañ ca te taŋ ācikkhantī ti paṭhayamānā ti.

[5] A. etaŋ saṅkhātāya vadh-.

bhāvaŋ jānitvā tad-attha-dīpanaŋ dhamma-saŋvega-vasena imaŋ udānaŋ ūdānesi.

Tattha *parimuṭṭhā*[1] ti, dandhā, muṭṭha-ssatino. *Paṇḍitâbhāsā* ti, paṇḍita-paṭirūpakā: 'ke aññe jānanti? mayam ev' ettha jānāmā' ti tasmiŋ tasmiŋ atthe attānam eva jānantaŋ katvā samudācaraṇato. *Vācāgocarā-bhāṇino*, yesaŋ vācā eva gocaro visayo te vācā-gocara-bhāṇino: vācā-vatthu-mattass' eva bhāṇino atthassa apariññātattā.[2] Athavā vācāya agocaraŋ ariyānaŋ kathāya avisayaŋ musāvādaŋ bhaṇantī ti, vācā-gocara-bhāṇino. Athavā gocara-bhāṇino ti ettha ākārassa rassa-bhāvo kato. Vācā-gocarā na sati-paṭṭhāna-gocarā bhāṇino 'va. Kathaŋ bhāṇino? *Yāv' icchanti mukh' āyāmaŋ*, attano yāva mukh' āyāmaŋ, yāva mukha-pasāraṇaŋ icchanti, tāva pasāretvā bhāṇino. Paresu gāravena attano avisayatāya ca mukha-saṅkocaŋ na karontī ti attho. Athavā vācā-gocarā eva hutvā bhāṇino sayaŋ ajānitvā, pada[3]-pattikā eva hutvā vattāro ti attho. Tato yeva yāv' icchanti mukh' āyāmaŋ yena vacanena sāvetabbaŋ[4] taŋ acintetvā yāvad eva attano mukha-pasāraṇa-mattaŋ icchantī ti attho. *Yena nītā na taŋ vidū* ti, yena muṭṭha-saccâdinā nillajja-bhāvaŋ paṇḍitamāni-bhāvañ ca nītā 'mayaŋ evaŋ bhaṇāmā' ti taŋ tathā attano bhaṇantassa kāraṇaŋ na vidū, avidū, asūrā, na jānantī ti attho.

Navama-Sutta-Vaṇṇanā niṭṭhitā.

10.

Dasame, *Cūḷapanthako*[5] ti, Mahāpanthaka-ttherassa kaniṭṭha-bhātikattā panthe jātattā ca dahara-kāle laddha-vohārena aparabhāge pi ayam āyasmā Cūḷapanthako 'tveva paññāyittha. Guṇa-visesehi pana chalabhiñño pabhinna-paṭisambhido "etad aggaŋ, bhikkhave, mama sāvakānaŋ bhikkhūnaŋ manomayaŋ kāyaŋ abhinimminantānaŋ yadidaŋ Cūḷapanthako, ceto-

[1] *Cf.* Vin. i, 349 *and Comy. ad loc.*, p. 305.
[2] C_1 apariññeyyattā.
[3] A. cara-.
[4] C_2 sādhetabbaŋ.
[5] *Cf.* DhpA. i, 239-41. *Read* Cūḷa *or* Culla-.

vivaṭṭa[1]-kusalānaŋ yadidaŋ Cūḷapanthako" ti (A. i, 24) dvīsu ṭhāṇesu Bhagavatā etadagge ṭhapito asītiyā mahā-sāvakesu abbhantaro. So ekadivasaŋ pacchā-bhattaŋ piṇḍapāta-paṭikkanto attano divā-ṭṭhāne divā-vihāraŋ nisinno nānā-samāpattīhi divasa-bhāgaŋ vītināmetvā, sāyaṇha-samayaŋ upāsakesu dhamma-savan' atthaŋ anāgatesu, eva vihāra-majjhaŋ pavisitvā, Bhagavati gandha-kuṭiyaŋ nisinne, akālo[2] tāva Bhagavato upaṭṭhānaŋ upasaṅkamitun ti gandha-kuṭi-pamukhe ekamantaŋ nisīdi pallaṅkaŋ ābhujitvā. Tena vuttaŋ: *tena kho pana samayena āyasmā Cūḷapanthako Bhagavato avidūre nisinno hoti, pallaṅkaŋ ābhujitvā, ujuŋ kāyaŋ paṇidhāya, parimukhaŋ satiŋ upaṭṭhapetvā* ti.

So hi tadā kāla-paricchedaŋ katvā samāpattiŋ samāpajjitvā nisīdi. *Etam atthaŋ viditvā* ti, etam āyasmato Cūḷapanthakassa kāya-cittānaŋ sammā-paṇihita-bhāva-saṅkhātaŋ atthaŋ jānitvā. *Imaŋ udānan* ti, añño pi yo passaddha-kāyo sabb' iriyāpathesu upaṭṭhita-sati-samāhito, tassa bhikkhuno anupādāya parinibbāna-pariyosānassa vises' ādhigamassa tattha pātubhāva-vibhāvanaŋ imaŋ udānaŋ udānesi.

Tattha *ṭhitena kāyenā* ti, kāya-dvārikassa asaŋvarassa pahānena akaraṇena sammā-ṭhapitena dhopita-kāyena. Tathā cakkhâdīnaŋ indriyānaŋ nibbisevana-bhāva-karaṇena suṭṭhu ṭhapitena pañca-dvārika-kāyena. Asaŋyata-hattha-pāda-kāya-kukkuccâdīnaŋ abhāvato aparipphandanena ṭhitena karaja-kāyena cā ti saṅkhepato sabbena pi kāyena nibbikāratā-saṅkhātena niccala-bhāvena. Eten' assa sīla-parisuddhi dassitā, itthambhūta-lakkhaṇe ca idan karaṇa-vacanaŋ.

Ṭhitena cetasā ti, cittassa ṭhiti-paridīpanena samādhi-sampadaŋ dasseti. Samādhi hi cittassa ṭhiti vuccati: tasmā samatha-vasena vipassanā-vasen' eva va ekaggatāya-ssati cittaŋ ārammaṇe ekodibhāv' upagamanena ṭhitaŋ nāma hoti, na aññathā. Idañ ca yathā-vutta-kāya-cittānaŋ ṭhapanaŋ samādahanaŋ sabbasmiŋ kāle sabbesu ca iriyāpathesu icchitabban ti dassento āha *tiṭṭhaŋ nisinno uda vā sayāno*[3] ti

[1] C. -vivaṭṭa; A. vivaddha. *So also at* A. i, 24. [2] C_3 yāva-kālo.

[3] *Cf.* Itiv. 82, *which reads* sayaŋ. (PJ. ii, 245 *explains* sayaŋ *as* tiriyaŋ pasāraṇa-bhāvena sayāno.)

(Sn. 193). Tattha *vā*-saddo aniyam' attho. Tena tiṭṭhanto vā nisinno vā sayāno vā tad-aññ' iriyāpatho vā ti ayam attho dīpito hotī ti cankamanassā pi idha sangaho veditabbo.

Etaŋ satiŋ bhikkhu adhiṭṭhahāno ti, yāya pageva parisuddha-samācāro kāya-citta-duṭṭhulla-bhāv' upasamānena kāyaŋ cittañ ca asāraddhaŋ katvā, paṭiladdhāya anavajja-sukh' ādhiṭṭhānāya kāya-citta-passaddhi-vasena cittaŋ lahuŋ mud-uŋ kammaññatañ ca katvā, sammā ṭhapento samādahanto kamma-ṭṭhānaŋ paribrūheti matthakañ ca pāpeti, tam eva kammaṭṭhān' ānuyogāya ādi-majjha-pariyosānesu bahukāraŋ satiŋ bhikkhu adhiṭṭhahāno sīla-visodhanaŋ ādiŋ katvā, yāva vises' ādhigamā tad-atthaŋ tattha adhiṭṭhahanto ti attho.

Labhetha pubb' āpariyaŋ visesan ti, so evaŋ sati-ārakkhena cetasā kamma-ṭṭhānaŋ uparūpari vaḍḍhento brūhanto phātiŋ karonto pubb' āpariyaŋ pubb' āpariyantavantaŋ[1] pubb' āpara-bhāgena pavattaŋ uḷār' uḷāratâdibheda-visesaŋ labheyya. Tattha duvidho pubb' āpariya-viseso, samatha-vasena vipas-sanā-vasena hoti. Tesu samatha-vasena tāva nimitt' uppat-tito paṭṭhāya yāva n' eva-saññā-n' āsaññâyatana-vasībhāvo[2] tāva pavatto bhāvanā-viseso pubb' āpariya-viseso. Vipas-sanā-vasena pana rūpa-mukhena abhinivisantassa rūpa-dham-ma-pariggahato itarassa[3] dhamma-pariggahato paṭṭhāya yāva arahatt' ādhigamo tāva pavatto bhāvana-viseso pubb' āpariya-viseso. Ayam ev' attho idh' ādhippeto.

Laddhāna pubb' āpariyaŋ visesan ti, pubb' āpariya-viseso ukkaŋsa-pārami-ppattaŋ arahattaŋ labhitvā. *Adassanaŋ Maccu-rājassa gacche* ti, jīvit' ūpacchedassa vasena sabbesaŋ sattānaŋ abhibhavanato Maccu-rāja-sañkhātassa maraṇassa visaya-bhūta-bhavattayaŋ sam-atikkamanato adassanaŋ ago-caraŋ gaccheyya. Imasmiŋ vagge yaŋ avuttaŋ taŋ heṭṭhā-vutta-nayam evā ti.

Dasama-Sutta-Vaṇṇanā niṭṭhitā.
Niṭṭhitā ca Mahāvagga-Vaṇṇanā.

[1] C. -pariyavantaŋ. [2] C₂ -adhigamo. [3] C₂ imāya itarassa.

VI.

JACCANDHA-VAGGA

1.

Jaccandha-vaggassa paṭhame,[1] *Vesālayan* ti, heṭṭhā vuttanayam eva. *Vesāliŋ piṇḍāya pāvisī* ti, kadā pāvisi? Ukkāvelato[2] nikkhamitvā Vesāliyaŋ-gata-kāle. Tattha Bhagavā Beluva-gāmake vassaŋ vasitvā tato nikkhamitvā anupubbena Sāvatthiyaŋ patvā Jetavane vihāsi. Tasmiŋ kāle Dhammasenāpati attano āyu-saṅkhāre oloketvā "sattâham eva pavattissatī" ti ñatvā, Bhagavantaŋ anujānāpetvā, Nālaka-gāmaŋ gantvā, tattha mātaraŋ sotâpatti-phale patiṭṭhāpetvā, parinibbāyi. Satthā Cundena ābhatā tassa dhātuyo gahetvā dhātu-cetiyaŋ kārāpetvā mahābhikkhu-sangha-parivuto Rājagahaŋ agamāsi. Tattha gata-kāle āyasmā Mahāmoggallāno parinibbāyi. Bhagavā tassa pi dhātuyo gahetvā cetiyaŋ kārāpetvā Rājagahato nikkhamitvā anupubbena Ukkāvelaŋ agamāsi. Tattha Gangā-tīre bhikkhu-sangha-parivuto nisīditvā agga-sāvakānaŋ parinibbāna-paṭisaŋyuttaŋ suttaŋ desetvā Ukkāvelato nikkhamitvā Vesāliŋ agamāsi. Evaŋ gato[3] Bhagavā pubbaṇha-samayaŋ nivāsetvā patta-cīvaram ādāya Vesāliŋ piṇḍāya pāvisī ti vuccati. Tena vuttaŋ Ukkāvelato nikkhamitvā Vesāli-gata-kāle ti.

Nisīdanan ti, idha camma-khaṇḍaŋ adhippetaŋ. *Cāpāla-cetiyan*[4] ti, pubbe Cāpālassa nāma yakkhassa vasita-ṭṭhānaŋ

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[1] *I have compared throughout with Sum. Vil. on* D. ii, 73 (*Adyar MS., referred to here as* DAA.), *which Dhammapāla follows in all definitions of terms.*

[2] A. Ukkāpelato (*infra,* Ukkāpallan-palato-calato). C. Ukkācelato; DAA. -velato; *cf.* M. i, 125. *For the events see* D. ii, 102; DA. 259; A. iv, 308.

[3] A. atha kho.

[4] *Cf.* D. ii, 73 (*Dialog.* ii, 80).

Cāpāla-cetiyan ti paññāyittha. Tattha Bhagavato katavihāro pi tāya rūḷhiyā Hāpāla-cetiyan ti vuccati. *Udenaŋ cetiyan* ti, evamādisu pi es' eva nayo. *Sattamban* ti, Kikissa[1] kira Kāsi-rañño dhītaro satta kumāriyo saŋvega-jātā Rājagahato nikkhamitvā yattha padhānaŋ padahiŋsu taŋ ṭhānaŋ Sattamba-cetiyan ti vadanti. *Bahuputtan* ti, bahu-pāroho eko nigrodha-rukkho tasmiŋ adhivatthaŋ devataŋ bahū manussā putte patthenti, tad-upādāya taŋ ṭhānaŋ Bahuputtacetiyan ti paññāyittha. *Sārandadan* ti, Sārandada-nāma yakkhassa vasita-ṭṭhānaŋ. Iti sabbān' eva tāni Buddh' uppādato pubbe devatā-pariggahitānī ti cetiya-vohārena vohāritāni. Bhagavato vihāre kate pi ca tath' eva paññātan[2] ti. *Ramaṇīyānī* ti, ettha Vesāliyā tāva bhūmi-bhāga-sampattiyā puggala-sampattiyā sulabha-paccayatāya ca ramaṇīyabhāvo veditabbo. Vihārānaŋ pana nagarato n' ātidūratāya n' āccāsannatāya gaman' āgamana-sampattiyā anākiṇṇavihāra-ṭṭhānatāya chāy' ūdaka-sampattiyā ca paviveka-paṭirūpatāya ca ramaṇīyatā daṭṭhabbā.

Cattāro iddhi-pādā ti, ettha iddhi-pādassa attho heṭṭhā vutto yeva. *Bhāvitā* ti, vaḍḍhitā. *Bahulīkatā* ti, punappuna katā. *Yānikatā* ti, yutta-yānaŋ viya katā. *Vatthu-katā* ti, patiṭṭhān' atthena vatthu viya katā. *Anuṭṭhitā* ti, adhiṭṭhitā. *Paricitā* ti, samantato citā suvaḍḍhitā. *Susamāraddhā* ti, suṭṭhu samāraddhā: ativiya sammā-nipphāditā ti. Evaŋ aniyamena kathetvā puna niyametvā dassento,[3] *Tathāgatassa kho* ti ādim āha.

Ettha ca *kappan* ti, āyu-kappaŋ. *Tiṭṭheyyā* ti, tasmiŋ tasmiŋ kāle yaŋ manussānaŋ āyu-ppamāṇaŋ taŋ paripuṇṇaŋ katvā tiṭṭheyya dhareyya.[4] *Kappāvasesaŋ* vā ti, appaŋ vā, bhiyyo vā ti, vutta-vassa-satato atirekaŋ vā. Mahāsīvatthero pan' āha: "Buddhānaŋ aṭṭhāne gajjitaŋ nāma n' atthi. Yath' eva hi Beluva-gāmake uppannaŋ māraṇantikaŋ vedanaŋ dasamāse vikkhambhesi, evaŋ punappunaŋ vā samāpattiŋ samāpajjitvā dasamāse vikkhambhento[5] imaŋ bhadda-kap-

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[1] *Cf.* JA. 481 (Vessantara Jāt.).
[2] A. saññātaŋ.
[3] C. dassetuŋ.
[4] A. careyya; *for* kappa *cf.* DA. 103.
[5] *So* A, DAA, C. -bhetvā.

pam eva tiṭṭheyyā ti. Kasmā pana na ṭhito ti? Upādiṇṇaka-sarīraŋ nāma khaṇḍiccâdīhi abhibhuyyā ti. Buddhā pana khaṇḍiccâdibhāvaŋ appatvā pacchime āyu-koṭṭhāse bahujanassa piya-manāpa-kāle yeva parinibbāyanti. Buddh' ānubuddhesu agga-sāvaka-mahāsāvakesu parinibbutesu aparivārena ekaken' eva ṭhātabbaŋ hoti dahara-sāmaṇera[1]-parivārena vā: tato 'aho Buddhānaŋ parisā' ti hīḷetabbataŋ āpajjeyya: tasmā na ṭhito" ti. Evaŋ vutte pi so pana[2] vuccati āyu-kappo ti. Idam eva *Aṭṭhakathāya* niyamitaŋ.

Oḷārike nimitte ti, thūla-saññ' uppādane: thūla-saññ' uppādanaŋ h' etaŋ, *tiṭṭhatu Bhagavā kappan* ti sakalaŋ kappaŋ tiṭṭhatu: avaṭṭhāna-yācanā, yadidaŋ 'yassa kassaci, Ānanda, cattāro iddhi-pādā bhāvitā' ti ādinā añña-padesena attano catu-iddhipādā bhāvanânubhāvena kappaŋ-avaṭṭhāna-samatthatā-vibhāvanaŋ obhāseti pākata-vacanena. Pakataŋ[3] h' etaŋ vacana-pariyāyaŋ muñcitvā ujukam eva attano adhippāya-vibhāvanaŋ. *Bahujana-hitāyā*[4] ti, mahājanassa hit' atthāya. *Bahujana-sukhāyā* ti, bahujanassa sukh' atthāya. *Lokānukampāyā* ti, satta-lokassa anukampaŋ paṭicca. Katarasatta-lokassa? Yo Bhagavato dhamma-desanaŋ sutvā dhammaŋ paṭivijjhati: amata-pānaŋ pibati, tassa Bhagavato hi *Dhamma-cakka-ppavattana-sutta*-desanāya Aññākoṇḍaññapamukhā aṭṭhārasa-brahma-koṭiyo dhammaŋ paṭivijjhiŋsu. Evan yāva Subhadda-paribbājaka-vinayanā dhamma-paṭividdha-sattānaŋ gaṇanā n' atthi. *Mahāsamaya-suttaŋ Mangala-suttaŋ Cūḷa-Rāhulovāda-suttaŋ Samacitta-suttan*[5] ti. Etassa aparimāṇassa sattalokassa anukampāya Bhagavato ṭhānaŋ hoti. Evaŋ anāgate pi bhavissatī ti adhippāyena vadati.

Deva-manussānan ti, na kevalaŋ deva-manussānaŋ yeva avasesānaŋ nāga-supaṇṇâdīnaŋ pi atthāya hitāya sukhāya Bhagavato ṭhānaŋ hoti, sahetuka-paṭisandhike pana magga-phalasacchikiriyāya bhabba-puggale dassetuŋ evaŋ vuttaŋ. Tasmā aññesam pi atth' atthāya hit' atthāya sukh' atthāya Bhagavā tiṭṭhatū ti attho. Tattha *atthāyā* ti, idha-loka-sampatti-

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[1] C_2 sāmaṇera-sāmaṇerī.
[2] *So* A, C, *but* C_2, $_3$ asītito pana.
[3] A. pākaṭaŋ.
[4] *Cf.* MA. 123.
[5] *Cf. list at* MP. 20, *and Rhys Davids' notes to translation,* vol. i, pp. 31-2.

atthāya. *Hitāyā* ti, paraloka-sampattiyā hetu-bhūta-hit' atthāya. *Sukhāyā* ti, nibbāna-dhātu-sukh' atthāya. Purimaŋ pana hita-sukha-gahaṇaŋ sabba-sādhāraṇa-vasena veditabbaŋ.

Yathā taŋ Mārena pariyuṭṭhita-citto ti, ettha *tan* ti nipātamattaŋ. Yathā Mārena pariyuṭṭhita-citto ajjhotthata-citto añño pi koci puthujjano paṭivijjhituŋ na sakuṇeyya. Evam eva n' āsakkhi paṭivijjhitun ti attho. Māro hi yassa keci vipallāsā appahīnā tassa cittaŋ pariyuṭṭhāti. Yassa pana sabbena sabbaŋ dvādasa-vipallāsā appahīnā, tassa vattabbam eva n' atthi. Therassa cattāro vipallāsā appahīnā, ten' assa cittaŋ pariyuṭṭhāsi. So pana citta-pariyuṭṭhānaŋ karonto kiŋ karotī ti? Bherava-rūpârammaṇaŋ vā dasseti saddârammaṇaŋ vā sāveti. Tato sattā taŋ disvā vā sutvā vā satiŋ vissajjetvā vivaṭa-mukhā[1] honti. Tesaŋ mukhena hatthaŋ pavesetvā hadayaŋ maddati, tato visaññino hutvā tiṭṭhanti. Therassa pan' esa mukhena hatthaŋ pavesetuŋ kiŋ sakkhissati? Bherav' ārammaṇaŋ pana dassesi. Taŋ disvā thero nimitt' obhāsaŋ na paṭivijjhi. Jānanto yeva Bhagavā kiṃ atthaŋ yāva tattiyaŋ āmantesi? Parato "tiṭṭhatu, bhante, Bhagavā" ti yācite "tuyh' ev' etaŋ dukkataŋ, tuyh' ev' etaŋ aparaddhan" ti dosâropanena soka-tanukaraṇ' atthaŋ. Passati hi Bhagavā "ayaŋ mayi ativiya siniddha-hadayo. So parato bhūmi-cālana-kāraṇañ ca āyu-saṅkhār' ossajanañ ca sutvā mama cira-ṭṭhānaŋ yācissati. Tass' āhaŋ 'kissa tvaŋ puretaraŋ na yācī' ti tass' eva sīse dosaŋ pātessāmi, sattā ca attano aparādhena na tathā vihaññanti, ten' assa soko tanuko bhavissatī[2]" ti.

Gaccha tvaŋ, Ānandā ti, yasmā divā-vihār' atthāya idh' āgato tasmā, Ānanda, gaccha tvaŋ yathā-rucitaŋ[3] ṭhānaŋ divā-vihārāya. Ten' ev' āha: '*yassa dāni kālaŋ maññasī*' ti.

Māro Pāpimā ti, ettha satte anatthe niyojento māretī ti, Māro. *Pāpimā* ti, tass' eva vevacanaŋ. So hi pāpa-dhammena samannāgatattā pāpimo ti vuccati. *Bhāsitā kho pan' esā* ti, ayaŋ hi, Bhagavati Bodhimaṇḍe satta-sattâhe atikkamitvā

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[1] A. vivijja-; C_2 vivaṭa-; C. vivatta-.
[2] *All this para. is* D.'s. *The next is* B.'s (DA.).
[3] A, C_2 rūpitaŋ.

Ajapāla-nigrodhe viharante, attano dhītāsu āgantvā icchā-vighātaŋ patvā gatāsu, "ayam atth' eso upāyo" ti cintento āgantvā, Bhagavā "yad' atthaŋ tumhehi pāramiyo pūritā so vo attho anuppatto, paṭividdhaŋ sabbaññuta-ñāṇaŋ: kiŋ vo loka-viharaṇāyā[1]" ti vatvā yathā ajja evam eva "parinibbātu dāni, bhante, Bhagavā" ti yāci. Bhagavā c' assa "na tāv' āhan" ti ādīni vatvā paṭikkhipi.

Taŋ sandhāya idāni *bhāsitā kho panā* ti ādim āha. Tattha *vyattā* ti, ariya-maggâdhigama-vasena byattā. *Vinītā* ti, tath' eva kilesa-vinayanena vinītā. *Visāradā* ti, sārajja-karānaŋ diṭṭhi-vicikicchâdīnaŋ pahānena visārada-bhāvaŋ pattā. *Bahussutā* ti, tepiṭaka-vasena bahuŋ sutaŋ etesan ti, bahussutā. Tam eva dhammaŋ dhārentī ti, *dhamma-dharā*. Athavā bahussutā ti pariyatti-bahussutā c' eva paṭivedha-bahussutā ca: dhamma-dharā ti pariyatti-dhammānañ c' eva paṭivedha-dhammānañ ca dhāraṇato, dhamma-dharā ti. Evam p' ettha attho veditabbo. *Dhammânudhamma-paṭipannā* ti, ariya-dhammassa anudhamma-bhūtaŋ vipassanā-dhammaŋ paṭipannā. *Sāmīci-paṭipannā* ti, ñāṇa-dassana-visuddhiyā anucchavikaŋ visuddhi-paramparā-paṭipadaŋ paṭipannā. *Anudhamma-cārino* ti, abhisallekh' atthaŋ[2] tassā paṭipadāya anurūpaŋ appicchatâdi dhamma-caraṇa-sīlā. *Sakaŋ ācariyakan* ti, attano ācariya-vādaŋ *ācikkhissantī* ti, ādito kathessanti: attanā uggahita-niyāmena pare uggaṇhāpessantī ti attho. *Desessantī* ti, vācessanti: pāli-dhammaŋ pabodhessantī ti attho. *Paññāpessantī* ti, jānāpessanti, pakāsessantī ti attho. *Paṭṭhapessantī* ti, pakārehi ṭhapessanti. *Vivarissantī* ti, vivaraŋ karissanti. *Saha dhammenā* ti, sahetukena sakārakena vacanena. *Sappāṭihāriyan* ti, yāva-nīyānikaŋ katvā. *Dhammaŋ desessantī* ti, nava-vidha-lokuttara-dhammaŋ pabodhessanti: pakāsessantī ti attho. Ettha ca *paññāpessantī* ti ādīhi chahi padehi cha-attha-padāni dassitāni: ādito pana dvīhi padehi cha-byañjana-padānī ti. Ettāvatā tepiṭakaŋ Buddha-vacanaŋ saŋvaṇṇanā-nayena saṅgahetvā dassitaŋ hoti. Vuttañ c' etan *Nettiyaŋ*[3]:—"Dvā-

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[1] *So* A, C_2, DAA, *but* C. kin te vicaranena.
[2] A. sallekhitaŋ; D. *is fuller here than* Bdgha.
[3] *Cf.* Netti Pak., 208.

dasa padāni suttaŋ[1] taŋ sabbaŋ byañjanañ ca attho cā" ti (Nett. i, *line* 3).

Brahmacariyan ti, sikkha-ttaya-sangahītaŋ sakalaŋ sāsana-brahmacariyaŋ. *Iddhan* ti, samiddhaŋ jhān' uppāda-vasena. *Phītan* ti, vuḍḍhi-ppattaŋ sabba-phali-phullaŋ[2] abhiññā-sampatti-vasena. *Vitthārikan* ti, vitthataŋ, tasmiŋ tasmiŋ disā-bhāge patiṭṭhamāna-vasena. *Bahujaññan* ti, bahūhi ñātaŋ paṭividdhaŋ mahājan'[3] ābhisamaya-vasena. *Puthu-bhūtan* ti, sabbâkāra-vasena puthula-bhāva-ppattaŋ. Kathaŋ? Yāva-deva[4]-manussehi. *Suppakāsitan* ti, yattakā viññū-jātikā devā c' eva manussā ca atthi: tehi sabbehi suṭṭhu pakāsitan ti attho.

Appossukko ti, nirussukko, nirālayo.[5] "Tvaŋ hi, Pāpima, satta-sattâhâtikkamanato paṭṭhāya 'parinibbātu 'dāni, bhante, Bhagavā, parinibbātu Sugato' ti viravanto āhiṇḍittha. Ajja 'dāni paṭṭhāya vigat' ussāho hohi. Mā mayhaŋ parinibbān' atthāya vāyāmaŋ karohī" ti vadati.

Sato sampajāno āyu-saṅkhāraŋ ossaji[6] ti, satiŋ supaṭṭhitaŋ katvā ñāṇena paricchinditvā āyu-saṅkhāraŋ vissaji, pajahi.[7] Tattha na Bhagavā hatthena leḍḍuŋ viya āyu-saṅkhāraŋ ossaji. Temāsa-mattam eva samāpatti-samāpajjitvā, tato paraŋ na samāpajjissāmī ti cittaŋ uppādesi. Taŋ sandhāya vuttaŋ 'ossajī' ti: ussajjī[8] ti pi pāṭho. Kasmā pana Bhagavā kappaŋ vā kapp' āvasesaŋ vā ṭhātuŋ samattho tattakaŋ kālaŋ aṭhatvā[9] parinibbāyituŋ Mārassa yācanāya āyu-saṅkhāraŋ ossaji? Na Bhagavā Mārassa yācanāya āyu-saṅkhāraŋ ossaji na pi therassa yācanāya na ussajjissaṭi. Temāsato pana paraŋ Buddha-veneyyānaŋ abhāvato āyu-saṅkhāraŋ

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[1] C. suttantaŋ. [2] *So* C, DAA, *but* A. vuddhi-paribhūtaŋ.

[3] C, Dīgh. bāhuj-; DAA. bahujana.

[4] *So MSS.*, St., *but lower* yāva-d-eva manuss-; Dīgha *text*, yāvad eva; Ang, Samy. yāva deva.

[5] C. līnavirayo.

[6] A, DAA, DhA. (iv, 31), *but* C. līnaviriyo (*cf.* ThigA. 282 = aññakic-cesu nirussuko).

[7] A. *always* ussaji.

[8] A. vijahi; A. ussajī ti ussajjī ti; DAA. ossajī ti ossajjī ti. (*The rest of this section is* D.'s *own.*)

[9] A. adatvā.

ossaji. Ṭhānaŋ hi nāma Buddhānaŋ Bhagavantānaŋ yāvad eva veneyya-vinayan' atthaŋ. Te asati veneyyake kena nāma kāraṇena ṭhassanti? Yadivā Mārassa yācanāya parinibbāyeyya puretaraŋ yeva parinibbāyeyya: bodhimaṇḍe pi hi Mārena yācitaŋ, nimitt' obhāsa-karaṇaŋ pi therassa soka-tanu-karaṇ' atthan ti vutto c' āyam attho. Api ca Buddha-bala-dīpan' atthaŋ nimitt' obhāsa-karaṇaŋ, evaŋ mahânubhāvā Buddhā Bhagavanto yeva tiṭṭhantā pi attano ruciyā 'va tiṭṭhanti parinibbāyantā pi attano ruciyā yeva parinibbāyantī ti.

Mahābhūmi-cālo ti, mahanto paṭhavi-kampo. Tadā kira dasa-sahassī-lokadhātu akampittha.[1] ***Bhiŋsanako*** ti, bhaya-janako. ***Deva-dundubhiyo ca phaliŋsu*** deva-bheriyo nadiŋsu, devo sukkha-gajjitaŋ gajji,[2] akāla-vijjullatā niccchariŋsu, khaṇika-vassaŋ vassī ti vuttaŋ hoti.

Etam atthaŋ viditvā ti, etaŋ saṅkhārānaŋ visaṅkhāra-visesa-saṅkhātaŋ atthaŋ sabbâkārato viditvā. ***Imaŋ udānan*** ti, anavasesaŋ saṅkhāre vissajjetvā attano visaṅkhāra-gamana-dīpanaŋ udānaŋ udānesi.

Koci nāma vadeyya: Mārena pacchato pacchato anubandhitvā 'parinibbāyatha, parinibbāyatha, bhante' ti, upadduto bhayena Bhagavā āyu-saṅkhāraŋ ossajī ti. Tass' okāso mā hotu: bhītassa udānaŋ nāma n' atthī ti, pītito[3] vissaṭṭhaŋ udānaŋ udānesī ti *Aṭṭhakathāsu* vuttaŋ. Tato temāsa-mattam eva ca pana Buddha-kiccassa nipphajjanato 'evaŋ dīgha-rattaŋ mayā paribhato 'yaŋ dukkha-bhāro na cirass' eva nikkhipīyatī' ti passato parinibbāna-guṇa-paccavekkhaṇen' assa uḷāraŋ pīti-somanassaŋ uppajji. Tena pīti-vegena udānesī ti yuttaŋ[4] viya. Ekantena hi visaṅkhāra-ninno nibbān' ajjhāsayo Satthārā mahākaruṇāya balakkārena viya satta-hit' atthaŋ loke suciraŋ ṭhapito. Tathā hi devasikaŋ catu-vīsati koṭi-sata-sahassa-saṅkhā samāpattiyo valañjeti. So 'dāni mahākaruṇ' ādhikārassa nipphannattā nibbān' ābhimukho anappakaŋ pīti-somanassaŋ paṭisaŋvedesi. Ten' eva

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[1] A. akampitta; C_1 sankampittha; DAA, C. akampittha.

[2] A. deve sugajjitaŋ gajji; $C_{1,2}$ sugajjitaŋ; DAA, C. sukkha-gajjitaŋ gajji.

[3] DAA. pīti-vega (*the rest is* D.'s *only*).

[4] A. vuttaŋ.

hi Bhagavato kilesa-parinibbāna-divase viya khandha-parinibbāna-divase pi sarīr' ābhā visesato vippasannā parisuddhā pabhassarā ahosī ti.

Gāthāya,[1] soṇa-sigālâdīnaŋ hi paccakkha-bhāvato tulitaŋ 'paricchinnan ti, *tulaŋ:* kāmâvacara-kammaŋ na tulaŋ, *atulaŋ.* Sadisam assa aññaŋ lokiya-kammaŋ n' atthī ti vā, atulaŋ: mahaggata-kammaŋ, kāmâvacaraŋ vā rūpâvacaraŋ vā, tulaŋ: arūpâvacaraŋ, atulaŋ. Appa-vipākaŋ vā, tulaŋ: bahu-vipākaŋ, atulaŋ. *Sambhavan* ti, sambhavassa hetu-bhūtaŋ: uppatti-janakan ti attho. *Bhava-saṅkhāran* ti, punabbhava-saṅkhāraṇakaŋ. *Avassajī*[2] ti, vissajjesi. *Munī* ti, Buddha-muni. *Ajjhatta-rato* ti, niyak' ajjhatta-rato. *Samāhito* ti, upacār' appanā[3]-samādhi-vasena samāhito. *Abhindi*[4] *kavacam ivā* ti, kavacaŋ viya bhindi. *Atta-sambhavan* ti, attani, sañjātaŋ kilesaŋ. Idan vuttaŋ hoti: Sa-vipāk' atthena sambhavaŋ bhav' ābhav' ābhisaṅkhāran'[5] atthena bhava-saṅkhāran ti ca laddha-nāmaŋ tul' ātula-saṅkhātaŋ lokiya-kammañ ca[6] ossajji: sangāma-sīse mahāyodho kavacaŋ viya atta-sambhavaŋ kilesañ ca ajjhatta-rato samāhito hutvā abhindi.[7]

Athavā *tulan* ti tūlento, tīrento, *atulaŋ sambhavan* ti nibbānañ c' eva bhavañ ca. *Bhava-saṅkhāran* ti, bhava-gāmi-kammaŋ. *Ossajī munī* ti, pañca-kkhandhā aniccā, pañcannaŋ khandhānaŋ nirodho nibbānaŋ niccan ti ādinā nayena tūlento Buddha-muni bhave ādīnavaŋ nibbāne ca ānisaŋsaŋ disvā, taŋ khandhānaŋ mūla-bhūtaŋ bhava-saṅkhāra-kammaŋ, 'kamma-kkhayāya saŋvattatī' ti evaŋ vuttena kamma-kkhaya-karena ariya-maggena avassaji. Kathaŋ? *Ajjhatta-rato samāhito abhindi kavacam iv' atta-sambhavaŋ.* So hi vipassanā-vasen' ajjhatta-rato samatha-vasena samāhito ti

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[1] *Cf.* A. iv, 312; S. v, 263; Netti Pak., 61, *also* Netti A. (S.), 105 (*tulan* ti saṅkhāra-dhātū. *Atulan* ti nibbāna-dhātū).

[2] A, DAA., W., Netti *and texts* avassaji; C. ossaji; St. avassajji.

[3] DAA. -appamāna-.

[4] Ang., Samy., St. abhindi; Dīgh., DAA., Nett. abhida; *so also* NettA.; A. abhidi va.

[5] DAA. sambhavyabhavâbhi. [6] C. pi.

[7] A. abhidha; NettA. abhidā ti.

evaŋ pubba-bhāgato paṭṭhāya[1] samatha-vipassanā-balena kavacam viya atta-bhāvaŋ pariyonandhitvā, ṭhitaŋ attani sambhavattā[2] *atta-sambhavan* ti laddha-nāmaŋ sabbaŋ kilesajātaŋ[3] abhindi. Kiles' ābhāve(n' eva) kammaŋ appaṭisandhikattā avassaṭṭhaŋ nāma hotī ti. Evaŋ kilesa-ppahānena kammaŋ pajahi. Iti Bodhi-mūle yeva avassaṭṭha-bhavasaṅkhāro Bhagavā, vekha-missakena[4] viya jara-sakaṭaŋ, samāpatti-vekha-missakena atta-bhāvaŋ yāpento pi ito temāsato uddhaŋ 'samāpatti-vekham assa na dassāmī' ti adhippāyena[5] āyu-saṅkhāraŋ ossajī ti.

Paṭhama-Sutta-Vaṇṇanā niṭṭhitā.

2.

Dutiye,[6] *bahi dvāra-koṭṭhake* ti, pāsāda-dvāra-koṭṭhakassa bahi, na vihāra-dvāra-koṭṭhakassa. So kira pāsādo Lohapāsādo[7] viya samantā catu-dvāra-koṭṭhaka-parivuto pākāraparikkhitto. Tesu pācīna-dvāra-koṭṭhakassa bahi pāsādacchāyāyaŋ pācīna-lokadhātuŋ olokento paññatta-vara-Buddhâsane nisinno hoti. *Jaṭilā* ti, jaṭāvanto, tāpasa-vesadhārino. *Nigaṇṭhā*[8] ti, setapaṭa-nigaṇṭha-rūpadhārino. *Ekasāṭakā* ti, ekasāṭaka-nigaṇṭha viya ekaŋ pilotika-khaṇḍaŋ hatthe bandhitvā eken' antena hi sarīrassa purima-bhāgaŋ

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[1] C. pavattāya.

[2] DAA. bhavanato.

[3] A, DAA. jātaŋ; C. jālaŋ.

[4] A. vekkha-; C_4 *vegha*-missakena; *cf. J.P.T.S.* 1884, p. 97 (*Morris*) *for the phrase;* Dīgh. vegha-; Thag. 143 vegha (*v.ll.* vekha, vegha-miyena). S. v, 153, vedha (*v.ll.* vega, vena). *Burmese MSS. ad loc.*, vekha; *Sinh. MSS.* vegha. *Siamese MSS.* veḷu (*bamboo, a method in use in India and Ceylon*). *This para. is* D.'s *own, and is not in* DA. *We should read* vekha (Skt. aveksha).

[5] *So* A; C. *reads* citt' uppādanena . . . ussajī ti.

[6] *See* S. i, 77-9. *Most of the chapter is from* Sār. Pakās. (*Comy.*) *which I am now editing* (1925), *designated here by* SPA.

[7] *Cf.* Mahāvaŋsa xxvii.

[8] W. niganthā; *cf.* DA. 162.

paṭicchādetvā vicaraṇakā. *Parūḷha-kaccha-nakha-lomā* ti, parūḷha-kaccha-lomā, parūḷha-nakhā, parūḷha-avasesa-lomā ca: kacchâdisu dīgha-lomā dīgha-nakhā cā ti attho. *Khāriŋ*[1] *vividhaŋ ādāyā* ti, vividhaŋ khāriŋ nāna-ppakāraŋ pabbajita-parikkhāra-bhaṇḍikaŋ gahetvā. *Avidūre ati kkamantī* ti, vihārassa avidūra-maggena nagaraŋ pavisanti. *Rājā 'haŋ bhante Pasenadi Kosalo* ti, ahaŋ, bhante, rājā Pasenadi Kosalo, mayhaŋ nāmaŋ tumhe jānāthā ti.

Kasmā pana rājā loke agga-puggalassa santike nisinno evarūpānaŋ nagga-bhogga-nissirīkānaŋ[2] añjaliŋ paggaṇhātī ti? Saŋgaṇhan' atthāya. Evaŋ hi 'ssa ahosi: "Sac' āhaŋ[3] ettakam pi etesaŋ na karissāmi, 'mayaŋ putta-dāraŋ pahāya etass' atthāya dubbhojana-dukkha-seyyâdīni anubhoma. Ayaŋ amhākaŋ upacāra[4]-mattam pi na karoti. Tasmiŋ hi kate amhe ocarakā' ti jano agahetvā 'pabbajitā icc' eva sañjānissatī' ti. 'Kiŋ imassa bhūt' atthaŋ kathemā' ti attanā diṭṭhaŋ sutaŋ paṭicchādetvā na katheyyuŋ. Evaŋ kate pana anigūhitvā kathessantī" ti. Api ca Satthu ajjhāsaya-jānan' attham pi evam akāsī ti.

Rājā kira Bhagavantaŋ upasaṅkamanto pi katipaya-kālaŋ sammā-sambodhiŋ na saddahi. Ten' assa evaŋ ahosi: "Yadi Bhagavā sabbaŋ jānāti mayā imesaŋ nipaccâkāraŋ katvā 'ime arahanto' ti vutte n' ānujāneyya: atha maŋ anuvattanto taŋ anujāneyya. Kuto tassa sabaññutā" ti? Evaŋ so Satthu ajjhāsaya-jānan' atthaŋ tathā akāsi. Bhagavatā pana ujukam eva 'na ime samaṇā, ocarakā' ti vutte, yadi pi rājā saddahati, mahājano pana tam atthaŋ ajānanto na saddaheyya, 'samaṇo Gotamo, rājā attano kathaŋ sunātī' ti 'yaŋ kiñci mukh' ārūḷhaŋ kathetī' ti vadeyya. Taŋ tassa dīgha-rattaŋ ahitāya dukkhāya saŋvatteyya, rañño ca gūḷha-kammaŋ vivaṭaŋ kataŋ bhaveyya, sayam eva rājā tesaŋ ovādaka-bhāvaŋ kathessatī' ti ñatvā, *dujjānaŋ kho etan* ti ādim āha.

Tattha *putta-sambādha-sayanan*[5] ti, puttehi sambādha-

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[1] *Cf.* DA. 269; St. khāri-; W. khārī.

[2] *So* A, SPA. *and* JA. vi, 225; C_1 nagga-gotta-nissita-kānaŋ; C. nagga-nissirī-kānaŋ.

[3] SPA. sac' āhaŋ; C. so ahaŋ.

[4] SPA. añjali-mattam.

[5] St. sayanaŋ; S. i, 78, samayaŋ.

sayanaŋ. Ettha ca putta-sīsena dāra-pariggahaŋ: putta-dāresu ubbilāvitena tena tesaŋ rāgâdi-hetu-sokâbhibhavena cittassa sankiliṭṭhataŋ dasseti. *Kāma-bhoginā*[1] ti, iminā pana rāgâbhibhavanaŋ, ubhayenā pi vikkhitta-cittataŋ dasseti. *Kāsika-candanan* ti, saṇha-candanaŋ: Kāsika-vatthañ ca candanañ cā ti vā attho. *Mālā-gandha-vilepanan* ti, vaṇṇagandh' atthāya mālā-sugandha-bhāv' atthāya sugandhaŋ chavi-rāga-karaṇ' atthāya vilepanañ ca dhārentena. *Jātarūpa-rajatan* ti, suvaṇṇañ c' eva avasiṭṭha-dhanañ ca. *Sādiyantenā* ti, paṭiggaṇhantena. Sabbena pi kāmesu abhigiddhabhāvam eva pakāseti.

Saŋvāsenā ti, saha vāsena. *Sīlaŋ veditabban* ti, ayaŋ pesalo vā dussīlo vā ti saŋvasantena ekasmiŋ ṭhāne, saha vasantena jānitabbo. *Tañ ca kho dīghena addhunā na ittarenā*[2] ti, tañ ca sīlaŋ dīghena kālena veditabbaŋ, na ittarena katipayadivasena. Saŋyat' ākāro ca saŋvut' indriy' ākāro ca hutvā sakkā dassetuŋ. *Manasikarotā no amanasikarotā* ti, tam pi sīlam assa parigaṇhissāmī ti manasikarontena paccavekkhantena vā sakkā jānituŋ, na itarena. *Paññavatā* ti, tam pi sappaññen' eva paṇḍitena: bālo hi manasikaronto pi jānituŋ na sakkoti. *Saŋvohārenā*[3] ti, kathentena.

Yo hi koci manussesu vohāraŋ upajīvati
Evaŋ Vāseṭṭha jānāhi, vāṇijo so, na brāhmaṇo ti
(Sn. 614)

Ettha hi vaṇijjaŋ vohāro nāma. "Cattāro ariya-vohārā" ti (D. iii, 232), ettha cetanā. "Saṅkhā samaññā[4] paññattivohāro" ti (S. iii, 71; Pṭs. 96, 100), ettha paññatti. "Vohāramattena so vohareyyā" ti (S. i, 14-5), ettha kathā-vohāro. Idha pi so eva adhippeto. Ekaccassa hi sammukhā kathā parammukhā kathāya na sameti, parammukhā kathā sammukhā kathāya, tathā purima-kathā pacchima-kathāya ca pacchima-kathā purima-kathāya sameti. So kathento n' eva[5] sakkā jānituŋ 'asuci eso puggalo' ti. Suci-sīlassa pana

[1] A. bhogi-; St. bhojinā; C. bhogino; Samy., W. bhoginā.
[2] St., S. i, ittaraŋ; SPA, A. itaraŋ.
[3] St. sabbyohārena; A, S. i, *MSS.* saŋvohārena.
[4] A, C. saññā, *an error* (*cf.* Dhs. § 1306, *trans.* 340); SPA. *as above.*
[5] C. yeva; SPA. n' eva, *which makes sense.*

purimaŋ pacchimena pacchimañ ca purimena sammukhā-kathitañ ca parammukhā-kathitena, parammukhā-kathitañ ca sammukhā-kathitena sameti. Tasmā kathentena sakkā sucibhāvo jānitun ti pakāsento āha *saŋvohārena soceyyaŋ veditabban* ti.

Thāmo ti, ñāṇa-thāmo: yassa hi ñāṇa-thāmo n' atthi, so uppannesu upaddavesu gahetabbaŋ pahātabbañ ca kiñci apassanto[1] advārikaŋ gharaŋ pavisiṭṭho viya carati. Ten' āha *āpadāsu kho mahārāja thāmo veditabbo* ti. *Sākacchāyā* ti, sankathāya. Duppaññassa hi kathā udake-gaccho viya upplavati[2]: paññavato kathentassa paṭibhānaŋ anantaraŋ[3] hoti. Udaka-vipphanditen' eva hi maccho khuddako vā mahanto vā ti ñāyati.

Iti Bhagavā rañño ujukam eva 'te ime nāmā' avatvā arahantānaŋ anarahantānañ ca jānan' upāyaŋ pakāsesi. Rājā taŋ sutvā Bhagavato sabbaññutāya desanā-vilāsena ca abhippasanno, *acchariyaŋ, bhante* ti ādinā attano pasādaŋ pakāsetvā, idāni te yathāvato Bhagavato ārocento *ete bhante mama purisā corā*[4] ti ādim āha. Tattha *corā* ti, appabbajitā yeva pabbajita-rūpena raṭṭha-piṇḍaŋ bhuñjantā: paṭicchanna-kammantattā *ocarakā* ti, heṭṭhā carakā: corā hi pabbata-matthakena carantā pi heṭṭhā carakā 'va: nihīna-kammattā. Athavā *ocarakā* ti cara-purisā. *Ocaritvā* ti, avacaritvā, vīmaŋsitvā, tasmiŋ tasmiŋ dese taŋ taŋ pavattiŋ ñatvā ti attho. *Osāpayissāmī* ti,[5] paṭipajjissāmi, karissāmī ti attho.

Rajojallan ti, rajañ ca jallañ[6] ca. *Pavāhetvā* ti, suṭṭhu vikkhālana-vasena apanetvā. *Kappita-kesa-massū* ti, alaṅkāra-satthe vutta-vidhinā kappakehi chinna-kesa-massū. *Kāmaguṇehī* ti, kāma-koṭṭhāsehi, kāma-bandhanehi vā. *Samappitā* ti, suṭṭhu-appitā, allīnā. *Samaṅgi-bhūtā* ti, saha-

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[1] SPA. gahetabba-gahaṇaŋ kattabba-kiccaŋ.

[2] *So* SPA. (*with* gañchu *for* gaccho), *but copyists have misunderstood the simile and substituted* leḍḍu, *reading* (A, C, *etc.*) udake leḍḍu viya n' upplavati (A = C_1, *however, omits* na).

[3] A. anatta; C_1 anantaŋ.

[4] Samy. carā.

[5] St. otarissāmi; W. ossārissāmi; A. oyāsissāmi; C_2 osāyissāmi; C. osādissāmi; Samy. osāpayissāmi (SPA. *is silent*).

[6] A, C, SPA. jallaŋ; C. malaŋ; *cf.* Sn. 249, 291; JA. vi, 578.

bhūtā. *Paricārissantī*[1] ti, indriyāni samantato cāressanti kīḷāpessanti.

Etam atthaŋ viditvā ti, etaŋ tesaŋ rāja-purisānaŋ attano udarassa-kāraṇa-pabbajita-vesena loka-vañcana-saṅkhātaŋ atthaŋ viditvā. *Imaŋ udānan* ti, imaŋ parâdhīnata-para-vañcanatā-paṭikkhepa-vibhāvanaŋ udānaŋ udānesi.

Tattha *na vāyameyya sabbatthā* ti, dūteyya-ocaraka-kammâdike sabbasmiŋ pāpakamme[2] ime rāja-purisā viya, pabbajito na vāyameyya, vāyāmaŋ ussāhaŋ na kareyya. Sabbattha yattha katthaci vāyāmaŋ akatvā appamattake pi puññasmiŋ yeva vāyameyyā ti adhippāyo. *N' aññassa puriso siyā* ti, pabbajita-rūpena aññassa puggalassa sevaka-puriso na siyā. Kasmā ? Evarūpassa pi ocarakâdi-pāpakammassa kattabban ti. *N' aññaŋ nissāya jīveyyā* ti, aññaŋ paraŋ issariyaŋ nissāya tappaṭibaddham eva sukha-dukkhan ti, evaŋ citto hutvā na jīvikaŋ pavatteyya. Atta-dīpo atta-saraṇo anañña-saraṇo eva bhaveyya. Athavā anatth' āvahato ocaraṇan ti laddha-nāma-kattā aññaŋ akusala-kammaŋ nissāya na jīveyya. *Dhammena na vāṇijjaŋ care*[3] ti, dhanâdi atthāya dhammaŋ na katheyya. Yo hi dhanâdi-hetu paresaŋ dhammaŋ deseti, so dhammena vaṇijjaŋ karoti nāma. Na evaŋ dhammena careyya. Athavā dhanâdīnaŋ atthāya, Kosala-rañño purisā viya ocarakâdi-kammaŋ karonto, parehi anāsankaniyatāya pabbajjā-linga-samādānâdīni anuṭṭhahanto, dhammena vaṇijjaŋ karoti nāma. Yo pi idha parisuddhaŋ brahmacariyaŋ caranto pi aññataraŋ deva-nikāyaŋ paṇidhāya brahmacariyaŋ carati, so pi dhammena vaṇijjaŋ karoti nāma. Evaŋ dhammena vaṇijjaŋ na care, na kareyyā ti attho.

Dutiya-Sutta-Vaṇṇanā
niṭṭhitā.

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[1] C. carissanti (*for def. cf.* PvA. 58). St., *Comy.* paricarissantī ti . . . cārissanti vā kilissanti vā.

[2] C. dhamme.

[3] St., A. dhammena na vaṇī care (?). *We should read* dhamme na vāṇijaŋ care (W.); C_2 vāṇiŋ.

3.

Tatiye, *attano aneke pāpake akusale dhamme pahīne* ti,[1] lobha-dosa-moha-viparīta-manasikāra[2]-ahirik' anottappa-thīna-middha-kodh' ūpanāha-makkha-paḷāsa-issā-macchariya-māyā-sāṭheyya-thambha-sārambha-mānâtimāna-madappamāda-taṇhā-avijjā-, tividh' ākusala-mūla-duccarita-sankilesa-mūla-visama-saññā-(mala)-vitakka-papañca-, catubbidha-vipalāsa[3]-āsava-gantha-ogha-yoga-gadhita-chandā-gatigamana-taṇh' ūpādāna[4]-, pañca-vidha ceto-khila-, pañca ceto-vinibandha-nīvaraṇâbhinandana-, chabbivāda-mūla-taṇhā-kāya-, satt' ānusaya-, aṭṭha micchatta-, nava taṇhā-mūlaka-, dasa akusala-kammapatha-, dvāsaṭṭhi-diṭṭhigata-, aṭṭhasata-taṇhā-vicaritâdi-ppabedhe attano santāne anādi-kāla-ppavatte diyaḍḍha-sahassa kilese taŋ sahagate vā pi aneke pāpake lāmake akosalla-sambhūt' aṭṭhena akusale dhamme anavasesaŋ saha-vāsanāya bodhimūle yeva pahīne ariya-maggena samucchinne paccavekkhamāno, 'ayam pi me kileso pahīno, ayam pi me kileso pahīno[5]' ti anupada-samavekkhanāya paccavekkhamāno Bhagavā nisinno hoti.

Aneke pi kusale dhamme ti, sīla-samādhi-paññā-vimutti-vimutti-ñāṇa-dassanaŋ, cattāro satipaṭṭhānā, cattāro samappadhānā, cattāro iddhipādā, cattāro ariya-maggā, cattāri phalāni, catasso paṭisambhidā, catu-yoni-paricchedaka-ñāṇaŋ, cattāro ariya-vaŋsā, cattāri vesārajja-ñāṇāni: pañca padhāniy' angāni, pañca-gatiko[6] sammā-samādhi, pañca-ñāṇiko sammā-samādhi, pañc' indriyāni, pañca balāni, pañca nissaraṇīyā dhātuyo, pañca vimutt' āyatana-ñāṇāni, pañca vimutti-paripācaniyā saññā[7]: cha anussati-ṭṭhānāni, cha jāgarā, cha nissaraṇīyā dhātuyo, cha satata-vihārā, cha anuttariyāni, cha nibbedha-bhāgiyā paññā, cha abhiññā, cha asādhāraṇa-ñāṇāni: satta aparihāniya-dhammā, satta ariya-dhanāni, satta bojjhangā, satta sappurisa-dhammā, satta nijjara-vatthūni,

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1 *From* VM. i, 210.
2 *So* A, C, VM, *but* C. manakkāra.
3 *Or* vipariyāsa (VM. *wrongly* pariyesa-).
4 C. āsava-ogha-yoga.
5 A. *does not repeat.*
6 *So* A, C_4, *but* C. angiko.
7 C_8 paññā.

satta saññā, satta dakkhiṇeyya-puggala-desanā, satta khīṇâsava-bala-desanā: aṭṭha paññā-paṭilābha-hetu-desanā, aṭṭha sammattāni, aṭṭha-loka-dhamm' ātikkamo, aṭṭha sārambha-vatthūni, aṭṭhakkhaṇa-desanā, aṭṭha mahāpurisa-vitakkā, aṭṭha-abhibhâyatana-desanā, aṭṭha vimokkhā: nava yoniso-manasikāra-mūlaka-dhammā, nava pārisuddhi-padhāniy' angāni, nava sattâvāsa-desanā, nava āghāta-paṭivinayā, nava saññā, nava nānattāni, nava anupubba-vihāra-desanā: dasa nātha-karaṇā dhammā, dasa kasiṇ' āyatanāni, dasa kusala-kamma-pathā, dasa ariya-vāsā, dasa asekkhā dhammā, dasa Tathāgata-balāni: ekadasa mett' ānisaŋsā: dvādasa paccayatā: terasa dhutanga-guṇā: cuddasa Buddha-ñāṇāni: paṇṇarasa vimutti-paripācaniyā-dhammā: soḷasa-vidha-ānāpāna-sati, soḷasa amata-pariyāya-dhammā: aṭṭhārasa mahā-vipassanā: aṭṭhārasa Buddha-dhammā: ekūnavīsati paccavekkhana-ñāṇāni: catucattāḷisa ñāṇa-vatthūni: paññāsa udayabbaya-ñāṇāni: paropaññāsa kusalā dhammā: satta sattati ñāṇa-vatthūni: catuvīsati koṭi-sata-sahassa-samāpatti[1]-paññā-mahāvajira-ñāṇāni, ananta-naya-samanta-paṭṭhāna-visaya-paccavekkhana-desanā-ñāṇāni tathā anantāsu loka-dhātusu anantānaŋ sattānaŋ āsayâdi-vibhāvana-ñāṇāni cā[2] ti,—evamādike aneke attano kusale anavajja-dhamme ananta-kālaŋ pāramī-paribhāvitāya magga- bhāvanāya ca pāripūriŋ vuddhiŋ gate, 'ime hi pi anavajja-dhammā mayi sanvijjantī' ti rucita-vasena manasikār' ābhimukhe Buddhaguṇe vagga-vagge puñja-puñje katvā paccavekkhamāno nisinno hoti. Tañ ca kho sappadesato eva na nippadesato. Sabbe Buddhaguṇe Bhagavatā pi anupadaŋ anavasesato manasikātuŋ na sakkā, taŋ ananta-parimeyya-bhāvato. Vuttaŋ h' etaŋ:

> Buddho pi Buddhassa bhaṇeyya vaṇṇaŋ.
> Kappam pi ce aññam abhāsamāno
> Khīyetha kappo cira-dīgham antare.
> Vaṇṇo na khīyetha Tathāgatassa[3] ti (DA. 288).

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[1] B. samādhi-. [2] $C_{2,3}$ vibhāga.
[3] A, C_1 Tathāgatānaŋ.

Aparam pi vuttaŋ:

Asaṅkheyyāni nāmāni saguṇena mahesino
Guṇena nāmaŋ uddhareyya[1] api nāmaŋ sahassato ti ( )

Tadā hi Bhagavā pacchābhattaŋ piṇḍapāta-paṭikkanto vihāraŋ pavisitvā, gandhakuṭi-pamukhe ṭhatvā, bhikkhūsu vattaŋ dassetvā, gatesu mahāgandha-kuṭiŋ pavisitvā, paññatta-vara-buddhâsane nisinno attano atīta-jāti-visayaŋ ñāṇaŋ pesesi. Ath' assa tāni nirantaraŋ poṅkh' ānupoṅkhaŋ[2] anantâparimāṇa-bhedā upaṭṭhahiŋsu. So evaŋ mahantassa nāma dukkha-kkhandhassa mūla-bhūtā 'ime kiḷesā' ti kilesa-visayaŋ ñāṇâcāraŋ pesetvā, te pahāna-mukhena anupadaŋ paccavekkhitvā, 'ime 'va kilesā anavasesato mayhaŋ suṭṭhu pahīnā' ti, puna tesaŋ pahānâkāraŋ sâkāraŋ saparivāraŋ sa-uddesaŋ ariya-maggaŋ paccavekkhanto ananta-parimāṇa-bhede attano sīlâdi-anavajja-dhamme manasākāsi. Tena vuttaŋ:—*Tena kho pana samayena Bhagavā attano aneke pāpake akusale dhamme pahīne paccavekkhamāno nisinno hoti, aneke ca kusale dhamme bhāvanā pāripūriŋ kate* ti.[3] Evaŋ paccavekkhitvā uppanna-pīti-somanass' uddesa-bhūtaŋ imaŋ udānaŋ udānesi.

Tattha *ahu pubbe*[4] ti, 'arahatta-magga-ñāṇ' uppattito pubbe sabbo pi rāgâdiko kilesa-gaṇo[5] mayhaŋ santāne ahu, āsi. Na imasmiŋ kilesa-gaṇe koci pi kileso n' āhosī' ti. *Tadā n' āhū* ti, tadā tasmiŋ kāle ariya-magga-kkhaṇe so kilesa-gaṇo na ahu, na āsi. Tattha aṇumatto pi kileso aggamagga-kkhaṇe appahīno nāma n' atthi. Tato n' āhū ti pi paṭhanti. Tato arahatta-magga-kkhaṇato pana n' āsī ti attho. *N' āhu pubbe* ti, yo c' āyaŋ mama aparimāṇo anavajja-dhamme etarahi bhāvanāya pāripūriŋ gato upalabbhati: so pi ariya-magga-kkhaṇato pubbe na ahu, na āsi. *Tadā ahū* ti, yadā pana me aggamagga-ñāṇaŋ uppannaŋ tadā sabbo pi me anavajja-dhammo āsi. Aggamagg' ādhigamena hi sabbe pi sabbaññu-guṇā Buddhānaŋ hattha-gatā eva honti. *Na c' āhu na ca bhavissati na c' etarahi vijjatī*[6] ti, yo pana so anavajja-dhammo

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[1] A. ovādeyya.
[2] A. pokhānupokhaŋ; *cf. supra*, p. 267, *where* $C_{2,3}$ *read* poṅkh-.
[3] St. bhāvanāya pāripūrikate.
[4] *Cf.* S. iii, 55; Thag. v, 180.
[5] C_1 -gato.
[6] Thag. *reads* na ca me bhavissati, na ca m' etarahi pi.

ariya-maggo mayhaŋ bodhi-maṇḍe uppanno yena sabbo kilesa-gaṇo anavasesato pahīno, so yathā mayhaŋ maggakkhaṇato pubbe na c' āhu na ca ahosi. Evan attanā pahātabba-kilesâbhāvato te kilesā viya ayam pi na ca bhavissati, anāgate na uppajjissati. Etarahi paccuppanna-kāle pi na hi vijjati na upalabbhati attanā kattabba-kicc' ābhāvato, na hi ariya-maggo anekavāraŋ pavattati. Ten' ev' āha: "Na pāraŋ[1] diguṇaŋ yantī" ti (Sn. 714).

Iti Bhagavā ariya-maggena attano santāne anāvasesaŋ pahīne akusale dhamme bhāvanā-pāripūriŋ gate aparimāṇe anavajja-dhamme ca paccavekkhamāno att' ūpanāyika-pīti[2]-vega-vissaṭṭhaŋ udānaŋ udānesi. Purimāya gāthāya purima vesārajjañ c' āyam eva kathitaŋ. Pacchimañ c' āyaŋ sammā sambodhiyā pakāsitattā pakasitam eva hotī ti.

Tatiya-Sutta-Vaṇṇanā niṭṭhitā.

4.

Catutthe, *nānā-titthiyā samaṇa-brāhmaṇa-paribbājakā* ti, 'ettha taranti etena saŋsār'. oghan' ti, titthaŋ: nibbānamaggo. Idha pana viparīta-vipallāsa-vasena diṭṭhi-gatikehi tathā-gahita-diṭṭhi-dassanaŋ titthan ti adhippetaŋ. Tasmiŋ sassatâdi nānâkāre titthe niyuttā, nānā-titthiyā.[3] Nagganiganṭhâdi samaṇā c' eva kaṭṭha-kalāpâdi brāhmaṇā ca pokkhara-sāṭâdi paribbājakā ca, samaṇa-brāhmaṇa-paribbājakā, nānā-titthiyā 'va te samaṇa-brāhmaṇa-paribbājakā 'sassato attā ca loko cā' ti ādinā passanti, 'etāya sayaŋ vā passati tathā dassana-mattam eva cā' ti, diṭṭhi. Micchâbhinivesass' etaŋ adhivacanaŋ: sassatâdi-vasena nānāanekavidhā diṭṭhiyo etesan ti nānā-diṭṭhikā. Sassatâdivasen' eva khamanaŋ, *khanti*. Rocanaŋ, *ruci*. 'Atthato sassato attā ca loko cā' ti ādinā pavatto citta-vipallāso saññā-

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[1] C₁ nadī pāraŋ; *cf.* PJ. ii, 497 (*Comy. on* Sn. 714), 'duguṇan ti vā pātho: ekamaggena dvikkhattaŋ na yantī ti attho.'

[2] A. att' ūpamā-parikampī ti. [3] *Cf.* PJ. ii, 372; DA. 107.

vipallāso ca: tathā nānā-khantiyo etesan ti, *nānā-khantikā:* nānā ruciyo etesan ti, nānā-rucikā. Diṭṭhi-gatikā hi pubba-bhāge tathā tathā cittaŋ rocetvā khamāpetvā ca pacchā 'idam eva saccaŋ, mogham aññan' ti abhinivisanti. Athavā aniccaŋ niccan ti ādinā tathā tathā dassana-vasena diṭṭhi, khamana-vasena khanti, ruccana-vasena rucī ti. Evaŋ tīhi pi padehi diṭṭhi eva vuttā ti veditabbā. *Nānā-diṭṭhi-nissaya nissitā* ti, sassatâdi-parikappa-vasena nānā-vidhaŋ diṭṭhiyā nissaya-vatthu-kāraṇaŋ diṭṭhi-saṅkhātam eva vā nissayaŋ nissitā allīnā upalīnā upagatā vā anissajjitvā ṭhitā ti attho. Diṭṭhiyo pi hi diṭṭhi-gatikānaŋ abhinives' ākārānaŋ[1] nissayā honti. *Santī* ti, atthi saŋvijjanti, upalabbhanti. *Eke* ti, ekacce. *Samaṇa-brāhmaṇā* ti, pabbajj' ūpagamena samaṇā jātiyā brāhmaṇā lokena vā samaṇā ti ca brāhmaṇā ti ca evaŋ gahitā. *Evaŋ vādino* ti, evaŋ idāni vattabb' ākāren' eva vadantī ti, evaŋ vādino. Evaŋ idāni vattabb' ākārena pavattā diṭṭhi etesan ti, evaŋ diṭṭhino. Tattha dutiyena diṭṭhi-gatikānaŋ micchâbhiniveso dassito. Paṭhamena tesaŋ yathâbhinivesa-padesatta-patiṭṭhāpana-vasena vohāro. *Sassato loko idam eva saccaŋ mogham aññan* ti, ettha loko ti, attā: so hi diṭṭhi-gatikehi lokīyan ti ettha puññaŋ pāpaŋ tabbipākā sayaŋ vā kārakâdi-bhāvena abhiyuttehi lokīyatī ti, loko ti adhippeto. Svâyaŋ sassato amaro nicco dhuvo ti yadidaŋ amhākaŋ dassanaŋ idam eva saccaŋ aviparītaŋ, aññaŋ pana asassato ti ādi padesa-dassanaŋ moghaŋ micchā ti attho. Etena[2] cattāro pi sassata-vādā dassitā honti.

Asassato ti, na sassato. Anicco adhuvo cavana-dhammo ti attho. Asassato ti, sassat' ābhāva-paṭikkhepen' eva ucchedo dīpito ti, satta pi uccheda-vādā dassitā honti. *Antavā* ti, sapariyanto parivaṭumo[3] paricchinna-pamāṇo, na sabbagato[4] ti attho. Etena sarīra[5]-parimāṇo anguṭṭha-parimāṇo yava-parimāṇo param' āṇu-parimāṇo attā ti evamādivādā dassitā honti. *Na antavā*[6] ti, apariyanto sabba-gato ti attho. Etena *Kapila-Kanādâdi* vādā dassitā[7] honti. *Taŋ jīvaŋ*

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[1] A, C. vosānaŋ; *cf.* SVin. 509.
[2] A. etesaŋ.
[3] *Cf.* VM. 657.
[4] C_2 apagato.
[5] *So* A, C_1, *but* C. pāda-.
[6] St. anantavā.
[7] C. dīpitā.

taŋ sarīran ti, yaŋ sarīraŋ tad-eva jīva-saṅkhātaŋ vatthu: yañ ca jīva-saṅkhātaŋ vatthu tad eva sarīran ti: jīvañ ca sarīrañ ca advayaŋ samanupassati: etena ājīvakānaŋ viya rūpī attā ti, ayaŋ vādo dassito hoti. *Aññaŋ jīvaŋ sarīran* ti, iminā pana arūpī attā ti ayaŋ vādo dassito hoti. *Tathāgato param maraṇā* ti, ettha *Tathāgato* ti, attā. Taŋ hi diṭṭhigatiko kāraka-vedakâdi[1]-saṅkhātaŋ nicca-dhuvâdi-saṅkhātaŋ vā tathāgata-bhāvaŋ gato ti, tathāgato ti voharati. So maraṇato idha kāyassa-bhedato paraŋ uddhaŋ hoti, atthi, saŋvijjatī ti attho. Etena sassata-gāha-mukhena soḷasasaññī-vādā aṭṭha-asaññī-vādā aṭṭha pi n' eva-saññī-n' āsaññīvādā dassitā honti. *Na hotī* ti, na atthi na upalabbhati. Etena uccheda-vādā dassitā honti. *Hoti ca na hotī* ti, atthi ca n' atthi cā ti: etena ekacca-sassata-vādā satta-saññī-vādā ca dassitā. *N' eva hoti na na-hotī* ti, iminā pana amarāvikkhepa-vādā dassitā hontī ti veditabbaŋ.

Ime kira diṭṭhi-gatikā nānā-desato āgantvā Sāvatthiyaŋ paṭivasantā ekadā samaya-ppavādake sannipatitvā attano attano vādaŋ paggayha aññavāde khuŋsentā vivādâpannā ahesuŋ. Tena vuttaŋ: *te bhaṇḍana-jātā* ti ādi. Tattha *bhaṇḍanaŋ* nāma kalahassa pubba-bhāgo.[2] *Bhaṇḍana-jātā* ti, jāta-bhaṇḍanā. Kalaho eva vā kalassa vā hananato kalaho datthabbo. Añña-m-aññassa viruddha-vādaŋ[3] āpannā ti, *vivād' āpannā*. Mamma-ghaṭṭanato mukham eva sattī ti, *mukha-satti*, pharusa-vācā. Phal' ūpacārena viya hi kāraṇaŋ, kāraṇ' ūpacārena phalam pi vohariyati. Yathā taŋ 'sukho Buddh' uppādo: pāpa-kammaŋ paccanubhūtan' ti ca, tāhi *mukha-sattīhi vitudantā*, vijjhantā viharanti. *Ediso dhammo* ti, aviparīta-sabhāvo, ediso evarūpo: yathā mayā vuttaŋ sassato loko ti—pe—. *N' ediso dhammo* ti, na ediso dhammo yathā tayā vuttaŋ asassato loko ti—pe. Evaŋ sesa-padehi pi yojetabbo. So ca titthiyānaŋ vivādo sakala-nagare pākaṭo jāto.

Atha bhikkhū Sāvatthiŋ piṇḍāya paviṭṭhā taŋ sutvā, "atthi nu kho idaŋ kathā-pābhataŋ. Yan nūna mayaŋ imaŋ

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[1] *Cf.* VM. 578; M. i, 8; VM. 427. [2] *Cf.* Nidd. i, 255; PJ. ii, 551.
[3] C_2 viruddâcāraŋ.

pavattiŋ Bhagavato āroceyyāma.[1] App' eva nāma taŋ nissāya saṇha-sukhumaŋ dhamma-desanaŋ labheyyāmā[2]" ti te pacchā-bhattaŋ dhamma-desana-kāle Bhagavato etam atthaŋ ārocesuŋ. Tena vuttaŋ: *atha kho sambahulā bhikkhū* ti ādi.

Taŋ sutvā Bhagavā añña-titthiyānaŋ dhammassa ayathā-bhūta-pajānanaŋ pakāsento *aññatitthiyā, bhikkhave* ti ādim āha. Tattha *andhā* ti, paññā-cakkhu-virahena andhā. Ten' āha *acakkhukā* ti, Paññā hi idha cakkhū ti adhippetaŋ. Tathā hi vuttaŋ, *atthaŋ na jānantī* ti ādi. Tattha *atthaŋ na jānantī* ti, idhalok' atthaŋ paralok' atthaŋ na jānanti: idhaloka-paralokesu vuddhiŋ abbhuddayaŋ n' āvabujjhanti. Paramatthe pana nibbāne kathā 'va kā? Ye hi nāma pavatti-matte pi sammūḷhā, te kathaŋ nivattiŋ jānissantī ti? Yad aggena te *atthaŋ na jānanti*, tad aggena *anattham pi na jānanti*. Yasmā *dhammaŋ na jānanti adhammam pi na jānanti*, te hi vipariyāsa-gahitāya[3] dhammam pi kammaŋ akusalaŋ karonti, adhammam pi kammaŋ kusalaŋ karonti, na kevalañ ca dhammā dhammesu eva. Atha kho tassa vipākesu pi sammūḷhā. Tathā hi te kammam pi vipākaŋ katvā voharanti, vipākam pi kammaŋ katvā tathā *dhammaŋ* sabhāva-dhammam pi *na jānanti*, *adhammaŋ* asabhāva-dhammam pi *na jānanti*. Evam bhūtā ca sabhāva-dhammaŋ asabhāva-dhammañ ca, asabhāva-dhammañ ca sabhāva-dhammañ ca katvā pavedenti. Iti Bhagavā titthiyānaŋ moha-diṭṭhi-paṭilābha-bhāvena paññā-cakkhu-vekallato andha-bhāvaŋ dassetvā idāni tam atthaŋ jaccandh' ūpamāya pakāsetuŋ *bhūta-pubbaŋ, bhikkhave* ti ādim āha.

Tathā *bhūtapubban* ti, pubbe bhūtaŋ, atīta-kāle nibbattaŋ. *Aññataro rājā ahosī* ti, purātano nāma-gottehi-loke apākaṭo eko rājā ahosi. *So rājā aññataraŋ purisaŋ āmantesī* ti, tassa kira rañño sobhagga-ppattaŋ sabbanga-sampannaŋ attano opavayhaŋ[4] upaṭṭhānaŋ-āgataŋ disvā etad ahosi: 'Bhaddakaŋ vata bho hatthi-yānaŋ dassanīyan' ti. Tena ca samayena eko jaccandho rājanganena āgacchati. Disvā rājā cintesi

[1] $C_{2,3}$ ārocessāma. [2] A, C_2 labhissāma. [3] C. vipariyesa-gāhitāya.
[4] A. upavuyhaŋ; C. ovayhaŋ; C_2 obhuyhaŋ (*cf.* KhpA. 178, opavuyhaŋ; *v.ll.* opavayhaŋ, opaguyhaŋ).

'mahājāniyā kho ime andhā ye evarūpaŋ dassanīyaŋ na labhanti. Yan nūn' āhaŋ imissā Sāvatthiyā yattakā jaccandhā sabbe te sannipātāpetvā, ekadesaŋ ekadesaŋ hatthena phusāpetvā, tesaŋ vacanaŋ suṇeyyan' ti keḷisīlo rājā ekena purisena Sāvatthiyā sabbe jaccandhe sannipātāpetvā tassa purisassa saññaŋ adāsi "yathā ekeko jaccandho sīsâdikaŋ ekekaŋ yeva hatthino angaŋ phusitvā 'hatthī mayā diṭṭho' ti saññaŋ karoti tathā karohi" ti. So puriso tathā akāsi. Atha rājā te andhe paccekaŋ pucchi 'kīdiso bhaṇe hatthī' ti? Te attanā diṭṭha-diṭṭh' āvayavam eva hatthiŋ katvā vadantā 'ediso-hatthī, n' ediso hatthī' ti aññamaññaŋ kalahaŋ karontā hatth' ādīhi upakkamitvā rājangane mahantaŋ kolāhalam akaŋsu. Rājā saparijano tesaŋ taŋ vippakāraŋ disvā phāsukehi bhijjamānehi hadayena uggatena[1] mahāhasitaŋ hasi. Tena vuttaŋ: *Atha kho bhikkhave so rājā*—pe—*attamano ahosī* ti.

Tattha *ambho* ti, ālapanaŋ. *Yāvatikā* ti, yattakā. *Jaccandhā* ti, jātiyā andhā: jātito paṭṭhāya acakkhukā. *Ekajjhan* ti, ekato. *Bhaṇe* ti, abahumān' ālāpo. *Hatthiŋ dassehī* ti, yathā-vutta-hatthiŋ sayāpetvā dassehi. So ca susikkhitattā apariphandanto[2] nippajji. *Diṭṭho no hatthī* ti, hatthena parāmasanaŋ dassanaŋ katvā āhaŋsu. Tena purisena sīsaŋ parāmasāpetvā 'ediso hatthī' ti saññātattā tādisaŋ yeva hatthiŋ sañjānantā[3] jaccandhā 'ediso, deva, hatthī. Seyyathā pi kumbho' ti vadiŋsu. *Kumbho* ti ca ghaṭo ti attho. *Khīlo* ti, nāga-danta khīlo. *Soṇḍo* ti, hattho. *Nangalīsā* ti, nangalassa siraŋ, īsā. *Kāyo* ti, sarīraŋ. *Koṭṭho* ti, kusūlo. *Padā* ti, janghā. *Thūṇo* ti, thambho. *Nanguṭṭhan* ti, vālassa uparima padeso. *Muṭṭhīhi saŋsumbhiŋsū*[4] ti, muṭṭhiyo bandhitvā pahariŋsu: muṭṭhi-ghātaŋ akaŋsu. *Attamano ahosī* ti, keḷi-sīlattā so rājā tena jaccandhānaŋ kalahena attamano hāsena gahitamano ahosi.

Evam eva kho ti, upamā-saŋsandanaŋ. Tass' attho:—"Bhikkhave, yathā te jaccandhā acakkhukā ekanga-dassino anavasesato hatthiŋ passitvā, attanā diṭṭh' āvaya-mattaŋ

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[1] $C_{1,2}$ ukkaṭṭhena. [2] A. -ppajanto. [3] A. saññātattā.
[4] St., C. saŋyujjhiŋsu; A. saŋbhiŋsu; C_2 saṅkhubhiŋsu; W. saŋsumbhiŋsu.

hatthi-saññāya itarehi diṭṭhaŋ n' ānujānantā añña-m-aññaŋ vivādaŋ āpannā kalahaŋ akaŋsu, evam eva ime añña-titthiyā sakkāyassa ekadesaŋ rūpa-vedanâdiŋ attano diṭṭhi-dassanena yathā-diṭṭhaŋ attā ti maññamānā tassa sassatâdi-bhāvaŋ āropetvā 'idam eva saccaŋ, mogham aññan' ti abhinivisitvā aññamaññaŋ vivadanti, yathā-bhūtam pana atth' ānatthaŋ dhamm' ādhammañ ca na jānanti. Tasmā andhā acakkhukā jaccandhā paṭibhāgā" ti. *Etam atthaŋ viditvā* ti, etaŋ titthiyānaŋ dhamma-sabhāvaŋ yathā-bhūtaŋ ajānantā apassantā jaccandhā viya hatthimhi ayathā-dassana-micchâbhinivesā tattha vivād' āpannā ti sabbâkārato viditvā tadatthadīpanaŋ imaŋ udānaŋ udānesi.

Tattha *imesu kira sajjanti eke samaṇa-brāhmaṇā* ti, idh' ekacce pabbajj' ūpagamanena samaṇā, jātimattena brāhmaṇā 'sassato loko' ti ādi naya-ppavattesu imesu eva asāresu diṭṭhi-gatesu diṭṭhiy' ābhinandana-vasena imesu vā rūpâdisu upādāna-kkhandesu, evaŋ aniccesu dukkhesu viparināmadhammesu, taṇhâbhinandana-diṭṭhâbhinandanānaŋ vasena 'etaŋ mamā' ti ādinā *sajjanti kira*, 'aho pan' esaŋ sammoho' ti dasseti. *Kira*-saddo c' ettha aruci-sūcan' attho. Tena tattha sakāraṇ' ābhāvam eva dīpeti, na kevalaŋ sajjanti yeva. Athavā *viggayha naŋ vivadanti*, 'na tvaŋ imaŋ dhammavinayaŋ ājānāsi, ahaŋ imaŋ dhamma-vinayaŋ ājānāmī' ti ādinā viggāhika-kathânuyoga-vasena viggayha vivadanti vivādaŋ āpajjanti. *Nan* ti c' ettha nipāta-mattaŋ. Athavā *viggayha nan* ti, naŋ diṭṭhi-nissayaŋ sakkāya-diṭṭhim eva vā visadisa[1]-dassanattā sassatâdi-vasena aññamaññaŋ viruddhaŋ[2] gahetvā vivadanti, visesato vadanti, attanā eva vā viditaŋ visiṭṭhaŋ aviparītaŋ katvā abhinivissa voharanti. Yathā kiŋ? *Janā ekanga-dassino* yathā te jaccandha-janā hatthissa ekek' anga-dassino, yaŋ yaŋ attanā phusitvā ñāṇaŋ taŋ tadeva hatthī ti gahetvā aññamaññaŋ viggayha vivadiŋsu. Evaŋ sampadam idan ti attho. *Iti* saddo c' ettha lutta-niddiṭṭho[3] ti veditabbo.

Catuttha-Sutta-Vaṇṇanā niṭṭhitā.

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[1] C₂ viparīta-. [2] A. visuddhaŋ. [3] A. lagatta-; C. niddidiṭṭho.

5.

Pañcame, *sassato attā ca loko cā* ti, rūpâdisu aññataraŋ attā ti ca loko ti ca sangahetvā taŋ sassataŋ niccan ti aññe pi tathā gāhentā voharanti. Yathā hi rūpaŋ attā c' eva loko ca sassato cā ti attānañ ca lokañ ca paññāpenti, tathā vedanaŋ saññaŋ saṅkhāre viññāṇaŋ attā ca loko ca sassato cā ti attānañ ca lokañ ca paññapentī ti.

Athavā *attā* ti ahaṅkāra-vatthu, *loko* ti mamaṅkāra-vatthu: yaŋ attaniyan ti vuccati. *Attā* ti vā sayaŋ, *loko* ti paro: *attā* ti vā pañcasu upādāna-kkhandhesu eko khandho, itaro loko: attā ti vā saviññāṇako khandha-santāno, aviññāṇako loko. Evaŋ tan ti[1] attā ti ca loko ti ca yathā-dassanaŋ dvidhā gahetvā tad ubhayaŋ nicco dhuvo sassato ti abhinivissa voharanti. Etena cattāro sassata-vādā dassitā. *Asassato* ti, satta pi uccheda-vādā dassitā. *Sassato ca asassato cā* ti, ekacco sassato attā ca loko ca, ekacco asassato ti, evaŋ sassato ca asassato cā ti attho. Athavā sveva attā ca loko ca attabhanga-diṭṭhikānaŋ viya sassato ca asassato ca siyā. *Asassato* ti evam ettha attho veditabbo. *Sabbathā*[2] ti, iminā ekaccasassata-vādo dassito. *N' eva sassato n' āsassato* ti, iminā amarā-vikkhepa-vādo dassito. Te hi sassata-vāde asassatavāde ca dosaŋ disvā 'n' eva sassato n' asassato attā ca loko cā ' ti vikkhepaŋ karontā vicaranti.

Sayaŋ kato ti, attanā kato. Yathā hi tesaŋ tesaŋ sattānaŋ attā ca attano dhamm' ānudhammaŋ katvā sukha-dukkhāni paṭisaŋvedeti, evaŋ attanā 'va attānaŋ tassa ca upabhogabhūtaŋ kiñcana-palibodha-saṅkhātaŋ lokañ ca karoti. *Abhinimminati*[3] ti, atta-laddhi viya ayam pi tesaŋ laddhi. *Parakato*[4] ti, parena kato: atthato parena issarena vā purisena vā pajāpatinā vā kālena vā pakatiyā vā attā ca loko ca kato nimmito ti attho. *Sayaŋ kato parakato vā* ti, yasmā attānañ ca lokañ ca nimminantā issarâdayo na kevalaŋ sayam eva nimminanti. Atha kho tesaŋ tesaŋ sattānaŋ dhamm' ādhammānaŋ sahakārikāraṇaŋ[5] labhitvā 'va, tasmā 'sayaŋ kato ca

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[1] A. evam āti; C_1 tan ti; C. taŋ hi.

[2] *Comy. here differs from text.*

[3] *Not in* St.

[4] St. paraṅkato.

[5] A. sakārikāraṇaŋ; C_1 kāranâkāraṇaŋ.

parakato ca attā ca loko cā' ti ekaccānaŋ laddhi. *Asayañkāro aparañkāro*[1] ti, n' atthi etassa sayañkāro ti, asayañkāro. N' atthi etassa parakāro ti, aparañkāro. Anunāsikâgamaŋ katvā vuttaŋ 'asayañkāro aparañkāro' ti. Ayaŋ ubhayattha dosaŋ disvā ubhayaŋ paṭikkhipati. 'Atha kathaŋ carahi uppanno' ti? āha. *Adhicca-samuppanno*[2] ti, yadicchāya samuppanno, kenaci kāraṇena vinā uppanno ti, adhicca-samuppanno-vādo dassito. Tena ahetuka-vādo pi sangahīto hoti. Idāni ye diṭṭhi-gatikā attānaŋ viya sukha-dukkham pi tassa guṇa-bhūtaŋ kiñcana-bhūtaŋ vā sassatâdi-vasena abhinivissa voharanti. Tesaŋ taŋ vādaŋ dassetuŋ *sant' eke samaṇa-brāhmaṇā* ti ādi vuttaŋ. Taŋ vutta-nayam eva.

Etam atthaŋ viditvā ti, ettha pana idha jaccandh' ūpamāya anāgatattā taŋ hitvā heṭṭhā vutta-nayen' eva attho yojetabbo. Tattha gāthāya *antarā 'va*[3] *visīdanti appatvā*[4] *'va tam ogadhan* ti, ayaŋ visesato tass' attho:—evaŋ diṭṭhi-gatesu diṭṭhi-nissayesu[5] āsajjamānā diṭṭhi-gatikā kām' oghâdīnaŋ catunnaŋ oghānaŋ saŋsāra-mahoghass' eva vā antarā 'va vemajjhe eva, yaŋ tesaŋ vād' ābhāvena patiṭṭh' aṭṭhena vā ogadha-sañkhātaŋ nibbānaŋ tad adhigam' upāyo vā ariya-maggo, taŋ appatvā 'va anadhigantvā eva visīdanti, saŋsīdanti, ogadhanti, patiṭṭhahanti; etena ettha vā ti ogadho, ariya-maggo nibbānañ ca.[6] Ogādham ev' ettha rassattaŋ katvā ogadhan ti vuttaŋ. Taŋ ogadhaŋ, tamogadhan ti pada-vibhāgo.

Pañcama Sutta-Vaṇṇanā
niṭṭhitā.

6.

Chaṭṭhe sabbaŋ heṭṭhā vutta-nayam eva. *Imaŋ udānan* ti, ettha pana diṭṭhi-taṇhā-mānesu dosaŋ disvā, te dūrato vajjetvā sañkhāre yathā-bhūtaŋ passato ca tattha anādīnava-

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[1] St. -kāraŋ . . . kāraŋ.
[2] *Cf.* DA. 118.
[3] A. *omits;* St. ca; W, C. va.
[4] St. apatvā.
[5] C_2 visayesu.
[6] *Cf.* A. iii, 297, ogādhappattā; Sn. 635, amatogadhaŋ anuppattaŋ (amataŋ nibbānaŋ ogahetvā anuppattam).

dassitāya micchâbhiniviṭṭhassa yathā-bhūtaŋ apassato ca yathākkamaŋ saŋsārato ativattan' ānativattana-dīpanaŋ imaŋ udānaŋ udānesī ti attho yojetabbo. Tattha *ahaṅkāra-pasutā ayaŋ pajā* ti, 'sayaŋ kato attā ca loko ca' ti evaŋ vutta-sayaṅkāra-saṅkhātaŋ ahaṅkāraŋ tathā pavatta-diṭṭhiŋ *pasutā*, anuyuttā: *ayaŋ pajā* micchâbhiniviṭṭha satta-kāyo, *paraŋ kār' ūpasaŋhitā* ti, paro añño issarâdiko sabbaŋ karotī ti. Evaŋ pavatta-parakāra-diṭṭhi-sannissitā tad upasaŋhitā ti, paraṅkār' ūpasaŋhitā. *Etad eke n' ābhaññiŋsū*[1] ti, etaŋ diṭṭhi-dvayaŋ, eke samaṇa-brāhmaṇā tattha dosa-dassino hutvā n' ānujāniŋsu. Kathaŋ? Sati hi sayaṅkāre kāma-kārato sattānaŋ iṭṭhen' eva bhavitabbaŋ na aniṭṭhena, na hi koci attano dukkhaŋ icchati: bhavati ca aniṭṭhaŋ, tasmā na sayaṅkāro: paraṅkāre pi yadi issara-hetukā svâyaŋ issaro att' atthaŋ vā kareyya paratthaŋ vā: tattha yadi att' atthāya, attanā akata[2]-kicco siyā, aladdhassa[3] sādhanato. Athavā paratthaŋ sabbesaŋ hita-sukham eva nipphajjeyya, na ahitaŋ dukkhaŋ nipphajjati. Tasmā issara-vasena paraṅkāro sij-jhatī ti yadi 'va issara-saṅkhātaŋ añña-nirapekkhaŋ[4] niccam eva kāraṇaŋ pavattiyā siyā, kammena uppatti na siyā, sabbe h' eva ekajjhaŋ uppajjitabbaŋ kāraṇa-sannihitattā: ath' assa aññam pi sahakāri-kāraṇaŋ icchitaŋ tañ ñeva hotu. Kim issarena apariniṭṭhita-sāmatthiyena parikappitena? Yathā ca issara-hetuko paraṅkāro na sijjhati, evaŋ pajāpati-purisa-pakati-brahmakālâdi hetuko pi na sijjhate, tesam pi asid-dhattā vutta-dosânativattanato ca. Tena vuttaŋ: *etad eke n' ābhaññiŋsū* ti.

Ye pana[5] yathā vutte sayaṅkāra-paraṅkāre ananujānantā pi adhicca-samuppannaŋ attānañ ca lokañ ca paññāpenti, te pi *na naŋ sallan ti addasun*[6] ti, adhiccasamuppannan ti vādino pi micchâbhinivesaŋ anatikkamantā yathābhūtaŋ ajānantā naŋ diṭṭhi-gataŋ tattha tattha dukkh' uppādanato vijjhan' aṭṭhena *sallan* ti na passiŋsu. *Etañ ca sallaŋ paṭikacca*[7]

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[1] St., W. aŋsu. [2] A. atta.
[3] $C_{2,3}$ asiddhassa. [4] C_1 añña-nikkhepe.
[5] C. *omits* ye pana. [6] St. addaŋsu; A. adaŋsu; W, C. addasuŋ.
[7] St, C. paṭigaccha; W. paṭikacca; A. paṭikañca (*cf.* *Trenckner on* MP. 48). *Pāli Dict.* paṭikacca (*gerund of* paṭikaroti).

passato ti, so pana āraddha-vipassako pañca pi upādāna-kkhandhe aniccato dukkhato anattato samanupassati, *etañ ca* tividhaŋ viparīta-dassanaŋ aññañ ca sakalaŋ micchâbhinivesaŋ tesañ ca nissaya-bhūte pañc' upādāna-kkhandhe pi tujjanato[1] duruddhārato ca sallan ti *paṭikacca*, pubbe yeva vipassanā-paññāya passati. Evaŋ *passato* ariyamagga-kkhaṇe ekanten' eva *ahaŋ karomī* ti, *na tassa hoti* yathā ca attano kāraka-bhāvo tassa na upaṭṭhāti, evaŋ *paro karotī ti*, *na tassa hoti*, kevalaŋ pana anicca-saṅkhātaŋ paṭicca-samuppanna-dhamma-mattam eva[2] hoti. Ettāvatā sammāpaṭipannassa sabbathā pi diṭṭhi-mānâbhāvo dassito. Ten' eva arahatta-ppattiyā saŋsāra-samatikkamo pakāsito hoti. Idāni yo diṭṭhi-gate allīno na so saŋsārato sīsaŋ ukkhipituŋ sakkotī ti taŋ dassetuŋ, *mān' upetā* ti gātham āha.

Tattha *mān' upetā ayam pajā* ti, ayaŋ sabbā pi diṭṭhi-gatika-saṅkhātā pajā satta-kāyo 'mayhaŋ diṭṭhi sundarā, mayhaŋ ādāno sundaro' ti attano gāhassa sampaggāha-lakkhaṇena mānena upetā samannāgatā. *Māna-ganthā*[3] *māna-vinibandhā* ti, tato eva tena aparâparaŋ uppajjamānena yathā naŋ diṭṭhiŋ na paṭinissajjati[4] evaŋ attano santānassa gathitattā[5] vinivaṭṭattā[6] vinibandhattā māna-ganthā māna-vinibandhā ti: *diṭṭhisu sārambha-kathā*[7] *saŋsāraŋ n' ātivattatī* ti, 'idam eva saccaŋ mogham aññan' ti att' ukkaŋsana-paravambhana-vasena attano diṭṭhâbhinivesena paresaŋ diṭṭhisu sārambha-kathā virodha-kathā saŋsāra-sannissitānaŋ avijjā-taṇhānaŋ appahānato saŋsāraŋ n' ātivattati na atikkamatī ti attho.

Chaṭṭhama-Sutta-Vaṇṇanā niṭṭhitā.

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[1] A. lajanato. [2] A, C₁ maggantveva.
[3] *So MSS. and* St, *but* W. māna-gaddhā.
[4] C. diṭṭhi na paṭinissajati. [5] A. gadhitattā.
[6] C. *omits*.
[7] St. byārambhakatā; W. byārabbhakatā.

7.

Sattame, *Subhūti* ti, tassa therassa nāmaŋ. So hi āyasmā Padumuttarassa Bhagavato pādamūle katâbhinīhāro kappasata-sahassaŋ upacita-puñña-sambhāro imasmiŋ Buddh' uppāde uḷāra-vibhave mahati kule uppanno, Bhagavato dhamma-desanaŋ sutvā, saŋvega-jāto gharā nikkhamma pabbajitvā, katâdhikārattā ghaṭanto[1] vāyamanto na cirass' eva chaḷabhiñño jāto. Brahma-vihāra-bhāvanāya pana ukkaŋsa-pāramī-pattiyā ca "etadaggaŋ, bhikkhave, mama sāvakānaŋ bhikkhūnaŋ araṇa-viharīnaŋ yadidaŋ Subhūtī" ti (A. i, 24) araṇa-vihāre Bhagavatā etadagge ṭhapito.

So ekadivasaŋ sāyaṇha-samaye divā-ṭṭhānato vihāraṅgaṇaŋ otiṇṇo catu-parisa-majjhe Bhagavantaŋ dhammaŋ desentaŋ disvā desanā-pariyosāne vuṭṭhahitvā vandissamī ti kāle paricchedaŋ katvā Bhagavato avidūre aññatarasmiŋ rukkhamūle nisinno phala-samāpattiŋ samāpajji. Tena vuttaŋ *tena kho pana samayena āyasmā Subhūti*—pe—*samapājjitvā* ti. Tattha dutiya-jjhānato paṭṭhāya rūpâvacāra-samādhi sabbo pi arūpâvacāra-samādhi avitakka-samādhi yevā ti. Idha pana catuttha-jjhāna-pādako arahatta-phala-samādhi avitakka-samādhī ti adhippeto. Dutiya-jjhānâdīhi pahīnā micchā-vitakkā, na tāva suppahīnā accanta-ppahān' ābhāvato, ariya-maggena pana pahīnā eva, puna pahāna-kicc' ābhāvato. Tasmā aggamagga-pariyosāna-bhūto arahatta-phala-samādhi sabbesaŋ micchā-vitakkānaŋ pahānante uppannattā visesato avitakka-samādhī ti vattabbataŋ arahati, pageva catuttha-jjhāna-pādako. Tena vuttaŋ "idha pana catuttha-jjhāna-pādako arahatta-phala-samādhi avitakka-samādhī ti adhippeto" ti.

Etam atthaŋ viditvā ti, etaŋ āyasmato Subhūtissa sabba-micchā - vitakka - sabba - saṅkilesa-pahāna-saṅkhātaŋ atthaŋ sabbâkārato jānitvā tadattha-dīpanaŋ imaŋ udānaŋ udānesi. Tattha *yassa vitakkā vidhupitā*[2] ti, yena ariya-puggalena yassa

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[1] A. ghaṭṭento.

[2] *From* Sn. 7; *cf.* PJ. ii, 21; St. vidūpitā; W, *MSS. and texts* vidhūpitā.

vā ariya-puggalassa kāma-vitakkâdayo sabbe pi micchā-vitakkā *vidhūpitā*, ariya-magga-ñāṇena santāpitā samucchinnā[1]: *ajjhattaŋ suvikappitā asesā* ti, niyak' ajjhatta-saṅkhāte attano santāne[2] n' uppajjan' ārahā suvikappitā asesato, kiñci pi asesetvā susamucchinnā ti attho.

Taŋ sangaŋ aticca arūpa-saññī ti, ettha *tan* ti nipāta-mattaŋ, athavā hetu-attho *taŋ*-saddo. Yasmā anavasesena micchā-vitakkā samucchinnā tasmā rāga-sangâdikaŋ pañca-vidha-sangaŋ sabbam pi vā kilesa-sangaŋ aticca, atikkamitvā, atikka-mana-hetu rūp' ābhāvato ruppana-saṅkhātassa ca vikārassa, tattha abhāvato nibbikāra-bhāva-hetuto vā ārūpan ti laddha-nāmaŋ nibbānaŋ ārammaṇaŋ katvā, pavattāhi magga-phala-saññāhi arūpa-saññī. *Catu-yog' ātigato* ti, kāma-yogo bhava-yogo diṭṭhi-yogo avijjā-yogo ti cattāro yoge yathârahaŋ catuhi pi maggehi atikkamitvā gato. *Na jātum etī* ti,[3] ma-ākāro padasandhi-kāro: jātu ekaŋsen' eva puna-bbhavāya na eti: āyati punabbhav' ābhinibbatti tassa n' atthī ti attho: na jātim etī ti pi paṭhanti. So ev' attho. Iti Bhagavā āyasmato Subhūtissa arahatta-phala-samāpatti-vihāraŋ anu-pādisesa-nibbānañ ca ārabbha pīti-vega-vissaṭṭhaŋ udānaŋ udānesi.

Sattama-Sutta-Vaṇṇanā
niṭṭhitā.

8.

Aṭṭhame, *dve pūgā* ti, dve gaṇā. *Aññatarissā gaṇikāyā* ti, aññatarāya nagara-sobhiṇiyā. *Sārattā* ti, suṭṭhu rattā: *paṭi-baddha*[4]*-cittā* ti, kilesa-vasena baddha-cittā. Rājagahe kira ekasmiŋ chaṇa[5]-divase bahu-dhutta-purisā gaṇa-bandhanena vicarantā ekamekassa ekamekaŋ vesiŋ ānetvā uyyānaŋ pavisitvā chaṇa-kīḷaŋ kīḷiŋsu. Tato param pi dve tayo chaṇa-divase taŋ taŋ yeva vesiŋ ānetvā chaṇa-kīḷaŋ kīḷiŋsu.

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[1] (PJ. *ad loc.*, bhusaŋ dhūpitā santāpitā, daḍḍhā ti attho.)
[2] *Cf.* VM. i, 349.
[3] St. jātim eti.
[4] W. -bandha-.
[5] C. chana.

Athâparasmiŋ chaṇa-divase aññe pi dhuttā tath' eva chaṇa-kīḷaŋ kīḷitu-kāmā vesiyo ānentā purima-dhuttehi pi pubbe ānītaŋ ekaŋ vesiyaŋ ānenti. Itare taŋ disvā "ayaŋ amhākam pi pariggaho" ti āhaŋsu. Te pi tatth' eva āhaŋsu. Evaŋ "amhākaŋ amhākaŋ pariggaho pariggaho" ti kalahaŋ vaḍḍhetvā pāṇi-ppahārâdīni akaŋsu. Tena vuttaŋ: *tena kho pana samayena Rājagahe dve pūgā* ti ādi. Tattha *upakkamantī* ti, paharanti. *Maraṇam pi nigacchantī* ti, balava-upakkamehi maraṇaŋ upagacchanti: itare hi *maraṇa-mattaŋ* maraṇa-ppamāṇa-*dukkhaŋ* pāpuṇanti. *Etam atthaŋ viditvā* ti, etaŋ kāmesu gedhaŋ vivāda-mūlaŋ sabb' ānattha-mūlan ti sabbâkārato viditvā. *Imaŋ udānan* ti, antadvaye ca majjhimāya paṭipattiyā ādīnav' ānisaŋsa-bhāvanaŋ imaŋ udānaŋ udānesi.

Tattha *yañ ca pattan* ti,[1] yaŋ rūpâdisu pañca-kāma-guṇa-jātaŋ pattaŋ 'n' atthi kāmesu doso' ti diṭṭhiŋ purakkhatvā apurakkhatvā vā etarahi laddhaŋ, anubhūyamānaŋ. *Yañ ca pattabban* ti, yañ ca kāma-guṇa-jātam eva 'bhuñjitabbā kāmā, paribhuñjitabbā kāmā, asevitabbā kāmā, paṭisevitabbā kāmā. Yo kāme paribhuñjati, so lokaŋ vaḍḍheti. Yo lokaŋ vaḍḍheti, so bahuŋ puññaŋ pasavatī' ti diṭṭhiŋ upanissāya, taŋ anissajjitvā katena kammunā anāgate pattabbaŋ anubhavitabbaŋ. *Ubhayam etaŋ rajânukiṇṇan* ti etam ubhayaŋ pattaŋ pattabbañ ca rāga-rajâdīhi anukiṇṇaŋ, sampatte[2] hi vatthu-kāme, anubhavanto rāga-rajena vokiṇṇo hoti. Tassa pana saṅkiliṭṭha-cittassa phale āyati āpanne[3] domanass' uppattiyaŋ dosa-rajena vokiṇṇo hoti, ubhayatthā pi moha-rajena vokiṇṇo hoti. 'Kassa pan' etaŋ rajânukiṇṇan' ti āha. *Āturass' ānusikkhato*[4] ti, kāma-patthana-vasena kiles' āturassa tassa ca phalena[5] dukkh' āturassa ca ubhayatthā pi phāti-karaṇ' ābhilāsāya kilesa-phale anusikkhato. Tattha *yañ ca pattan* ti, yaŋ acelaka-vatâdi-vasen' ātura-pattaŋ

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[1] NettA. (Sin.) 217 *repeats all this in a more condensed form;* pattan ti=adhigataŋ.

[2] C_2 pamatto. [3] A. āpattite; C_1 appatte.

[4] St. ānusikkino (? anusikkhino) (*v.l.* ānusikkhato. *So* W, C, *MSS.* *and* NettA, *which expl.* 'kilesa-bahula-puggale *anusikkhato*').

[5] C_2 balena.

atta-paritāpanaŋ. *Yañ ca pattabban* ti, yaŋ micchā-diṭṭhi-kamm' ādāna-hetu apāyesu pattabbaŋ phalaŋ. *Ubhayam etaŋ raj' ānukiṇṇan* ti, tad ubhayan dukkha-rajânukiṇṇaŋ. *Āturassā* ti, kāya-kilamathena dukkhâturassa. *Anusikkhato* ti, micchā-diṭṭhiŋ, tassā samādāyake puggale ca anusikkhato yeva.[1] *Sikkhāsārā* ti, yehi yathā samādinnaŋ sīlabbatâdi-saṅkhātaŋ sikkhaŋ sārato gahetvā iminā saŋsāre suddhī ti kathitā te.[2]

Ten' āha *sīlabbataŋ jīvitaŋ brahmacariyaŋ upaṭṭhānaŋ sārā* ti, tattha 'yaŋ na karomī' ti oramati, taŋ sīlaŋ: yaŋ visa-bhojana-kiccā[3]-caraṇâdi taŋ[4] vataŋ: sāka-bhakkhatā jīvitaŋ[5]: methuna-virati brahmacariyaŋ: etesaŋ anutiṭṭhanaŋ upaṭ-ṭhānaŋ: bhūta-piṇḍaka[6]-paribhaṇḍâdi-vasena Khanda-deva-Sivâdi[7]-paricaraṇaŋ vā upaṭṭhānaŋ. Evam etehi yathā-vuttehi sīlâdīhi saŋsāra-suddhi hotī ti. Tāni sārato gahetvā ṭhitā samaṇa-brāhmaṇā *sikkhāsārā sīlabbataŋ jīvitaŋ brahma-cariyaŋ upaṭṭhānaŋ sārā* ti veditabbā.

Ayam eko anto ti, ayaŋ sīlabbata-parāmāsa-vasena atta-kilamath' ānuyoga-saṅkhāto majjhimāya paṭipattiyā up-patha-bhūto lāmak' aṭṭhena ca eko anto. *Ayaŋ dutiyo anto* ti, ayaŋ kāma-sukhallik' ānuyogo kāmesu pātabyatā patti-saṅkhāto dutiyo vutta-nayena anto. *Icc' ete ubho anto* ti, kāma-sukhallik' ānuyogo atta-kilamath' ānuyogo ca iti ete ubho antā, te ca kho etarahi patte āyati pattabbe ca kilesa-dukkha-rajânukiṇṇe kāma-guṇe atta-paritāpane ca allīnehi kilesa-dukkh' āturānaŋ anusikkhantehi sayañ ca kilesa-dukkh' āturehi paṭipajjitabbattā lāmakā uppatha-bhūtā cā ti antā. *Kaṭasi-vaḍḍhanā* ti, andha-puthuj-janehi abhikankhitabb' aṭṭhena kaṭasi-saṅkhātānaŋ taṇhā-avijjānaŋ abhivaḍḍhakā. *Kaṭasiyo diṭṭhī vaḍḍhentī*[8] ti, tā

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[1] St. ānusikkino yeva sikkhāsārā; Nett. ye ca sikkhā-.
[2] NettA. ye yathā . . . sīlavatâdi sikkhātaŋ sikkhaŋ . . . gahetvā ṭhitā.
[3] A, Nett. kiccā; C. kicchā.
[4] A, Nett. yaŋ . . . taŋ; C. *omits and reads* ādikaŋ.
[5] NettA. *expl.* jivitan ti, ājīvo.
[6] *So* A, C, *but* C_2 sindhika; NettA. *omits the sentence.*
[7] *I.c., the god Skanda*; A. Khandhādiva; $C_{2,3}$ Khaṇḍa; C. Khandha-deva; NettA. *omits.*
[8] *Cf.* ThigA. 291.

pana kaṭasiyo nānappakārā-diṭṭhī vaḍḍhenti. Vatthu-kāmesu assād' ānupassino hi te pajahituŋ asakkontassa taṇhā-avijjā-sahakārikāraṇaŋ labhitvā 'n' atthi dinnan' ti ādinā n' atthika-diṭṭhiŋ akiriya-diṭṭhiŋ ahetuka-diṭṭhiñ ca gaṇhāpenti. Atta-paritāpanaŋ anuyuttassa pana avijjā-taṇhā-sahakārikāraṇaŋ labhitvā sīlena suddhi-vatena suddhī ti ādinā atta-suddhi abhilāpena sīlabbata-parāmāsa-diṭṭhiŋ gaṇhāpenti. Sakkāya-diṭṭhiyā pana tesaŋ paccaya-bhāvo pākaṭo yeva: evaŋ anta-dvay' ūpanissayena taṇhā-avijjānaŋ diṭṭhi-vaḍḍhakatā veditabbā. Keci pana kaṭasī ti pañcannaŋ khandhānaŋ adhivac-anan ti vadanti. Tesaŋ yad aggena antadvayato saŋsāra-suddhi na hoti tad aggena te upādāna-kkhandhe abhivaḍ-ḍhentī ti adhippāyo. Apare pana *kaṭasi-vaḍḍhanā* ti padassa aparâparaŋ jarā-maraṇehi sīvathika-vaḍḍhanā ti atthaŋ paṭhanti.[1] Tehi anta-dvayassa saŋsāra-suddhi-hetubhāv' ābhāvo yeva vutto. Kaṭasiyā pana diṭṭhi-vaḍḍhana-kāraṇa-bhāvo veditabbo.

Ete te ubho anabhiññāyā ti, te ete yathā-vutte ubho pi ante ajānitvā 'ime antā te ca evaŋ gahitā, evaŋ anuṭṭhitā, evaŋ gatikā, evam abhisamparāyā' ti, evaŋ ajānana-hetu ajānana-kāraṇā, 'paññāya c' assa disvā āsavā parikkhīṇā' ti ādisu viy' assa hetu-atthatā daṭṭhabbā. *Olīyanti eke* ti, eke kāma-sukh' ānuyoga-vasena saṅkocaŋ āpajjanti.[2] *Atidhāvanti eke* ti, eke atta-kilamath' ānuyoga-vasena atikkamanti: kāma-sukham-anuyuttā hi viriyassa akaraṇato kosajja-vasena sammāpaṭipattito saṅkocaŋ āpannattā olīyanti nāma: atta-paritāpanam-anuyuttā pana kosajjaŋ pahāya anupāyena viriy' ārambhaŋ karontā, sammā-paṭipattiyā atikkamanato atidhāvanti nāma. Tad ubhayaŋ pana tattha ādīnava-adas-sanato.

Tena vuttaŋ *ubho ante anabhiññāya olīyanti eke, atidhāvanti eke* ti. Tattha taṇhâbhinandana-vasena olīyanti, diṭṭh' ābhinandana-vasena atidhāvantī ti veditabbaŋ. Athavā sas-sat' ābhinivesa-vasena olīyanti eke: ucched' ābhinivesa-vasena atidhāvanti eke. Gosīlâdi-vasena hi atta-paritāpanam-anu-yuttā ekacce 'iminâhaŋ sīlena vā tapena vā[3] brahmacariyena

[1] C. vadanti; *cf*. S. ii, 178 *ff*. [2] *Cf*. PvA. 103, 123.
[3] A. silena vā vatena.

vā devo vā bhavissāmi dev' aññataro vā, tattha nicco dhuvo sassato aviparināma-dhammo sassatisamaŋ tath' eva ṭhassāmī ti sassata-dassanaŋ abhinivisantā saŋsāre *olīyanti nama*. Kāma-sukham-anuyuttā pana ekacce yaŋ kiñci katvā indriyāni santappetu-kāmā lokāyatikā viya tad anuguṇaŋ uccheda-dassanaŋ abhinivisantā anupāyena vatt' upacchedassa pariyesanato *atidhāvanti* nāma.[1] Evaŋ sassat' ucchedavasena pi olīyan' ātidhāvanāni veditabbāni.

Ye ca kho te abhiññāyā ti, ye ca kho pana ariya-puggalā te yathā-vutte ubho ante ime antā evaŋ gahitā evaŋ anuṭṭhitā evaŋ gatikā evaŋ abhisamparāyā ti abhivisiṭṭhena ñāṇena vipassanā-sahitāya magga-paññāya jānitvā, majjhima-paṭipadaŋ sammā-paṭipannā tāya sammā-paṭipattiyā, *tatra ca n' āhesun* ti, tatra tasmiŋ anta-dvaye patitā na ahesuŋ, taŋ anta-dvayaŋ pajahiŋsū ti attho. *Te na ca amaññiŋsu*[2] ti, te tena anta-dvaya-pahānena 'mama idaŋ anta-dvaya-pahānaŋ, ahaŋ anta-dvayaŋ pahāsiŋ,[3] iminā anta-dvaya-ppahānena seyyo' ti ādinā taṇhā-diṭṭhi-māna-maññanā-vasena na amaññiŋsu, sabba-maññanānaŋ samma-d-eva pahīnattā.

Ettha ca magga-phale ṭhite ariya-puggalā sandhāya *tatra ca n' āhesuŋ, te na ca amaññiŋsū* ti, atīta-kāla-vasena ayaŋ desanā pavattā. Magga-kkhaṇe pana adhippete vattamāna-kāla-vasen' eva vattabbaŋ siyā *vaṭṭaŋ tesaŋ n' atthi paññāpanāyā* ti, ye evaŋ pahīna-sabba-maññanā uttama-purisā, tesaŋ anupādā-parinibbutānaŋ kamma-vipāka-kilesa-vasena tividham pi vaṭṭaŋ n' atthi paññāpanāya vattamāna-kkhandha-bhedato uddhaŋ, anupādāno viya jātavedo, apaṇṇatika-bhāvam eva gacchantī ti attho.

Aṭṭhama-Sutta-Vaṇṇanā niṭṭhitā.

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[1] *Cf.* PJ. ii, 21 *passim*.
[2] St. tena ca; W, A. tena ca na; NettA. te na ca.
[3] A. pahāyiŋ.

9.

Navame, *ratt' andhakāra-timisāyan* ti, rattiyaŋ andhakāre mahā-timisāya: ratti pi hi andhakāra-virahitā hoti yā puṇṇamāya[1] ratti juṇh' obhāsitā, andhakāro pi timisāya asati na vattabbo hoti abbha-mahikâdi upakkilesa-virahite deve. Mahandhakāro hi timisā ti vuccati. Ayaŋ pana amāvasi-ratti-devo megha-paṭala-cchanno. Tena vuttaŋ *ratt' andhakāra-timisāyan* ti. Rattiyā andhakāre mahā-timisāyan ti attho. *Abbhokāse* ti appaticchanne okāse vihār' angaṇe. *Tela-padīpesu jhāyamānesū* ti, tela-pajjotesu jalamānesu. Nanu ca Bhagavato byāma-ppabhā pakatiyā byāma-matta-ppadesaŋ abhibyāpetvā, candima-suriy' ālokaŋ abhibhavitvā, ghana-bahalaŋ Buddh' ālokaŋ vissajjentī andhakāraŋ vidhamitvā tiṭṭhati, kāya-ppabhā pi nīla-pītâdi-vasena chabbaṇṇa-ghana-buddha-rasmiyo vissajjetvā, pakatiyā 'va samantato asīti-hattha-ppadesaŋ obhāsentī tiṭṭhati: evaŋ Buddh' āloken' eva ekobhāsa-bhūte Bhagavato nisinn' okāse padīpa-karaṇe kiccaŋ n' atthī ti? Saccaŋ n' atthi. Tathā pi puññ' atthikā upāsakā Bhagavato bhikkhu-sanghassa ca pūjākaraṇ' atthaŋ devasikaŋ tela-ppadīpaŋ upaṭṭhapenti. Tathā hi vuttaŋ *Sāmañña-phale* pi "ete maṇḍala-māle dīpā jhāyantī" ti (D. i, 50).

Rattandhakāra-timisāyan ti, idam pi tassā rattiyā sabhāva-kittan' atthaŋ vuttaŋ: na hi Bhagavato nisinn' okāsassa andhakāra-bhāvato. Pūja-karaṇ' attham eva hi tadā pi upāsakehi padīpā kāritā. Tasmiŋ hi divase Sāvatthi-vāsino bahū upāsakā pāto 'va sarīra-paṭijagganaŋ katvā, vihāraŋ gantvā, uposath' angāni samādiyitvā, Buddha-pamukhaŋ bhikkhu-sanghaŋ nimantetvā, nagaraŋ pavisitvā, mahādānāni pavattetvā, Bhagavantaŋ bhikkhu-sanghañ ca anugantvā nivattitvā, attano attano gehāni gantvā, sayam pi paribhuñjitvā, suddha-vattha-nivatthā suddh' uttarâsangā gandha-mālâdi-hatthā vihāraŋ gantvā, Bhagavantaŋ pūjetvā, keci mano-bhāvanīye bhikkhū payirupāsantā, keci yoniso manasikarontā divasa-bhāgaŋ vītināmesuŋ. Te sāyaṇha-samaye Bhagavato

[1] A. puṇṇamāsi.

santike dhammaŋ sutvā, Satthari dhamma-sabhā maṇḍapa-ppatte gandha-kuṭi-samīpe ajjhokāse paññatta-vara-Buddh' āsane nisinne bhikkhu-sanghe ca Bhagavantaŋ upasaṅkamitvā payirupāsante uposatha-visodhan' atthañ c' eva yoniso manasikāra-paribrūhan' atthañ ca nagaraŋ agantvā vihāre yeva vasitu-kāmā ohīyiŋsu.

Atha te Bhagavato bhikkhu-sanghassa ca pūja-karaṇ' atthaŋ bahū tela-ppadīpe āropetvā, Satthāraŋ upasaṅkamitvā vanditvā, bhikkhu-sanghassa ca añjaliŋ katvā, bhikkhūnaŋ pariyante nisinnā kathaŋ samuṭṭhāpesuŋ: "Bhante, ime titthiyā nānā-vidhāni diṭṭhi-gatāni abhinivissa voharantā caranti, tathā voharantā ca kadāci sassataŋ kadāci ucchedâdisu aññataran ti, ekasmiŋ yeva aṭhatvā[1] nava-navāni diṭṭhi-gatāni 'idam eva saccaŋ, mogham aññan' ti paggayha tiṭṭhanti ummattaka-sadisā. Tesaŋ tathā abhiniviṭṭhānaŋ kā gati kā abhisamparāyo" ti? Tena ca samayena bahū paṭanga-pāṇakā patantā patantā tesu tela-ppadīpesu nipatanti. Tena vuttaŋ: *tena kho pana samayena sambahulā adhipātakā* ti ādi.

Tattha *adhipātakā*[2] ti paṭanga-pāṇakā: ye salabhā ti pi vuccanti. Te hi dīpa-sikhaŋ adhipatanato adhipātakā ti adhippetā. *Āpāta-paripātan* ti, āpātaŋ paripātaŋ āpatitvā āpatitvā, paripatitvā paripatitvā abhimukhaŋ pātañ c' eva paribbhamitvā pātañ ca katvā ti attho. Āpāte padīpassa attano āpātha-gamane sati paripatitvā paripatitvā ti attho. *Anayan* ti, avaḍḍhiŋ, dukkhaŋ. *Byasanan* ti, vināsaŋ. Purima-padena hi maraṇa-mattaŋ dukkhaŋ, pacchima-padena maraṇaŋ tesaŋ dīpeti. Tattha keci pāṇakā saha patanena mariŋsu, keci maraṇa-mattaŋ dukkhaŋ āpajjiŋsu. *Etam atthaŋ viditvā* ti, etaŋ adhipātaka-pāṇakānaŋ atta-hitaŋ ajānantānaŋ att' ūpakkama-vasena niratthaka-byasana-ppattiŋ viditvā tesaŋ viya diṭṭhi-gatikānaŋ diṭṭh' abhinivesena anaya-byasana-ppatti-dīpanaŋ imaŋ udānaŋ udānesi.

Tattha *upâtidhāvanti na sāram entī* ti, sīla-samādhi-paññā-

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[1] A. avatvā.

[2] A. -pātikā; *cf. J.P.T.S.* 1886 (*Morris*), 108, *and* PJ. ii, 2, 572 (tato tato adhipatitvā khādanti, tasmā *adhipātā* ti vuccanti). Nidd. ii, 484 *reads* adhipātikā. *Acc. to Comy. we should translate 'flutterers.'*

vimutti-ādibhedaŋ sāraŋ na enti, catusacc' ābhisamaya-vasena na adhigacchanti. Tasmiŋ pana sa-upāya sāre tiṭṭhante yeva vimutt' ābhilāsāya[1] taŋ upentā viya hutvā pi diṭṭhi-vipallāsena atidhāvanti, atikkamitvā gacchanti. Pañc' upādāna-kkhandhe niccaŋ subhaŋ sukhaŋ attani abhinivisitvā gaṇhantā ti attho. *Navaŋ navaŋ bandhanaŋ brūhayantī* ti, tathā gaṇhantā ca taṇhā-diṭṭhi-saṅkhātaŋ navaŋ navaŋ bandhanaŋ brūhayanti, vaḍḍhayanti. *Patanti pajjotam iv' ādhipātā, diṭṭhe sute iti h' eke niviṭṭhā* ti, evaŋ taṇhā-diṭṭhi-bandhanehi baddhattā eke samaṇa-brāhmaṇā diṭṭhe attanā cakkhu-viññāṇena diṭṭhi-dassanena vā diṭṭhe anussav' upalabbhamatten' eva ca sute iti hi ekantato evam etan ti niviṭṭhā, diṭṭh' ābhinivesena sassatan ti ādinā abhiniviṭṭhā, ekanta-hitaŋ vā nissaraṇaŋ ajānantā rāgâdīhi ekadasahi aggīhi āditta-bhava-ttaya-saṅkhātaŋ angāra-kāsuŋ yeva ime viya adhipātā imaŋ pajjotaŋ patanti, na tato sīsaŋ ukkhipituŋ sakkontī ti.

Navama-Sutta-Vaṇṇanā niṭṭhitā.

10.

Dasame, *yāva kīvan* ti, yattakaŋ kālaŋ. *Yato* ti, yato paṭṭhāya yasmiŋ kāle ti vā attho. *Evam etaŋ Ānandā* ti, "Ānanda, 'Tathāgate uppanne, Tathāgatassa Tathāgata-sāvakānaŋ yeva ca paralābha-sakkāro abhivaḍḍhati, titthiyā pana nittejā vigata-ppabhā pahīna-lābha-sakkārā hontī' ti, yaŋ tayā vuttaŋ etaŋ evaŋ na etassa aññathā-bhāvo. Cakkavattino hi cakka-ratanassa pātubhāvena loko cakka-ratanaŋ muñcitvā aññatha pūjā-sakkāra-sammānaŋ na ppavatteti,[2] cakka-ratanam eva pana sabbo loko sabba-bhāvehi sakkaroti garukaroti māneti pūjeti. Iti vaṭṭ' ānusāri-puñña-matta[3]-nissandassā pi nāma mahanto ānubhāvo.

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[1] C_1 abhilābhāya.

[2] A. samāno na ppavattati.

[3] A, C_1 -magga.

Kimanga pana vivaṭṭ' ānusāri-puñña-phal' ūpatthambhassa anantâparimeyya-guṇa-gaṇ' ādhārassa Buddha-ratanassa Dhamma-ratanassa Sangha-ratanassa cā" ti dasseti. Bhagavā hi sammā sambodhiŋ patvā, pavatta-vara-dhammacakk' ānukkamena loke ekasaṭṭhiyā arahantesu jātesu, saṭṭhiarahante janapada-cārikāya vissajjetvā, Uruvelaŋ patvā, Uruvela-Kassapa-pamukhe sahassa-jaṭile arahante patiṭṭhāpetvā, tehi parivuto laṭṭhi-van' uyyāne nisīditvā,[1] Bimbisāra-pamukhānaŋ Anga-Magadha-vāsīnaŋ dvādasa-nahutāni sāsane otāretvā, yadā Rājagahe vihāsi.. Tato paṭṭhāya Bhagavato bhikkhu-sanghassa ca yathā yathā upar' ūpari lābhasakkāro abhivaḍḍhati, tathā tathā sabba-titthiyānaŋ lābhasakkāro parihāyi yeva. Ath' ekadivasaŋ āyasmā Ānando divāṭṭhāne nisinno Bhagavato ca ariya-sanghassa ca sammāpaṭipattiŋ paccavekkhitvā pīti-somanassa-jāto 'kathaŋ nu kho titthiyānan' ti tesaŋ paṭipattiŋ āvajjesi.

Ath' assa tesaŋ sabbathā pi duppaṭipatti yeva upaṭṭhāsi. So evaŋ mahânubhāvo nāma puññ' ūpanissayassa dhamm' ānudhamma-paṭipattiyā ca ukkaŋsa-pārami-ppatte Bhagavati ariya-sanghe ca dharante 'kathaŋ ime añña-titthiyā evaŋ duppaṭipannā akata-puññā ocarakā lābhino sakkatā bhavissantī' ti titthiyānaŋ lābha-sakkāra-hāniŋ nissāya kāruññaŋ uppādetvā, atha attano parivitakkaŋ *yāva kīvañ ca, bhante* ti ādinā Bhagavato ārocesi.

Bhagavā ca "taŋ, Ānanda, tayā micchā-parivitakkitan" ti avatvā suvaṇṇa-mudinga-sadisaŋ gīvaŋ unnāmetvā supupphita-satapatta-sassirīkaŋ mahāmukhaŋ adhippasann' ākāraŋ katvā "evam etaŋ, Ānandā" ti sampahaŋsitvā *yāva kīvañ cā* ti ādinā tassa vacanaŋ pasaŋsi.[2] Tena vuttaŋ, *atha kho āyasmā Ānando*—pe—*bhikkhu-sangho* cā ti. Atha Bhagavā tassa aṭṭh' uppattiyaŋ "atīte pi mayi anuppanne ekacce nīcajanā bahumānaŋ labhitvā mama uppādato paṭṭhāya hatalābha-sakkāra ahesun" ti *Bāveru-jātakaŋ*[3] kathesi. *Etam atthaŋ viditvā* ti, diṭṭhi-gatikānaŋ tāva sakkāra-sammāno yāva

[1] C_2 viharitvā.
[2] A. pahasi; C_2 pahaŋsi; C. paccanumodi (?).
[3] JA. iii, 126.

na Sammā-sambuddhā loke uppajjanti. Tesaŋ pana uppādato paṭṭhāya te hata-lābha-sakkārā nippabhā nittejā ca honti, duppaṭipattiyā dukkhato ca na muccantī ti, etam atthaŋ sabbâkārato viditvā tad-attha-dīpanaŋ imaŋ udānaŋ udānesi.

Tattha *obhāsati tāva so kimī* ti, so khajju-pāṇaka[1]-kimi tāvad eva obhāsati joteti dippati, *yāva na unnamati*[2] *pabhañkaro* ti, catusu[3] pi mahādīpesu ekakkhaṇe āloka-karaṇena pabhañkaro ti laddha-nāmo suriyo yāva na unnamati[4] na udeti. Anuggate hi suriye laddh' okāsa-khajju-pāṇakā viparivattamānā kaṇṭaka[5]-phala-sadisā tamasi vijjotanti. *Verocanamhi*[6] *uggate hata-ppabho hoti na c' āpi bhāsatī* ti, samantato andhakāraŋ vidhamitvā kiraṇa-sahassena virocana-pabhāvantatāya verocana-nāmake ādicce uṭṭhite khajju-pāṇako hata-ppabho nittejo kāḷako hoti, ratt' andhakāre viya na bhāsati na dippati. *Evaŋ obhāsitam eva titthiyānan* ti, yathā tena khajju-pāṇakena suriy' uggamanato pure yeva obhāsitaŋ hoti, evaŋ takketvā vitakketvā parikappana-mattena diṭṭhīnaŋ gahaṇato takkikā ti laddha-nāmehi[7] titthiyehi obhāsitaŋ attano sa-maya-tejena dīpetvā adhiṭṭhitaŋ tāva *yāva Sammā-sambuddhā loke na uppajjanti, na takkikā sujjhanti na c' āpi sāvakā* ti: yadā pana Sammā-sambuddhā loke uppajjanti, tadā diṭṭhi-gatikā na sujjhanti na sobhanti, na c' āpi tesaŋ sāvakā sobhanti, aññadatthu vihata-sobhā ratti-khittā viya sarā na paññāyant' eva. Atha yāva Sammā-sambuddhā loke na uppajjanti tāvad eva titthiyānaŋ obhāsitaŋ attano samayena jotanaŋ na khalu tato paraŋ yasmā tasmā na takkikā sujjhanti na c' āpi sāvakā. Te hi durakkhāta-dhamma-vinayā sammā-paṭipatti-rahitā na saŋsārato sujjhanti anīyānika-sāsanattā.

Ten' āha *duddiṭṭhī na dukkhā pamuccare* ti, takkikā hi aya-

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[1] *So MSS., but Pāli Dict.* khajjopanaka, khajjūpanaka (M. ii, 34, 41, -opanako).

[2] *So* St, A, *but* C. udeti. [3] A. tisu.

[4] C. uggamati. [5] A. kantha; $C_{1,2}$ sakaṇṭaka.

[6] St. virocanamhi; W. sa verocanamhi.

[7] *Cf.* DA. 106.

thāva[1]-laddhi-katāya[2] duddiṭṭhī micchâbhiniviṭṭha-diṭṭhikā viparīta-dassanā taŋ diṭṭhiŋ anissajjitvā saŋsāra-dukkhato na kadāci pi muccantī ti.

Dasama-Sutta-Vaṇṇanā niṭṭhitā.

Niṭṭhitā ca Jaccandha-Vagga-Vaṇṇanā.

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[1] *MSS.* ayāthāva.

[2] *Cf.* Nidd. 113, 458.

VII.

CŪḶA-VAGGA

1.

Cūḷavaggassa paṭhame, *Lakuṇṭaka-bhaddiyan*[1] ti, ettha Bhaddiyo ti tassa āyasmato nāmaŋ. Kāyassa pana rassattā Lakuṇṭaka-bhaddiyo ti naŋ sañjānanti. So kira Sāvatthivāsī kula-putto mahaddhano mahābhogo rūpena apāsādiko dubbaṇṇo duddassiko okoṭimako. So ekadivasaŋ Satthari Jetavane viharante upāsakehi saddhiŋ vihāraŋ gantvā, dhamma-desanaŋ sutvā, paṭiladdha-saddho pabbajitvā, laddh' ūpasampado Satthu santike kamma-ṭṭhānaŋ gahetvā, vipassanāya kammaŋ karonto sotâpatti-phalaŋ pāpuṇi. Tadā sekkhā bhikkhū yebhuyyena āyasmantaŋ Sāriputtaŋ upasaṅkamitvā upari-magg' atthāya kamma-ṭṭhāṇaŋ yācanti, dhamma-desanaŋ yācanti, pañhaŋ pucchanti. So tesaŋ adhippāyaŋ pūrento kamma-ṭṭhānaŋ ācikkhati, dhammaŋ deseti, pañhaŋ vissajjeti. Te ghaṭantā vāyamantā app' ekacce sakadāgāmi-phalaŋ, app' ekacce anāgāmi-phalaŋ, app' ekacce arahattaŋ, app' ekacce tisso vijjā, app' ekacce chalabhiññā, app' ekacce catasso paṭisambhidā adhigacchanti. Te disvā Lakuṇṭaka-bhaddiyo pi sekkho samāno okāsaŋ[2] ñatvā attano citta-kallatañ ca sallekhañ ca paccavekkhitvā Dhammasenāpatiŋ upasaṅkamitvā katapaṭisanthāro sammodamāno dhamma-desanaŋ yāci. So pi 'ssa ajjhāsayass' ānurūpaŋ dhammī-kathaŋ[3] kathesi. Tena vuttaŋ: *tena kho pana samayena āyasmā Sāriputto āyasmantaŋ Lakuṇṭaka-bhaddiyaŋ aneka-pariyāyena dhammiyā kathāya sandasseti* ti ādi.

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[1] *Cf.* S. ii, 279; JA. ii, 202; St. Lakuṇṭhaka; W. Lakuṭaka; Ang., Samy. Lakuṇṭaka; A. Lakuṇḍaka.

[2] *So* A, C₁, *but* C. kālaŋ.

[3] C. kathaŋ.

Tattha *aneka-pariyāyenā* ti, iti pi pañca-kkhandhā aniccā, iti pi dukkhā, iti pi anattā ti, evaŋ anekehi kāraṇehi. *Dhammiyā kathāyā*[1] ti, pañcannaŋ upādāna-kkhandhānaŋ udaya-bbayâdi-pakāsaniyā dhammiyā kathāya, *sandassetī* ti, tāni yeva aniccâdi-lakkhaṇāni udaya-bbayâdike ca dhammā dasseti, hatthena gahetvā viya paccakkhato dasseti. *Samādapetī* ti, tattha lakkhaṇ'.ārammaṇika-vipassanaŋ sammā ādapeti,[2] yathā-vīthi paṭipannā hutvā pavattati, evaŋ gaṇhāpeti. *Samuttejetī* ti, vipassanāya āraddhāya saṅkhārānaŋ udaya-bbayesu upaṭṭhahantesu yathā-kālaŋ paggaha-niggaha-samupekkhanena hi bojjhangānaŋ anupavattanena bhāvanaŋ majjhimaŋ vīthiŋ otāretvā, yathā vipassanā-ñāṇaŋ suvipassannaŋ hutvā pavatteti, evaŋ indriyānaŋ visada-bhāva-kāraṇena vipassanā-cittaŋ sammā uttejeti, visadāpana[3]-vasena codāpeti. *Sampahaŋsetī* ti, tathā pavattiyamānāya vipassanāya samappavatta-bhāvana-vasena c' eva upari-laddha-bbhāvanā-balena ca cittaŋ sammā-pahaŋseti, laddh' assāda-vasena vā suṭṭhu toseti.

Anupādāya āsavehi cittaŋ vimuccī ti, yathā yathā Dhammasenāpati dhammaŋ deseti, tathā tathā tathā-lakkhaṇaŋ vipassannassa therassa ca desan' ānubhāvena attano ca upanissaya-sampattiyā ñāṇassa paripākaŋ gatattā desan' ānusārena ñāṇe anupavattante kām' āsavâdisu kiñci āsavaŋ agahetvā magga-paṭipātiyā 'va anavasesato cittaŋ vimucci. Arahatta-phalaŋ sacch' ākāsī ti attho. *Etam atthaŋ viditvā* ti, etaŋ āyasmato Lakuṇṭaka-bhaddiyassa aññā-rocana[4]-saṅkhātaŋ atthaŋ sabbâkārato viditvā tad-attha-dīpanaŋ imaŋ udānaŋ udānesi.

Tattha *uddhan*[5] ti, rūpa-dhātuyā arūpa-dhātuyā ca. *Adho cā* ti, kāma-dhātuyā. *Sabbadhī* ti, sabbasmim pi saṅkhāra-gate. *Vippamutto* ti, pubba-bhāgena vikkhambhana-vimuttiyā aparabhāge samuccheda-paṭipassaddhi-vimuttīhi sabba-ppakārena vimutto. Ettha ca *uddhaŋ vippamutto* ti, etena pañc' uddham-bhāgiya saŋyojana-ppahānaŋ dasseti: *adho vippamutto* ti, etena pañc' orambhāgiya-saŋyojana-ppahānaŋ.

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[1] *For terms cf.* DA. 300. [2] A. dīpeti.
[3] A. nisādana-vasena vodāpeti. [4] A. ropana.
[5] *Repeated at* Netti 63, NettA. (S.), 143.

Sabbadhi vippamutto ti, etena avasiṭṭha-sabb' akusala-ppahānaŋ dasseti.

Athavā *uddhaŋ* ti, anāgata-kāla-gahaṇaŋ. *Adho* ti, atīta-kāla-gahaṇaŋ: ubhaya-gahaṇen'eva tad-ubhaya-paṭisaŋyutt-attā paccuppanno addhā gahito hoti. Tattha anāgata-kāla-gahaṇena anāgata-kkhandh' āyatana-dhātuyo gahitā. Sesa-padesu pi es' eva nayo. *Sabbadhī* ti, kāma-bhedâdike sabbasmiŋ bhave. Idaŋ vuttaŋ hoti: anāgato atīto paccuppanno ti evaŋ tiyaddha-sangahite sabbasmiŋ bhave vippamutto.

Ayam[1] *aham asmī ti anānupassī* ti, yo evaŋ vippamutto so rūpa-vedanâdisu ayaŋ nāma dhammo aham asmī ti diṭṭhi-māna-maññanā-vasena evaŋ n' ānupassati tassa tathā otaraṇaŋ[2] n' atthī ti adhippāyo. Athavā *ayam aham asmī ti anānupassī* ti, idaŋ yathā-vuttāya vimuttiyā adhigam' ūpaya-dīpanaŋ, tiyaddha-sangahite tebhūmake saṅkhāre 'etaŋ mama, eso 'ham asmi, eso me attā' ti pavattana-sabhāvāya maññanāya anadhiṭṭhānaŋ[3] katvā 'n' etaŋ mama, n' eso 'ham asmi, na me so attā' ti, evaŋ uppajjamānā yā pubba-bhāga-vuṭṭhāna-gāminī vipassanā sā vimuttiyā padaṭṭhānaŋ.

Evaŋ vimutto udatāri oghaŋ atiṇṇa-pubbaŋ apuna-bbhavayā ti, evaŋ dasahi saŋyojanehi sabbehi akusalehi ca sabbathā vimutto arahā ariya-magg' ādhigamanato pubbe supin' ante[4] pi atiṇṇa-pubbaŋ kām' ogho bhav' ogho diṭṭh' ogho avijj' ogho ti idaŋ catubbidhaŋ oghaŋ saŋsāra-mahoghaṃ eva vā apuna-bbhavāya anupādi-sesāya nibbānāya udatāri otiṇṇo[5]: uttaritvā pāre ṭhito ti attho.

Paṭhama-Sutta-Vaṇṇanā
niṭṭhitā.

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[1] St. ayam aham; W. ayam 'ham; Nett. ayam ahasmī ti (NettA. ayam ahasmī ti anānupassī ti ayaŋ sakkāyadiṭṭhiyā samugghāto).

[2] A. te kāraṇaŋ; B. carane-kāranaŋ; C. mānakaraṇaŋ.

[3] *So* A, B, *but* C. anavaṭṭhānaŋ. [4] A. sucirante.

[5] C. uttiṇṇo.

2.

Dutiye, *sekkhaŋ maññamāno*[1] ti, sekkho ayan ti maññamāno. Tatrâyaŋ vacan' attho: sikkhatī[2] ti, sekkho: kiŋ sikkhatī ti? Adhicittañ ca adhipaññañ ca. Athavā sikkhanaŋ, sikkhā. Sā etassa sīlan ti, sekkho. So hi apariyosita-sikkhattā tad adhimuttattā ca ekantena sikkhana-sīlo: na pariniṭṭhita-sikkho asekkho viya, tattha paṭippassaddha-sikkho, n' āpi vissaṭṭha-sikkho pacura-jano[3] viya tattha anadhimutto. Athavā ariyāya jātiyā tīsu sikkhāsu jāto, tattha vā bhavo ti sekkho. *Bhiyyoso-mattāyā* ti, pamāṇato uttariŋ, pamāṇaŋ atikkamitvā. Adhikataran ti attho. Āyasmā hi Lakuṇṭaka-bhaddiyo paṭhama-sutte vuttena vidhinā paṭham' ovādena yathā nisinno 'va āsava-kkhaya-ppatto. Dhammasenāpati pana tassa taŋ arahatta-ppattiŋ anāvajjanena ajānitvā 'sekkho yevā' ti maññamāno, appaŋ yācito bahuŋ dadamāno udāra[4]-puriso viya, bhīyo bhīyo aneka-pariyāyena āsava-kkhayāya dhammaŋ katheti yeva. Āyasmā pana Lakuṇṭaka-bhaddiyo katakicco 'idān' āhaŋ kiŋ iminā ovādenā' ti acintetvā saddhamma-gāravena pubbe viya sakkaccaŋ suṇāti yeva. Taŋ disvā Bhagavā gandha-kuṭiyaŋ yeva nisinno Buddh' ānubhāvena yathā Dhammasenāpati tassa kilesa-kkhayaŋ jānāti, tathā katvā, imaŋ udānaŋ udānesi. Tena vuttaŋ: *tena kho pana samayenā* ti ādi.

Tattha yaŋ vattabbaŋ taŋ anantara-sutte vuttam eva. Gāthāyaŋ pana *acchecchi*[5] *vaṭṭan* ti, anavasesato kilesa-vaṭṭaŋ samucchindi. Chinne kilesa-vaṭṭe kamma-vaṭṭam pi chinnam eva. *Nirāsan* ti, āsā vuccati taṇhā. N' atthi ettha āsā ti, nirāsā, nibbānaŋ. Taŋ nirāsaŋ visesena agā adhigato ti, *byāga*.[6] Aggamaggassa adhigatattā puna adhigama-kāraṇena vinā adhigato ti attho. Yasmā taṇhā dukkha-samudaya-bhutā, tāya pahīnāya appahīno nāma kileso n' atthi. Tam

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[1] St. *wrongly* sekkho ti maññamānaŋ; A, C, W. *as above*.
[2] *Cf.* VM. 274, sikkhati = ghaṭati, vāyamati.
[3] A. madhurājāto (?).
[4] A. uḷāra.
[5] St. acchijji; W, *MSS*. acchecchi; *cf.* S. *i*, 12, 23, 127; Sn. 355.
[6] St. byāgā (*Comy. corrupt*); W. byagā.

assa[1] taṇhā-pahānaŋ savisesaŋ katvā dassento, *visukkhā saritā na sandatī* ti āha. Tass' attho: catuttha-suriya-pātubhāvena viya mahānadiyo[2] catuttha-magga-ñāṇ' uppādena anavasesato *visukkhā* visositā[3] taṇhā-saritā nadī *na sandati*, ito paṭṭhāya n' appavattati: taṇhā hi *saritā* ti vuccati. Yathā hi:

Saritāni sinehitāni ca
Somanassāni bhavanti jantuno ti (Dhp. 341)[4]

"saritā visattikā" ti ca (Dhp. 335). *Chinnaŋ vaṭṭaŋ na vattatī* ti, evaŋ kilesa-vaṭṭa-samucchedena chinnaŋ vaṭṭaŋ anuppāda-dhammataŋ avipāka-dhammatañ ca āpādanena upacchinnaŋ kamma-vaṭṭaŋ na vattati na pavattati. *Es' ev' anto dukkhassā* ti, yad' etaŋ sabbaso kilesa-vaṭṭ' ābhāvato kamma-vaṭṭassa appavattanaŋ, so āyati vipāka-vaṭṭassa ekaŋsen' eva anuppādo eva sakalassa pi saŋsāra-dukkhassa anto paricchedo parima-vaṭuma-bhāvo ti.

Dutiya-Sutta-Vaṇṇanā
niṭṭhitā.

3.

Tatiye, *kāmesū* ti, vatthu-kāmesu. *Ativelan* ti, velaŋ atikkamitvā. *Sattā* ti, ayoniso manasikāra-bahulatāya vijjamānam pi ādīnavaŋ anoloketvā, assādam eva saritvā, sajjana[5]-vasena sattā āsattā laggā ti attho. *Rattā* ti, vatthaŋ viya ranga-jātena cittassa viparināma-karaṇena chanda-rāgena rattā sārattā. *Giddhā* ti, abhisaṅkharaṇa-sabhāvena abhijjhāya[6] giddhā, gedhaŋ āpannā. *Gathitā* ti, ganthitā viya dummocanīya-bhāvena tattha paṭibaddhā. *Mucchitā*[7] ti,

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[1] A. tasmā 'ssa.
[2] VM. cap. 13.
[3] A. visodhitā.
[4] *Cf.* DHS. § 1058, *trans.* p. 278 *n.*; Asḷ. 363.
[5] A, C_2 sajjana; C. sañjana; *cf.* S. iii, 190 (satto); VM. 310.
[6] A, C. abhijjhanena.
[7] *Cf.* ThigA. 281, mucchita=kamesu ajjhositā; S. iii, 165.

kilesa-vasena visaññī-bhūtā viya anañña-kiccā muyhaŋ mohaŋ āpannā. *Ajjhopannā*[1] ti, anañña-sādhāraṇe viya katvā gilitvā pariniṭṭhāpetvā ṭhitā. *Sammattaka-jātā*[2] ti, kāmesu pātabyataŋ āpajjantā, appasukha-vedanāya sammattā, suṭṭhumattā jātā, sammohaka[3]-jātā ti pi pāṭho. Jāta-sammohakā uppannā pamūḷhā[4] ti attho. Sabbehi pi padehi tesaŋ taṇhāvipannataŋ yeva vadati. Ettha ca paṭhamaŋ kāmesū ti vatvā puna pi kamesū ti vacanaŋ tesaŋ sattānaŋ tad adhimutti-dīpan' atthaŋ. Tena sabb' iriyāpathesu kāma-guṇasamañgino hutvā tadā vihariŋsū ti dasseti.

Tasmiŋ kira samaye ṭhapetvā ariya-sāvake sabbe Sāvattivāsino ussavaŋ ghosetvā yathā-vibhavaŋ āpāna[5]-bhūmiŋ sajjetvā bhuñjantā pivantā āvi c' eva raho ca kāme paribhuñjantā indriyāni paricārentā kāmesu pātabyataŋ āpajjiŋsu. Bhikkhū Sāvattiyaŋ piṇḍāya carantā tattha tattha gehe ārām' uyyānâdisu ca manusse ussavaŋ ghosetvā kāma-ninne tathā paṭipajjante disvā, vihāraŋ gantvā 'saṇha-sukhumadhamma-desanaŋ labhissāmā' ti Bhagavato etam atthaŋ ārocesuŋ. Tena vuttaŋ: *atha kho sambahulā bhikkhū*—pe—*kāmesu viharantī* ti. *Etam atthaŋ viditvā* ti, etaŋ tesaŋ manussānaŋ āpāna-bhūmiŋ[6] ramaṇīyesu mahāpariḷāhesu anek' anatth' ānubhandesu ghor' āsayha-kaṭuka-pphalesu kāmesu anādīnava-dassitaŋ sabbâkārato viditvā, kāmānañ c' eva kilesānañ ca ādīnava-vibhāvanaŋ imaŋ udānaŋ udānesi.

Tattha *kāmesu sattā* ti, vatthu-kāmesu kilesa-kāmena rattā

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[1] St, *v.l.* ajjhosannā (*see Pāli Dict.*); *cf.* A. i, 74, gathitā, mucchitā, ajjhopannā (*v.l.* ajjhosāno) *and Comy. ad loc.*, ganthitā ajjhopanā ti ajjhosāya gilitvā parititṭhitapetvā ṭhitā; *cf.* Asl. 370 (mucchanaṭṭhena kāmamucchā, gilitvā pariniṭṭhāpanaṭṭhena kāmajjhosānaŋ. D. i, 244, gathitā mucchitā ajjhāpannā (*v.l.* ajjhopannā).

[2] St. sampattaka . . . (St, *Comy.* sampattaka . . . sampattaka suṭṭhu pattā jātā); A, W, C. sammattaka-.

[3] A. sammādukkha; St, *Comy.* samparāyaka (?); C. sammodaka; *MSS. very corrupt. The next phrase is conjectural.*

[4] St, *Comy.* jātasamparāyikā uppannāpahāsā; A. jātasamādakā uppannapabhāyā; C. jātasammodanā uppanna-pahaŋsā.

[5] A. āpaṇa; C. kīlana. (*cf. infra*); *cf.* JA. i, 52, susajjita-āpānamaṇḍalaŋ; JA. v, 292.

[6] C. āpānabhūmi-; $C_{2,3}$ āpānamatā.

mattā sattā visattā laggitā saŋyuttā. *Kāma-sangā*[1] ti, tāya yeva kāma-sattiyā vatthu-kāmesu rāga-sangena c' eva diṭṭhi-māna-dos' avijjā-sangehi ca sattā āsattā. *Saŋyojane vajjam apassamanā* ti kāma-vaṭṭaŋ vipāka-vaṭṭena bhavâdike vā bhav' antarâdīhi satte vā dukkhehi saŋyojanato bhandanato saŋyojanaŋ nāma. Te kāma-rāgâdī-kilesa-jāte saŋyojanīyesu dhammesu assād' ānupassitāya vaṭṭa-dukkha-mūlabhāvâdikaŋ vajjaŋ dosaŋ ādīnavaŋ apassantā. *Na hi jātu saŋyojana-sanga-sattā oghaŋ tareyyuŋ vipulaŋ mahantan* ti, evaŋ ādīnava-dassanâbhāvena saŋyojana-sabhāvesu sangesu saŋyojana-saṅkhātehi vā sangehi, tesaŋ visayesu tebhūmakadhammesu sattā vipula-visayatāya anādikālatāya ca vipulaŋ vitthiṇṇaŋ mahantañ ca kāmâdi-oghaŋ saŋsār' ogham eva vā na kadāci tareyyuŋ, ekaŋsen' eva tassa oghassa pāraŋ na gaccheyyun ti attho.

Tatiya-Sutta-Vaṇṇanā
niṭṭhitā.

4.

Catutthe, *andhīkatā*[2] ti kāmā nāma anandham pi andhaŋ karonti: yathâha

Luddho atthaŋ na jānāti, luddho dhammaŋ na passati,
Andhaŋ tamaŋ tadā hoti, yaŋ lobho sahate naraŋ.
(It. p. 84)

Tasmā kāmena anandhā andhā katā ti, andhī-katā. Sesaŋ anantara-sutte vutta-nayam eva. Tattha hi manussānaŋ pavatti bhikkhūhi diṭṭhā Bhagavato ārocitā. Idha Bhagavatā sāmaŋ yeva diṭṭhā ti: ayam eva viseso. Satthā Sāvatthito nikkhamitvā Jetavanaŋ gacchanto antara-magge Aciravatiyaŋ nadiyaŋ maccha-bandhehi oḍḍitaŋ[3] kuminaŋ pavisitvā nigganṭuŋ[4] asakkonte bahu-macche passi. Tato apara-

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[1] St. kāma-sangā; A, W. kāma-sanga-; C. kāmesu-sanga.
[2] St. andhikatā; W, *MSS*. andhī-.
[3] A. uḍḍitaŋ; *cf.* A. i, 1 (*Morris*), p. 103. [4] C_2 nikkhantuŋ.

bhāge ekaŋ khīrapakaŋ vacchaŋ goravaŋ katvā anubandhitvā thañña-pipāsāya jivhaŋ[1] pasāretvā mātu-antara-satthiŋ mukhaŋ upanentaŋ passi. Atha Bhagavā vihāraŋ pavisitvā pāde pakkhāletvā, paññatta-vara-Buddhâsane nisinno, pacchimaŋ vatthu-dvayaŋ purimāya upamā-bhāvena gahetvā, imaŋ udānaŋ udānesi.

Tattha *kāmandhā*[2] ti, vatthu-kāmesu kilesa-kāmena andhā vicakkhukā katā. *Jāla-sañchannā*[3] ti, para-attabhāva-saka-attabhāvesu ajjhattika-bāhira-āyatanesu tannissitesu ca dhammesu atītâdi-vasena aneka-bheda-bhinnesu heṭṭh' ūpari-vasena aparâparaŋ uppattiyā anto-bhavānaŋ[4] anatth' āvahato 'va jāla-bhūtāya taṇhāya, sukhuma-cchiddena jālena parivuto viya udaka-rahado, sañchannā paliguṇṭhitā ajjhotthatā. *Taṇhā-chadana-chāditā* ti, taṇhā-sankhātena chadanena sevāla-paṇakena viya udakaŋ chāditā paṭicchannā pihitā ti attho. Pada-dvayenā pi kāma-cchanda-nīvaraṇena nīvaritaŋ kusala-citta-caraṇaŋ[5] dasseti. *Pamatta-bandhunā baddhā* ti,[6] kilesa-Mārena deva-putta-Mārena ca baddhā: yad aggena hi kilesa-Mārena baddhā tad aggena devaputta-Mārena pi baddhā[7] nāma honti. Vuttaŋ h' etaŋ:

Antalikkha-caro pāso yvâyaŋ carati mānaso:
Tena taŋ bādhayissāmi: na me, samaṇa, mokkhasī ti.
(Vin. i, 21; S. i, 111)

Namuci, kaṇho, pamatta-bandhū ti, tīṇi Mārassa nāmāni. Deva-putta-Māro pi hi kilesa-Māro viya anatthena pamatta-satte bandhatī ti, pamatta-bandhu. Pamatta-bandhane baddhā ti pi paṭhanti. Tattha bandhane ti kāma-guṇa-bandhane ti attho. *Baddhā* ti, niyamitā.[8] Yathā kiŋ? *Macchā va kuminā-mukhe.* Yathā nāma maccha-bandhakena oḍḍitassa kuminassa mukhe paviṭṭhā macchā, tena baddhā hutvā

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[1] C. gīvhaŋ.
[2] *From* Thag. v, 297, *quoted* Nett. 36; ThagA. (S.), 395.
[3] St, Thag, *MSS*. sañchannā; Nett. sacchannā.
[4] A. antobhavānaŋ anantā; C_2 antaradhānaŋ.
[5] A. paraṇaŋ; C_1 haraṇaŋ; C. cāritaŋ.
[6] St. *and Comy*. bandhā; Nett, Thag, Vin, C. baddhā.
[7] A. laddhā.
[8] *So* $C_{1,2}$; A. nighagathāni; C. nighaṭitā; B. niyāmakā.

maraṇaŋ enti, pāpuṇanti. Evam eva Mārena oḍḍitena[1] kāma-guṇa-bandhanena baddhā ime sattā jarā-maraṇam anventi.[2] *Vaccho khīrapako*[3] *va mātaraŋ*, yathā khīra-pāyī taruṇa-vaccho attano mātaraŋ anveti, anugacchati, na aññaŋ, evaŋ Māra-bandhana-baddhā sattā saŋsāre paribbhamantā maraṇam eva anventi, anugacchanti, na ajaraŋ amataŋ nibbānan ti adhippāyo.

Catuttha Sutta-Vaṇṇanā niṭṭhitā.

5.

Pañcame, *sambahulānaŋ bhikkhūnaŋ piṭṭhito piṭṭhito* ti, āyasmā Lakuṇṭaka-Bhaddiyo ekadivasaŋ sambahulehi bhikkhūhi saddhiŋ gām' antarena piṇḍāya caritvā, katabhattakicco pattaŋ vodakaŋ katvā, thavikāya pakkhipitvā, aŋse laggetvā, cīvaraŋ saŋharitvā,[4] tam pi vām' aŋse ṭhapetvā, pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhitta-cakkhu-iriyāpatha-sampanno attano sati-paññā-vepullaŋ pakāsento viya sati-sampajaññaŋ sūpaṭṭhitaŋ katvā, samāhitena cittena pade padaŋ nikkhipanto va gacchati: gacchanto ca bhikkhūnaŋ pacchato pacchato gacchati tehi bhikkhūhi asammisso. Kasmā? Asaŋsaṭṭha-vihāritāya. Api ca tass' āyasmato rūpaŋ paribhūtaŋ paribhava-ṭṭhānīyaŋ puthujjanā ohīḷenti. Thero taŋ jānitvā piṭṭhito piṭṭhito gacchati, 'mā ime maŋ nissāya apuññaŋ pasaviŋsu' ti. Evaŋ te bhikkhū ca thero ca Sāvatthiŋ patvā, vihāraŋ pavisitvā, yena Bhagavā ten' upasaṅkamanti. Tena vuttaŋ: *tena kho pana samayena āyasmā Lakuṇṭaka-bhaddiyo* ti ādi.

Tattha *dubbaṇṇan* ti, virūpaŋ. Ten' assa vaṇṇa-sampattiyā saṇṭhāna-sampattiyā ca abhāvaŋ dasseti. *Duddasikan*[5]

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[1] A. *as above* uṭṭhit-. [2] Netti *reads* anventi *in text.*
[3] *Cf.* Dhp. 284; St. khīrapako; W. khīrūpako; *P.T.S. ed. of* Dhp. khīrapāno.
[4] A. saŋsaritvā; C_1 sangharitvā. [5] St. -dassikaŋ.

ti, apāsādika-dassanaŋ. Ten' assa anubyañjana-sampattiyā ākāra-sampattiyā ca abhāvaŋ dasseti. *Okoṭimakan* ti, rassaŋ. Iminā āroha-sampattiyā abhāvaŋ dasseti. *Yebhuyyena hi bhikkhūnaŋ paribhūta-rūpan* ti, puthujjana-bhikkhūhi ohīḷita-rūpaŋ. Puthujjanā ekacce chabbaggiyâdayo tassa āyasmato guṇaŋ ajānantā hattha-kaṇṇa-cūḷâdisu gaṇhantā parāmasantā kīḷantā paribhavanti, na ariyā kalyāṇa-puthujjanā vā.

Bhikkhū āmantesī ti: kasmā āmantesi? Therassa guṇaŋ pakāsetuŋ. Evaŋ kira Bhagavato ahosi: 'ime bhikkhū mama puttassa mahânubhāvattaŋ na jānanti. Tena taŋ paribhavanti. Taŋ tesaŋ dīgha-rattaŋ ahitāya dukkhāya bhavissati. Hand' āhaŋ imassa guṇe bhikkhūnaŋ pakāsetvā paribhavato naŋ mocessāmī' ti. *Passatha no* ti, passatha nu? *Na ca sā samāpatti sulabha-rūpā, yā tena bhikkhunā asamāpanna-pubbā*, rūpa-samāpatti arūpa-samāpatti brahma-vihāra-samāpatti nirodha-samāpatti phala-samāpattī ti evaŋ pabhedā sāvaka-sādhāraṇā, yā kāci samāpattiyo nāma, tāsu ekā pi samāpatti na sulabha-rūpā, dullabhā. N' atthi yeva sā tena Lakuṇṭaka-bhaddiyena bhikkhunā na samāpanna-pubbā. Eten' assa yaŋ vuttaŋ *mahiddhiko mahânubhāvo* ti, tattha mahiddhikataŋ pakāseti. Idāni mahânubhāvataŋ pakāsetuŋ *yass' atthāyā*[1] ti ādim āha. Tan hettha vutta-nayam eva.

Ettha ca Bhagavā *eso, bhikkhave, bhikkhū* ti, ādinā. "Bhikkhave, ayaŋ bhikkhu: na kho 'ayaŋ dubbaṇṇo duddasiko okoṭimako bhikkhūnaŋ piṭṭhito piṭṭhito agacchatī' ti ettakena oñātabbo; atha kho mahiddhiko mahânubhāvo. Yaŋ kiñci sāvakena pattabbaŋ sabbaŋ taŋ tena anuppattaŋ. Tasmā taŋ pāsāṇa-cchattaŋ viya garuŋ katvā oloketha.[2] Taŋ vo dīgha-rattaŋ hitāya sukhāya bhavissatī" ti dasseti. *Etam atthaŋ viditvā* ti, etam āyasmatā Lakuṇṭaka-bhaddiyassa mahiddhikatā-mahânubhāvatâdi-bhedaŋ guṇa-rāsiŋ sabbâkārato jānitvā tad-attha-dīpanaŋ imaŋ udānaŋ udānesi.

Tattha *neḷaggo*[3] ti, eḷaŋ vuccati doso: n' āssa eḷan ti,

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[1] *So* W, *MSS.*, *but* St. yassa c' atthāya.

[2] C. olokeyya.

[3] S. iv, 291, neḷango. *So* W. (*cf.* *J.P.T.S.* 1886 [*Morris*], *for this reading*).

neḷaŋ.[1] Kim pana taŋ? Suparisuddha-sīlaŋ.[2] Taŋ hi niddos' atthena n' atthi eḷan ti adhippetaŋ. Taŋ neḷaŋ padhāna-bhūtaŋ aggaŋ maggaŋ etassā ti, neḷaggo. So yaŋ *ratho* ti vakkhati tena sambandho, tasmā suparisuddha-sīlaggo[3] ti attho. Arahatta-phala-sīlaŋ hi idh' ādhippetaŋ. Seto pacchādo etassā ti, *seta-pacchādo.* Pacchādo ti rathassa upari attharitabba-kambalâdi. So pana suvisuddha-dhavala-bhāvena seto vā hoti ratta-nīlâdisu vā aññataro. Idha pana arahatta-phala-vimuttiyā adhipetattā suparisuddha-bhāvaŋ upādāya seta-pacchādo ti vuttaŋ. Yathā aññatrā pi 'ratho seta-parikkhāro' ti. Eko sati saṅkhāto āro etassā ti, *ekâro.* *Vattatī* ti, pavattati. *Ratho*[4] ti, therassa atta-bhāvaŋ sandhāya vadati. *Anīghan*[5] ti, niddukkhaŋ. 'Kilesa-khobha-virahitan ti attho. *Āyantan* ti, sambahulānaŋ bhikkhūnaŋ piṭṭhito piṭṭhito āgacchantaŋ. *Chinna-sotan*[6] ti, pacchinna-sotaŋ. Pakati-rathassa hi sukha-vattan' atthaŋ akkha-sīsesu nābhiyañ ca upalittānaŋ sappi-telâdīnaŋ soto, savanaŋ, sandanaŋ hoti. Tena so acchinna-soto nāma hoti. Ayaŋ pana chattiŋsatiyā sotānaŋ anavasesato pahīnattā chinna-soto nāma hoti. Taŋ chinna-sotaŋ. N' atthi etassa bandhanan ti, *abandhano.* Rath' ūpattharassa hi akkhena saddhiŋ niccala-bhāva-karaṇ' atthaŋ bahūni vekha[7]-bandhanāni honti. Tena so sa-bandhano. Ayam pana sabba-yoga[7]-saŋyojana-'bandhanānaŋ anavasesato parikkhīṇattā abandhano. Tam abandhanaŋ.

Passā ti, Bhagavā therassa guṇehi somanassa-ppatto hutvā attānaŋ vadati. Iti Satthā ayasmantaŋ Lakuṇṭaka-bhaddiyaŋ arahatta-phala-sīsena sucakkaŋ arahatta-vimuttiyā sa-uttara-cchadaŋ, sūpatiṭṭhitattāya sūpatiṭṭhaŋ, kilesa-parikkhobh'

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[1] DA. i, 75, n' assa eḷan ti (vācāya).

[2] C_2 catuparisuddhi-.

[3] A. ango.

[4] S. *loc. cit. reads* ratho ti imass' etaŋ catu-mahā-bhūtikassa kāyassa adhivacanaŋ.

[5] *Cf.* It. 97, 112; S. iv, 292, khīṇâsava bhikkhu ti.

[6] *Ibid.* soto ti taṇhāy' etaŋ adhivacanaŋ.

[7] C. *omits.*

ābhāvena ariya-kkhobhaŋ, taṇh' ūpalep' ābhāvena anupalepaŋ, saŋyojanâdīnaŋ abhāvena abandhanaŋ, suparikkhataŋ suyuttaŋ ājaññaŋ rathaŋ katvā dasseti.

Pañcama-Sutta-Vaṇṇanā niṭṭhitā.

6.

Chaṭṭhe, *Aññāta*[1]*-Koṇḍañño* ti, ettha Koṇḍañño ti tassa āyasmato gottato āgata-nāmaŋ: sāvakesu pana sabba-paṭhamaŋ ariya-saccāni paṭivijjhī ti Bhagavatā "Aññāsi vata bho, Koṇḍaññā" ti (Vin. i, 10) vutta-udāna-vacana-vasena thero 'sāsane Aññakoṇḍañño' tveva paññāyittha. *Taṇhā-saṅkhaya-vimuttin* ti taṇhā saṅkhīyati pahīyati. Etthā ti taṇhā-saṅkhayo, nibbānaŋ. Tasmiŋ taṇhā-saṅkhaye, vimutti: taṇhā vā saṅkhīyati pahīyati etenā ti, taṇhā-saṅkhayo, ariya-maggo: tassa phala-bhūtā pariyosāna-bhūtā vā vimuttī, ti, taṇhā-saṅkhaya-vimutti. Nippariyāyena arahatta-phala-samāpatti, taŋ *paccavekkhamāno* nisinno hoti. Ayaŋ hi āyasmā bahulaŋ phala-samāpattiŋ samāpajjati. Tasmā idhā pi evam akāsi. *Etam atthaŋ viditvā* ti, etaŋ Aññātakoṇḍaññattherassa magga-phala-paccavekkhanaŋ viditvā, tad-attha-dīpanaŋ imaŋ udānaŋ udānesi.

Tattha *yassa mūlaŋ chamā n' atthī* ti, yassa ariya-puggalassa attabhāva-rukkha-mūla-bhūtā avijjā, tassā va patiṭṭhāya hetubhūtā āsava-nīvaraṇa-ayoniso-manasikāra-saṅkhātā chamā[2] paṭhavī n' atthi, aggamaggena[3] samugghātitattā. *Paṇṇā n' atthi kuto latā* ti, n' atthi latā kuto paṇṇā ti pada-sambandho. Mānâdi[4]-ppabheda-sākhā-pasākhâdi-saṅkhātā latā pi n' atthi: kuto eva mada-ppamāda-māyā-sāṭheyyâdi paṇṇānī[5] ti attho. Athavā 'paṇṇā n' atthi, kuto latā' ti, rukkh' aṅkurassa patamānassa paṭhamaŋ paṇṇāni nipatanti: pacchā sākhā-pasākhā-saṅkhātā latā ti katvā vuttaŋ.

[1] St, A. aññāta-; C. aññā-.
[2] C. *adds* ca.
[3] A. ariya-.
[4] C. *reads* mānā ti mānâdi.
[5] A. paṇṇā ti; C_1 phala-pattāni; C. pattāni.

Tattha yassa ariya-magga-bhāvanāya asati uppajjan' ārahassa attabhāva-rukkhassa ariya-maggassa bhāvitattā yaŋ avijjā-saṅkhāta-mūlaŋ tassa patiṭṭha-ṭṭhāna-bhūtaŋ āsavâdi ca n' atthi mūla-gahaṇen' eva c' ettha mūla-karaṇ' atthaŋ avijjā-ṭṭhānīyaŋ kammaŋ tad-abhāve pi gahitaŋ yevā ti veditabbaŋ. Asati ca kamma-bīje tan-nimitto viññāṇ' aṅkuro viññāṇ' aṅkura-nimittā ca nāma-rūpa-saḷāyatanâdi paṇṇa[1]-sākhâdayo na nibbattissanti yeva. Tena vuttaŋ 'yassa mūlaŋ chamā n' atthi paṇṇā n' atthi, kuto latā' ti.

Taŋ dhīraŋ bandhanā muttan ti, taŋ catubbidha-sammappadhāna-viriya-yogena vijita-mārattā dhīraŋ tato eva sabbakilesâbhisaṅkhāra-bandhanato muttaŋ: *ko taŋ ninditum arahatī* ti,[2] ettha *tan* ti nipāta-mattaŋ. Evaŋ sabbakilesa-vippamuttaŋ sīlâdi-anuttara-guṇa-samannāgataŋ ko nāma viññū-jātiko nindituŋ garahituŋ arahati? Nindānimittass' eva abhāvato. *Devā pi naŋ pasaŋsantī* ti, aññadatthu devā Sakkâdayo guṇa-visesassa vidū. *Api*-saddena manussā pi khattiya-paṇḍitâdayo pasaŋsanti. Kiŋ bhiyyo *Brahmunā pi pasaŋsito*, mahābrahmunā pi aññehi pi brahmanāga-yakkha-gandhabbâdīhi pi pasaŋsito thomito yevā ti.

Chaṭṭhama-Sutta-Vaṇṇanā niṭṭhitā.

7.

Sattame, *papañca-saññā-saṅkhā-pahānan* ti, papañcenti[3] yattha sayaŋ-upannā taŋ santānaŋ vitthārenti, ciraŋ ṭhapentī ti, papañcā, kilesā: visesato rāga-dosa-moha-diṭṭhi-mānā. Tathā hi vuttaŋ "rāga-papañco dosa-papañco moha-papañco diṭṭhi-papañco taṇhā-papañco māna-papañco" ti. Api ca sankiles' attho papañc' attho, kacavar' attho papañc' attho. Tattha rāga-papañcassa subha-saññā-nimittaŋ, dosa-papañcassa āghāta-vatthu, moha-papañcassa āsavā, taṇhā-papañc-

[1] C. salāyatana-patta. [2] Dhp. 230; A. ii, 8.
[3] (NettA. [S.], 85, papañcenti, saŋsāre ciraŋ ṭhapentī ti.)

assa vedanā, diṭṭhi-papañcassa saññā, māna-papañcassa vitakko nimittaŋ. Tehi papañcehi sahagatā saññā, papañca-saññā: papañca-saññānaŋ saṅkhā bhāgā koṭṭhāsā, *papañca-saññā-saṅkhā*. Atthato saddhiŋ nimittehi taŋ taŋ papañcassa pakkhiyo kilesa-gaṇo: saññā-gahaṇañ c' ettha tassa tesaŋ sādhāraṇa-hetubhāvena. Vuttaŋ h' etaŋ: "Saññā-nidānā hi papañca-saṅkhā" ti (Sn. 874).[1] Tesaŋ pahānaŋ tena tena maggena rāgâdi-kilesānaŋ samucchedanan ti attho.

Tadā kira Bhagavā atītāsu aneka-koṭi-satasahassa-saṅkhāsu attano jātisu anatthassa nimitta-bhūte kilese imasmiŋ carima[2]-bhāve ariya-maggena bodhimaṇḍe savāsane pahīne paccavekkhitvā, satta-santānañ ca kilesa-caritaŋ rāgâdi-kilesa-sankiliṭṭhaŋ kañjiya-puṇṇa-lāpuŋ viya, takka-bharita-cāṭiŋ viya, vasā-pīta-pilotikaŋ[3] viya ca dubbini-mocayaŋ disvā, "evaŋ gahanaŋ nām' idaŋ[4] kilesa-vaṭṭaŋ anādi-kāla-bhāvitaŋ mayhaŋ anavasesaŋ pahīnaŋ. Aho suṭṭhu pahīnan" ti uppanna-pīti-pāmojjo udānaŋ udānesi. Tena vuttaŋ: *Atha kho Bhagavā attano papañca-saññā-saṅkhā-pahānaŋ viditvā tāyaŋ velāyaŋ imaŋ udānaŋ udānesi.*

Tattha *yassa papañcā ṭhitī ca n' atthī* ti, *Yassā* ti, yasmā Bhagavā attānam eva paraŋ viya katvā niddisati, tasmā yassa agga-puggalassa vutta-lakkhaṇā papañcā tehi katā saŋsāre ṭhiti ca n' atthi. *Nettiyaŋ*[5] pana *ṭhiti* nāma anusayo ti vuttaŋ. Anusayo hi bhav' uppattiyā[6] mūlan ti. Satte saŋsāre papañcentī ti, papañcā papañca-ṭṭhitī ti ca pāṭho. Tass' attho: papañcānaŋ ṭhiti vijjamānatā maggena asam-ucchedo, papañca-ṭṭhiti: papañco eva vā avasiṭṭha-kusalâk-usala-vipākānaŋ pavattiyā hetu-bhāvato vattassa ṭhiti vā papañca-ṭṭhiti. Sā yassa puggalassa n' atthi, *sandānaŋ*[7] *palighañ ca vītivatto* ti, so bandhan' aṭṭhena bandhana-sadi-

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[1] *Quoted* Nidd. 280; PJ. ii, 2, 553. [2] A. purima-.
[3] A. vasā-mita-pīta-lohita (?). [4] C. namedaŋ.
[5] Nett. 37 (Dh. *says at* NettA. [S., p. 85] *on this passage:* 'Titthanti etāhī ti ṭhiti ').
[6] C. ppavattiyā.
[7] St. sandhānaŋ; A. santānaŋ; C. bandhānaŋ, *but* Nett. 37, sandānaŋ nāma taṇhāya pariyuṭṭhānaŋ; *and* NettA. (S.) *ad loc.* bandhan' aṭṭhena sandhānaŋ viyā ti sandhānaŋ.

sattā *sandānan*[1] ti laddha-nāma taṇhā-diṭṭhiyo, nibbāna-nagara-ppavesa-nisedhanato paḷigha-sadisattā paḷigha-saṅkhātaŋ avijjañ ca vītivatto savāsana-ppahānena visesato atikkamanto. Apare pana kodhan[2] ti vadanti. Taŋ na gahetabbaŋ. Sā hi parâbhisajjanī ti vuttattā ti.

Tan[3] *nittaṇhaŋ muniŋ carantan* ti, sabbathā pi taṇhâbhāvena nittaṇhaŋ ubhaya-loka-munanato atta-hita-para-hita-munanato ca muniŋ, ekanten' eva sabba-satta-hitatthaŋ catuhi iriyāpathehi nānā-samāpatti-cārehi anañña-sādhāraṇena ñāṇâcārena ca carantaŋ. *N' āvajānāti*[4] *sadevako pi loko* ti, sabbo sajātiko satta-loko sadevako pi sabrahmako pi na kadāci pi avajānāti, na paribhoti. Atha kho 'ayam eva loke aggo seṭṭho uttamo pavaro' ti garukaronto sakkaccaŋ pūjā-sakkāra-nirato hotī ti.

Sattama-Sutta-Vaṇṇanā niṭṭhitā.

8.

Aṭṭhame, *ajjhattan* ti, ettha ayaŋ ajjhatta-saddo 'cha-ajjhattikāni āyatanānī' ti ādisu ajjhatt' ajjhatte āgato.[5] 'Ajjhattā dhammā ajjhattaŋ vā kāye kāy' ānupassī' ti ādisu niyak' ajjhatte. 'Sabba-nimittānaŋ amanasikārā ajjhattaŋ suññataŋ upasampajja viharatī' ti ādisu 'visay' ajjhatte issariya-ṭṭhāne' ti attho. Phala-samāpatti hi Buddhānaŋ issariya-ṭṭhānaŋ nāma. "Ten', Ānanda, bhikkhunā tasmiŋ yeva purimasmiŋ samādhi-nimitte ajjhattam eva cittaŋ saṇṭhapetabban" ti (M. iii, 112) ādisu gocar' ajjhatte yeva daṭṭhabbo. Idhā pi gocar' ajjhatte yeva daṭṭhabbo. Tasmā *ajjhattan* ti 'gocar' ajjhatta-bhūte kamma-ṭṭhānârammaṇe' ti vuttaŋ hoti.

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[1] C. bandhā ti.
[2] $C_{1,2}$ khandhānaŋ.
[3] St. na taŋ.
[4] Nett. 37, na vijānāti.
[5] *Cf.* Asl. 46 (ajjhatta-saddo pan' āyaŋ gocar' ajjhatte niyak' ajjhatte ajjhatt' ajjhatte visay' ajjhatte ti catūsu atthesu dissati).

Parimukhan ti, abhimukhaŋ. *Sūpaṭṭhitāyā* ti, suṭṭhu upaṭṭhitāya kāya-gata-satiyā, sati-sīsena c' ettha jhānaŋ vuttaŋ.

Idaŋ vuttaŋ hoti:—Ajjhattaŋ kāy' ānupassanā sati-paṭṭhāna-vasena paṭiladdhaŋ uḷāraŋ jhānaŋ samāpajjitvā. Ayaŋ hi thero Bhagavati Sāvatthiyaŋ viharante ekadivasaŋ Sāvatthiyaŋ piṇḍāya caritvā pacchābhattaŋ piṇḍapāta-paṭikkanto vihāraŋ pavisitvā, Bhagavato vaṭṭaŋ dassetvā, divāṭṭhāne divāvihāraŋ nisinno nānā-samāpattīhi divasabhāgaŋ vītināmetvā, sāyaṇha-samayaŋ vihāra-majjhaŋ otaritvā, Bhagavati gandha-kuṭiyaŋ nisinne, 'akālo tāva Bhagavantaŋ upasaṅkamitun' ti gandha-kuṭiyā avidūre aññatarasmiŋ rukkha-mūle kāla-paricchedaŋ katvā, yathā-vutta-samāpattiŋ samāpajjitvā nisīdi. Satthā tathā nisinnaŋ gandha-kuṭiyaŋ nisinno yeva passi. Tena vuttaŋ: *tena kho pına samıyena āyasmā Mahākaccāyano*[1]—pe—*sūpaṭṭhitāyā*[2] ti. *Etam atthaŋ viditvā* ti, etaŋ āyasmato Mahākaccāyana-ttherassa satipaṭṭhāna-bhāvanā-vasena adhigatā-jjhānaŋ pādakaŋ katvā[3] samāpajjanaŋ sabbâkārato viditvā tad-atthadīpanaŋ imaŋ udānaŋ udānesi.

Tattha *yassa siyā sabbadā sati satataŋ kāyagatā upaṭṭhitā* ti: yassa āraddha-vipassakassa ekadivasaŋ cha-koṭṭhāse katvā sabbasmiŋ pi kāle nāma-rūpa-bhedena duvidhā pi kāyena-gatā-kāyârammaṇā pañcannaŋ upādāna-kkhandhānaŋ aniccâdi-sammasana-vasena satataŋ nirantaraŋ sacc' ābhiyoga-vasena sati-upaṭṭhitā siyā, ayaŋ kira āyasmā paṭhamaŋ kāya-gatā sati-kammaṭṭhāna-vasena jhānaŋ nibbattetvā, taŋ pādakaŋ katvā kāyânupassanā sati-paṭṭhāna-mukhena vipassanaŋ paṭṭhapetvā, arahattaŋ patto.

So aparabhāge pi yebhuyyena tam eva jhānaŋ samāpajjitvā vuṭṭhāya tath' eva ca vipassitvā, phala-samāpattiŋ samāpajjati. Svâyaŋ yena vidhinā arahattaŋ patto taŋ vidhiŋ dassento Satthā "Yassa siyā sabbadā sati satataŋ kāyagatā upaṭṭhitā" ti vatvā tassā upaṭṭhān' ākāraŋ vibhāvetuŋ,

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[1] St. -Kacchāno. [2] St. supatitṭhitāya.
[3] *Cf.* VM. 666.

no c' assa no ca me siyā, na bhavissati na ca me bhavissatī ti[1] āha.

Tass' attho dvidhā veditabbo. Sammasanato pubbabhāga-vasena sammasana-kāla-vasena cā ti. Tesu pubbabhāga-vasena tāva 'no c' assa no ca me siyā' ti, atīta-kāle mama kilesa-kammaŋ *no c' assa*, na bhaveyya ce. Imasmiŋ paccuppanna-kāle ayaŋ attabhāvo *no ca me siyā*, na me uppajjeyya. Yasmā pana me atīte kamma-kilesā ahesuŋ, tasmā tan-nimitto etarahi ayaŋ me attabhāvo pavattati. *Nā bhavissati na ca me bhavissatī* ti, imasmiŋ attabhāve paṭipakkhâdi-vigamen' eva na kilesa-kammaŋ bhavissati, na uppajjissati me āyatiŋ vipāka-vaṭṭaŋ: *na ca me bhavissati*, na me pavattissatī ti. Evaŋ kāla-ttaye kamma-kilesa-hetu-kaŋ idaŋ mayhaŋ attabhāva-saṅkhātaŋ khandha-pañcakaŋ na issarâdi-hetukaŋ, yathā ca mayham evaŋ sabba-sattānan ti sabb' accaya-nāma-rūpa-dassanaŋ pakāsitaŋ hoti. Sammasana-kāla-vasena pana *no c' assa no ca me siyā* ti, yasmā idaŋ khandha-pañcakaŋ hutvā abhāv' aṭṭhena aniccaŋ abhiṇhaŋ paṭipīḷan' aṭṭhena dukkhaŋ, avasavattan' aṭṭhena anattā, evaŋ yadi ayaŋ attā nāma n' āpi khandha-pañcaka-vinimmutto koci *no c' assa*, na bhaveyya. Evaŋ sante *no ca me siyā* mama santakaŋ nāma kiñci na bhaveyya. *Na bhavissatī* ti, attani yeva bhavitabbaŋ yathā c' idaŋ nāma-rūpaŋ etarahi ca atīte ca attaniyaŋ suññaŋ evaŋ na bhavissati. *Na me bhavissati*, anāgate pi khandha-nimmutto attā nāma koci na me bhavissati, na pavattissati. Tato eva kiñci palibodha-ṭṭhānīyaŋ na me bhavissati. Āyatim pi attaniyaŋ nāma na me kiñci bhavissatī ti. Iminā tīsu kālesu ahan ti gahetabbassa abhāvato maman ti gahetabbassa ca abhāvaŋ dasseti. Tena catu-koṭikā suññatā pakāsitā hoti.

Anupubba-vihāri tattha so ti, evaŋ tīsu pi kālesu att' atta-niya-suññat' aṭṭha-saṅkhāra-gate anupassanto anukkamena udaya-bbaya-ñāṇâdi-vipassanā-ñāṇesu uppajjamānesu anu-pubba-vipassanā-vihāra-vasena anupubba-vihārī samāno.

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[1] S. iii, 55, 183; *Comy.* (Sāraṭṭha-P.) *reads ad loc.* no c' assaŋ; *and says* sace ahaŋ na bhaveyyaŋ, mama parikkhāro na bhaveyya. Sace vā pana me atīte kamm' ābhisaṅkhāro na bhavissa, idaŋ me etarahi khandha-pañcakaŋ na bhaveyya.

Kālen' eva tare visattikan[1] ti, so evaŋ vipassanaŋ matthakaŋ pāpetvā ṭhito yogâvacaro indriyānaŋ paripāka-gata-kālena, vuṭṭhāna-gāminiyā vipassanāya maggen' ugghāṭita-kālena, ariya-maggassa uppatti-kālena, sakalassa bhava-ttayassa santānanato visattikā-saṅkhāta-taṇhaŋ tareyya: vitaritvā tassa paratīre tiṭṭheyyā ti adhippāyo. Iti Bhagavā aññāpadesena āyasmato Mahākaccāyanassa arahatt' uppatti-udānaŋ udānesi.

Aṭṭhama-Sutta-Vaṇṇanā niṭṭhitā.

9.

Navame, *Mallesu*[2] ti, Mallā nāma jānapadino rāja-kumārā. Tesaŋ nivāso eko pi janapado rūḷhi-vasena Mallā ti vuccati. Tesu Mallesu, yaŋ loke Mallā ti vuccati. Keci pana Mālesū ti paṭhanti. *Cārikaŋ caramāno* ti, aturita-cārikā-vasena mahāmaṇḍala-janapada-cārikaŋ caramāno. *Mahatā bhikkhu-sanghenā* ti, apariccheda-guṇena mahantena samaṇa-gaṇena. Tadā hi Bhagavato mahā-bhikkhu-parivāro ahosi. *Thūṇaŋ nāma Mallānaŋ brāhmaṇa-gāmo* ti, puratthima-dakkhiṇāya-disāya majjhima-desassa avadhi-ṭṭhāne Malla-dese Thūṇa-nāmako brāhmaṇa-bahulatāya brāhmaṇa-gāmo. *Tad avasarī* ti, taŋ avasari. Thūṇa-gāma-maggaŋ sampāpuṇī ti attho. *Assosun* ti, suṇiŋsu. Sota-dvāra-sampatta-vacana-nigghos' ānusārena jāniŋsū ti attho. *Kho* ti, pada-pūraṇe: avadhāraṇ' atthe vā nipāto. Tattha avadhāraṇ' atthena assosuŋ yeva, na tesaŋ savan' antarāyo ahosī ti vuttaŋ hoti. Pada-pūraṇena pada-byañjana-siliṭṭhatta-mattam eva. *Thūṇeyyakā* ti, Thūṇa-gāma-vāsino. *Brāhmaṇa-gahapatikā* ti, ettha Brahmaŋ aṇantī ti, brāhmaṇā. Mante sajjhāyantī ti attho. Idam eva hi jāti-brāhmaṇānaŋ nibbacanaŋ.[3]

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[1] *Cf.* Asḷ. 364 (*Expos.* 468); Nett. 219; Dh. 179.

[2] *For the story in full cf.* VvA. 46 *ff.*, Mallā, *the same as* MA. 225 (*for* Kurū).

[3] *Def. from* MA. 109; DA. 245.

Ariyā pana bāhita-pāpattā brāhmaṇā ti vuccanti. *Gahapatikā* ti, khattiya-brāhmaṇe vajjetvā, ye keci agāra-majjh' āvasantā vuccanti, visesato vessā. Brāhmaṇā ca gahapatikā ca, brāhmaṇa-gahapatikā. Idāni yam ettha te assosuŋ taŋ pakāsetuŋ[1] *samaṇo khalu bho Gotamo* ti ādi vuttaŋ.

Tattha samita-pāpattā samaṇo ti veditabbo. Vuttaŋ h' etaŋ: "Samitā 'ssa honti pāpakā akusalā dhammā" ti (M. i, 280) ādi. Bhagavā ca anuttarena ariya-maggena sabbaso samita-pāpo ten' assa yathābhucca-guṇâdhigatam etaŋ nāmaŋ yadidaŋ samaṇo ti. *Khalū* ti, anussav' atthe nipāto. *Bho* ti, brāhmaṇa-jātikānaŋ jāti-samud' āgataŋ ālapanamattaŋ. Vuttam pi c' etaŋ: "Bho-vādi nāma so hoti sace hoti sakiñcano" ti (Sn. 620, Dhp. 396). *Gotamo* ti, gottavasena Bhagavato parikkittanaŋ. Tasmā 'samaṇo khalu bho Gotamo' ti, samaṇo kira bho Gotamo ti, ayam ettha attho. *Sakyaputto* ti, idam pana Bhagavato uccā-kula-paridīpanaŋ. *Sakya-kulā pabbajito* ti, saddhā-pabbajita-bhāva-paridīpanaŋ. Kenaci pārijuññena anabhibhūto aparikhīṇaŋ yeva taŋ kulaŋ pahāya nekkhammâdhigama-saddhāya pabbajito ti vuttaŋ hoti.

Udapānaŋ tiṇassa ca bhusassa ca yāva mukhato pūresun ti, pānīya-kūpaŋ tiṇena ca bhusena ca mukha-ppamāṇena vaḍḍhesuŋ. Tiṇâdīni pakkhipitvā kūpaŋ pidahiŋsū ti attho. Tassa kira gāmassa bahi Bhagavato āgamana-magge brāhmaṇānaŋ paribhoga-bhūto eko udapāno ahosi. Taŋ ṭhapetvā tattha sabbāni kūpa-taḷākâdīni udaka-ṭṭhānāni tadā visukkhāni nirudakāni ahesuŋ. Atha Thūṇeyyakā ratana-ttaye appasannā macchera-pakatā Bhagavato āgamanaŋ sutvā, "sace samaṇo Gotamo imaŋ gāmaŋ pavisitvā dvīha-tīhaŋ vaseyya sabbaŋ imaŋ janaŋ attano vacane patiṭṭhāpeyya.[2] Tato brāhmaṇa-dhammo patiṭṭhaŋ na labheyyā" ti tattha Bhagavato anāvāsāya[3] parisakkantā, "imasmiŋ gāme aññatha udakaŋ n' atthi. Amuŋ udapānaŋ aparibhogaŋ karissāma. Evaŋ samaṇo Gotamo sa-sāvaka-sangho imaŋ gāmaŋ na pavisissatī" ti sammantayitvā, sabbe gāma-vāsino sattâh-

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[1] C. dassotuŋ.
[2] C. *omits* pati-
[3] A, C. avāsāya.

assa udakaŋ gahetvā, cāṭi-ādīni pūretvā, udapānaŋ tiṇena ca bhusena ca pidahiŋsu. Tena vuttaŋ: *udapānaŋ tiṇassa ca bhusassa*[1] *ca yāva mukhato puresuŋ. Mā te muṇḍakā samaṇakā pānīyaŋ apaŋsū*[2] ti. Tattha *muṇḍakā samaṇakā* ti, muṇḍesu muṇḍā ti samaṇesu samaṇā ti vattaŋ vatteyya: te pana khuŋsan' ādhippāye hīḷentā[3] evam ahaŋsu. *Mā* ti, paṭisedhe: mā apaŋsu mā piviŋsū ti attho.

Maggā okkammā[4] ti, maggato apasakkitvā. *Etamhā udapānā* ti, yo udapāno tehi tathā kato tam eva niddisanto āha. Kim pana Bhagavā tesaŋ brāhmaṇānaŋ taŋ vippakāraŋ anāvajjetvā evam āha, 'etamhā udapānā pānīyaŋ āharā' ti? Udāhu āvajjetvā jānanto ti? Jānanto eva Bhagavā attano Buddh' ānubhāvaŋ pakāsetvā te dametvā nibbisevanaŋ kātuŋ evam āha, na pānīyaŋ pātu-kāmo. Ten' ev' ettha *Mahāparinibbāna-Sutte* viya "pipāsito 'smī" ti (D. ii, 128) na vuttaŋ. Dhammabhaṇḍâgāriko pana Satthu ajjhāsayaŋ ajānanto Thūṇeyyakehi kataŋ vippakāraŋ ācikkhanto, *idāni so bhante* ti ādim āha. Tattha *idānī* ti, adhunā. Amhākaŋ āgamana-velāyam evā ti attho. Eso, bhante, udapāno ti paṭhanti. Thero dvikkhattuŋ paṭikkhipitvā tatiya-vāre 'na kho Tathāgatā tikkhattuŋ paccanīyā[5] kātabbā. Kāraṇaŋ diṭṭhaŋ bhavissati Dīgha-dassinā' ti mahārāja-dattiyaŋ Bhagavato pattaŋ gahetvā, udapānaŋ agamāsi.

Gacchante gacchante there udapāne udakaŋ paripuṇṇaŋ hutvā uttaritvā samantato sandati, sabbaŋ tiṇaŋ bhusañ ca uppalavitvā[6] sayam eva apagacchi. Ten' eva sandamānena salilena uparûpari vaḍḍhantena tasmiŋ gāme sabb' eva pokkharaṇi-ādayo jalâsayā visukkhā paripūriŋsu: tathā parikkhā-kussubbha-ninnâdīni ca: sabbo gāma-ppadeso mahoghena ajjhotthato mahā-vassa-kāle viya ahosi. Kumudup-pala-paduma-puṇḍarīkâdi-jalaj' uppalāni[7] tattha tattha ubbhijjitvā vikasamānāni udakaŋ sañchādesuŋ. Saresu haŋsa-

[1] VvA. paŋsuyā. [2] St. adaŋsu; VvA, W, C. *and MSS.* apaŋsu
[3] A. hīḷantā. [4] A, St, *v.l.* ukkamma.
[5] C. paccaniyā.
[6] VvA. uplavitvā; *v.l.* uppalavitvā . . . apagañchi.
[7] *So* C_2; A. jalakāni; C. jalaja-pupphāni.

koñca-cakkavāka-kādamba[1]-bakâdayo udaka-sakuṇikā vasamānā tattha tattha vicariŋsu.

Thūṇeyyakā taŋ mahoghaŋ tathā uttarantaŋ samantato vicitranga[2]-samākulaŋ pariyantato samuṭṭhahamānaŋ ruciraŋ nānā-bubbulakaŋ disvā, acchariy' abbhuta-citta-jātā evaŋ sammantesuŋ: "mayaŋ samaṇassa Gotamassa udak' ūpacchedaŋ kātuŋ vāyamimha. Ayaŋ pana mahogho tassa āgamana-kālato paṭṭhāya evaŋ abhivaḍḍhati. Nissaŋsayaŋ kho ayaŋ tassa iddh' ānubhāvo. Mahiddhiko hi so mahânubhāvo. Ṭhānaŋ kho pan' etaŋ vijjati yadidaŋ mahogho uṭṭhahitvā amhākaŋ gāmam pi otthareyya. Handa mayaŋ samaṇaŋ Gotamaŋ upasaṅkamitvā payirupāsitvā accayaŋ desentā khamāpeyyāmā" ti.

Te sabbe ekajjhāsayā hutvā, sanghā-saṅghī[3] gaṇibhūtā hutvā, gāmato nikkhamitvā yena Bhagavā ten' upasaṅkamiŋsu. Upasaṅkamitvā appekacce Bhagavato pāde sirisā vandiŋsu, appekacce añjaliŋ paṇāmesuŋ, appekacce Bhagavatā saddhiŋ sammodiŋsu, appekacce tuṇhī-bhūtā nisīdiŋsu, appekacce nāma-gottaŋ sāvesuŋ. Evañ ca pana katvā sabbe 'va ekamantaŋ nisīditvā, "idha mayaŋ, bho Gotama, bhoto c' eva Gotamassa Gotama-sāvakānañ ca udaka-paṭisedhaŋ kārayimha, amukasmiŋ udapāne tiṇañ ca bhusañ ca pakkhipimha. So pana udapāno acetano pi samāno sacetano viya bhoto guṇaŋ jānanto viya, sayam eva sabbaŋ tiṇaŋ bhusañ ca apanetvā suvisuddho jāto, sabbo pi c' ettha ninna-padeso mahatā udakena paripuṇṇo ramaṇīyo 'va jāto, udak' ūpajīvino sattā parituṭṭhā. Mayam pana manussā pi samānā bhoto guṇe na jānimha, ye mayaŋ evam akamha. Sādhu no bhavaŋ Gotamo tathā kāretu yathâyaŋ mahogho imaŋ gāmaŋ na otthareyya.[4] Accayo no accagamā yathā bālyaŋ.[5] Taŋ no bhavaŋ Gotamo accayaŋ paṭigaṇhātū anukampaŋ upādāyā" ti, accayaŋ desesuŋ.

Bhagavā hi "taggha tumhe accayo accagamā yathā bālyaŋ. Taŋ vo mayaŋ paṭigaṇhāma āyatiŋ saŋvarāyā" ti tesaŋ

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[1] A, C_1 kūdamba; C. kāraṇḍava-.
[2] C. vīcita-ranga.
[3] *Cf.* D. i, 112, iii, 317; C. sanghino.
[4] A. uttareyya.
[5] C. bālaŋ; C_2 yathā taŋ (*cf.* M. i, 438; S. ii, 127, *etc.*).

accayaŋ paṭiggahetvā, pasanna-cittataŋ ñatvā, uttariŋ ajjhāsay' ānurūpaŋ dhammaŋ desesi. Te Bhagavato dhammadesanaŋ sutvā pasanna-cittā saraṇâdisu patiṭṭhitā Bhagavantaŋ vanditvā, padakkhiṇaŋ katvā pakkamiŋsu.

Tesaŋ pana āgamanato puretaraŋ yeva āyasmā Ānando taŋ pāṭihāriyaŋ disvā acchariy' abbhuta-citta-jāto pattena pānīyaŋ ādāya Bhagavato upanāmetvā taŋ pavattiŋ ārocesi. Tena vuttaŋ: *evaŋ bhante ti kho āyasmā Ānando* ti ādi. Tattha *mukhato ovamitvā*[1] ti, sabbaŋ taŋ tiṇâdiŋ mukhena chaḍḍetvā. *Vissandanto*[2] *maññe* ti, pubbe dīgha-rajjukena udapānena ussiñcitvā gahetabba udak' ogho. Bhagavato pattaŋ gahetvā therassa gata-kāle mukhena vissandanto viya samatittiko kākapeyyo hutvā aṭṭhāsi. Idañ ca therassa gata-kāle udakapavattiŋ sandhāya vuttaŋ. Tato paraŋ pana pubbe vuttanayena tasmiŋ gāme sakaḷaŋ ninna-ṭṭhānaŋ udakena paripuṇṇaŋ ahosī ti. Ayaŋ pan' iḍḍhi na Buddhānaŋ adhiṭṭhānena n' āpi devānaŋ dev' ānubhāvena, atha kho Bhagavato puññ' ānubhāvena paritta-desan' atthaŋ Rājagahato Vesāligamena viya. Keci pana Thūṇeyyakānaŋ Bhagavati pasādajanan' atthaŋ tesaŋ attha-kāmāhi devatāhi kataŋ ti. Apare udapānassa heṭṭhā-vasanaka-nāgarājā evam akāsī ti. Sabbaŋ taŋ akāraṇaŋ. Kathāyā[3] pi Bhagavato puññ' ānubhāvena yeva tathā udak' uppattiyā paridīpitattā.

Etam atthaŋ viditvā ti, etaŋ adhiṭṭhānena vinā attanā icchita-nipphatti-saṅkhātaŋ atthaŋ sabbâkārato viditvā, tad attha-dīpanaŋ imaŋ udānaŋ udānesi. Tattha *kiŋ kayirā udapānena*, *āpā ce sabbadā siyun* ti. Yassa sabba-kālaŋ sabbattha ca āpā yadi siyuŋ, yadi upalabbheyyuŋ, yadi pān' ākaṅkha-matta[4]-paṭiladdho tesaŋ lābho, tad-atthena udapānena kiŋ kayirā, kiŋ kareyya, kim payojanan ti ? attho.

Taṇhāya mūlato chetvā kissa pariyesanañ care ti, yāya

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[1] *So* St, *but* A. uddhamitvā; C. ubbhamitvā.

[2] W, St, *v.l.* vissando; A. visandanto; B, C. vissandanto.

[3] A. kathāyā ti; C_1 gāmassa pi.

[4] *MSS. corrupt;* A. āpā yadi siyuŋ yadi upaḷabbheyuŋ yadi . . . *pānākaṅkha*-cattaŋ paṭilabbho tesaŋ labho tad atthena upanenā ti kayirā; C. āpā ce siyuŋ, payaŋ yadi upalabbheyya, yadi *pānaka-matta* paṭibaddho tesaŋ lobho, tena udapānena . . .; B. *ākaṅkhā-matta*.

taṇhāya vinibaddhā sattā akata-puññā hutvā icchita-lābha-dukkhena vihaññanti, tassa taṇhāya mūlaŋ mūle vā chinditvā ṭhito mādiso sabbaññu-buddho kissa kena kāraṇena pānīya pariyesanaŋ aññaŋ vā paccaya-pariyesanaŋ careyya? Mūlato chettā[1] ti pi paṭhanti. Taṇhāya mūlaŋ mūle yeva vā chetvā ti attho. Athavā mūlato chettā ti mūlato paṭṭhāya taṇhāya chedako. Idaŋ vuttaŋ hoti: 'ye bodhi-mūla-bhūta-mahāpaṇidhānato paṭṭhāya aparimitaŋ sakalaŋ puñña-sambhāraŋ acintetvā loka-hit' attham eva parināma-vasena hi paripūrento mūlato-ppabhuti taṇhāya chettattā taṇhā-hetukassa icchita-lābhassa abhāvato, kissa kena kāraṇena udaka-pariyesanaŋ careyya? Ime pana Thūṇeyyakā andhabālā imaŋ kāraṇaŋ ajānantā evamakaŋsū' ti adhippāyo.

Navama-Sutta-Vaṇṇanā niṭṭhitā.

10.

Dasame,[2] *rañño Udenassā* ti, Udenassa nāma rañño yo Vajji-rājā ti pi vuccati. *Uyyāna-gatassā* ti, uyyāna-kīḷan' atthaŋ uyyānaŋ gatassa: anādare hi idaŋ sāmivacanaŋ. *Antepuran* ti, na padaŋ[3] apekkhitvā. Sambandhe c' etaŋ sāmi-vacanaŋ hoti. *Kālaŋ katānī* ti, aggi-daḍḍhāni hutvā matāni honti. *Sāmāvati-pamukhānī* ti, ettha kā pan' āyaŋ Sāmāvatī kathañ ca daḍḍhā ti? Vuccate Bhaddavatiyaŋ seṭṭhino dhītā Ghosita[4]-seṭṭhinā dhītu-ṭṭhāne[5] ṭhapitā pañca-sata-itthi-parivārā rañño Udenassa aggamahesī mettā-vihāra-bahulā-ariya-sāvikā Sāmāvatī nāma. Ayam ettha saṅkhepo, vitthārato pana ādito paṭṭhāya Sāmāvatiyā uppatti-kathā *Dhammapada*-vatthumhi vutta-nayena veditabbā. Māgandiyassa[6] nāma brāhmaṇassa dhītā attano mātā-pitunnaŋ:

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[1] A. chetvā; *cf.* Sn. 343.
[2] *From* DhpA. 160, 222; PJ. ii, 2, 543; Divy. 516; JA. i, 78.
[3] C. janapadaŋ (? *for* antopadaŋ).
[4] C. ghosaka-; *cf.* DhA. i, 187.
[5] C. -ṭṭhāno.
[6] C. Māgandhiyassa.

Disvāna Taṇhaŋ Aratiŋ Rāgañ ca[1]
N' āhosi chando api methunasmiŋ:
Kim ev' idaŋ muttakarīsa-puṇṇaŋ,
Padā pi naŋ samphusituŋ na icche ti (Sn. 835).

Bhagavatā desitaŋ imaŋ gāthaŋ sutvā, Satthari bandhâghātā Māgandiyā[2] aparabhāge raññā Udenena mahesi-ṭṭhāne ṭhapitā, Bhagavato Kosambiyaŋ upagata-bhāvaŋ Sāmāvati-parimukhānaŋ pañcannaŋ itthi-satānaŋ upāsikā-bhāvañ ca ñatvā "āgato nāma Samaṇo Gotamo imaŋ nagaraŋ. Idāni 'ssa kattabbaŋ jānissāmi. Imā pi tassa upaṭṭhāyikā, imāsam pi Sāmāvati-pamukhānañ ca kattabbaŋ jānissāmī" ti, aneka-pariyāyena Tathāgatassa etāsañ ca anatthaŋ kātuŋ vāyamitvā pi asakkontī pun' ekadivasaŋ rañño saddhiŋ uyyāna-kīḷaŋ gacchantī cūḷa-pitu-sāsanaŋ pahiṇi[3]: "Sāmāvatiyā pāsādaŋ gantvā dussa-koṭṭhâgāra-tela-koṭṭhâgārāni vivarāpetvā, dussāni tela-cāṭīsu temetvā, thambhe veṭhetvā, tā sabbā ekato katvā, dvāram pidahitvā, bahi yantakaŋ datvā,[4] daṇḍa-dīpikāhi gehe aggiŋ dadamāno otaritvā gacchā[5]" ti.

Taŋ sutvā so pāsādaŋ abhiruyha, koṭṭhâgārāni vivaritvā, vatthāni tela-cāṭīsu temetvā, thambhe veṭhetuŋ ārabhi. Atha naŋ Sāmāvati-pamukhā itthiyo "kiŋ etaŋ, cūḷapitā?" ti vadantiyo upasaṅkamiŋsu. "Ammā, rājā daḷhi-kamm' atthāya ime thambhe tela-pilotikāhi veṭhāpeti. Rāja-gehe nāma suyutta-duyuttaŋ dujjānaŋ. Mā ime santike hothā" ti vatvā, tā āgatā gabbhesu pavesetvā, dvārāni pidahitvā, bahi yantakaŋ datvā, ādito paṭṭhāya aggiŋ dento otari.

Sāmāvatī tāsaŋ ovādaŋ adāsi:—"Amhākaŋ[6] anamatagge saŋsāre vicarantīnañ c' eva agginā ca jhāma-atta-bhāvānaŋ Buddha-ñāṇena pi paricchedo na sukaro. Appamattā hothā" ti.[7] Tā (Satthu santike dhammaŋ sutvā, āgata-phalāya-

[1] Nidd. i, 182, aratiñ ca rāgaŋ.
[2] C. Māgandhī; *cf.* DhpA. i, 210 *ff.*, baddhâghātā.
[3] DhpA. 220.
[4] A. bayantaŋ datvā; C. bahiyantaŋ datvā (*but both below* bahi yantakaŋ datvā, *as* DhpA.).
[5] DhpA. gacchatu.
[6] C. ammā; *cf.* S. ii, 178 *ff.*
[7] *The passage following in brackets is added by* D. *to the* DhpA. *version.*

viññāta-Satthu-sāsanāya Khujjuttarāya ariya-sāvikāya asekkha-paṭisambhida-ppattāya Satthārā desita-niyāmen' eva dhammaŋ desentiyā santike, sotā-patti-phalass' ādhigatattā[1] antarā kamma-ṭṭhāna-manasikāre yutta-payuttā) gehe jhāyante vedanā-pariggaha-kamma-ṭṭhānaŋ manasikarontiyo, kāci dutiya-phalaŋ, kāci tatiya-phalaŋ pāpuṇitvā kālam akaŋsu.

Atha bhikkhū Kosambiyaŋ piṇḍāya carantā taŋ pavattiŋ ñatvā, pacchābhattaŋ Bhagavato ārocetvā, tāsaŋ abhisamparāyaŋ pucchiŋsu. Bhagavā tāsaŋ ariya-phal' ādhigamaŋ bhikkhūnaŋ abhāsi. Tena vuttaŋ: *tena kho pana samayena rañño Udenassa*—pe—*anipphalā kālaŋ katā*[2] ti. Tattha *anipphalā* ti, na nipphalā, sampatta-sāmañña-phalā eva kālaŋ katā ti. Tā pana phalāni paṭilabhantiyo Sāmāvatiyo:

> Ārabhatha nikkhamatha yuñjatha Buddha-sāsane,
> Dhunātha Maccuno senaŋ naḷâgāraŋ va kuñjaro.
> Yo imasmiŋ dhamma-vinaye appamatto vihassati[3]
> Pahāya jāti-saŋsāraŋ dukkhass' antaŋ karissatī ti.
> (S. i, 156-7)

Gathāhi ovādiyamānā vedanā-pariggaha-kamma-ṭṭhānaŋ manasikarontiyo vipassitvā dutiya-tatiya-phalāni paṭilabhiŋsu. Kujjhuttarā pana āyu-sesassa atthitāya pubbe tādisassa kammassa akatattā ca tato pāsādato bahi ahosi. Dasa-yojan' antare pakkamī ti ca vadanti.

Atha bhikkhū dhamma-sabhāyaŋ kathaŋ samuṭṭhāpesuŋ: "Āvuso, anucchaviyaŋ[4] vata ariya-sāvikānaŋ evarūpaŋ maraṇan" ti. Satthā āgantvā, "kāya nu 'ttha, bhikkhave, etarahi kathāya sannisinnā" ti pucchitvā, "imāya nāmā" ti vutte, "na, bhikkhave, yadipi tāsaŋ imasmiŋ atta-bhāve ayuttaŋ. Pubbe kata-kammassa pana yuttam eva tāhi laddhan" ti vatvā, tehi yācito atītaŋ āhari.

Atīte Bārānasiyaŋ Brahmadatte rajjaŋ kārente aṭṭha Pacceka-buddhā rañño nivesane nibaddhaŋ bhuñjanti.

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[1] C. phalam adhigatā.
[2] *So* W, A, C, *but* St. anipphalāni kālaṅkatāni.
[3] S. vihassati (*v.l. Sin. text* vihessati); A. viharati; C. vipassati. SA. *does not notice it.*
[4] A. auncchaviyaŋ; C, DhpA. ananucchavikaŋ; C. acchariyaŋ.

Pañca-sata itthiyo te upaṭṭhahanti. Tesu satta janā Himavantaŋ gacchanti. Eko nadī-tīra-samīpe[1] ekasmiŋ tiṇagahane samāpattiyā nisīdatī[2] ti. Ath' ekadivasaŋ rājā Pacceka-buddhesu gatesu tāhi itthīhi saddhiŋ udaka-kīḷaŋ kīḷitu-kāmo gato. Tattha itthiyo divasa-bhāgaŋ udake kīḷitvā, sīta-pīḷitā visīvetu[3]-kāmā taŋ tiṇa-gahanaŋ upari visukkha-tiṇa-sañchannaŋ disvā "tiṇa-rāsī" ti saññāya parivāretva ṭhitā aggiŋ datvā, tiṇesu jhāyitvā, patantesu Pacceka-buddhaŋ disvā, "rañño Pacceka-buddho jhāyati. Taŋ rājā ñatvā amhe nāsessatī" ti, "sudaḍḍhaŋ naŋ[4] karissāmā" ti sabbā ito c' ito ca dāruni[5] āharitvā tassa upari rāsiŋ katvā, ālimpetvā, "idāni jhāyissatī" ti pakkamiŋsu.

Tā paṭhamaŋ asañcetanikā[6] hutvā idāni kammanā bajjhiŋsu. Pacceka-buddhā pana anto-samāpattiyaŋ sace dārūnaŋ sakata-sahassam pi āharitvā ālimpentā usumâkāramattam pi gahetuŋ na sakkonti. Tasmā so sattame divase uṭṭhāya yathāsukhaŋ agamāsi. Tā tassa kammassa katattā bahūni-vassa-sahassāni, bahūni vassa-sata-sahassāni niraye paccitvā, tass' eva kammassa vipākâvasesena atta-bhāva-sate iminā 'va niyāmena gehe jhāyamāne jhāyiŋsu. Idaŋ tāsaŋ pubba-kammaŋ. Yasmā pana tā imasmiŋ atta-bhāve ariyaphalāni sacchâkaŋsu, ratana-ttayaŋ payirupāsiŋsu, tasmā tattha anāgāminiyo suddh' āvāsesu uppannā, itarā kāci tāvatiŋsesu, kāci yāmesu, kāci tusitesu, kāci nimmāṇaratīsu, kāci paranimmita-vasavattīsu uppannā ti. Rājā pi kho Udeno 'Sāmāvatiyā gehaŋ kira jhāyatī' ti sutvā vegena āgacchanto pi taŋ padesaŋ tāsu daḍḍhāsu yeva sampāpuṇitvā, āgantvā pana gehaŋ nibbāpetvā, uppanna-balava-domanasso Māgandiyā tathā kārita-bhāvaŋ upāyena ñatvā, ariyasāvikāsu kataparādha-kammunā codiyamāno tassā rājāṇaŋ karesi saddhiŋ ñātakehi. Evaŋ sā saparijanā[7] samittabandhavā anayabyasanaŋ pāpuṇi.

Etam atthaŋ viditvā t i, etaŋ Sāmāvati-pamukhānaŋ tāsaŋ itthīnaŋ aggimhi anayabyasan' āpatti-hetuŋ Māgandikāya

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[1] A, C₂ sambandhe. [2] C₂ viharati.
[3] A. visibbitu; C. visibbetu; DhpA. visīvetu.
[4] *MSS. omit.* [5] *So* A, DhpA, *but* C. dāru-ādīni.
[6] A. acetanikā. [7] C. -jānā.

ca samitta-bandhavāya rājāṇāya anayabyasan' āpatti-nimittaŋ sabbâkārato viditvā, tad attha-dīpanaŋ imaŋ udānaŋ udānesi.

Tattha *moha-sambandhano loko bhabba*[1]*-rūpo va dissatī* ti, yo idha satta-loko bhabba-rūpo 'va hetu-sampanno viya hutvā dissati, so pi moha-sambandhano mohena paliguṇṭhito atta-hitâhitaŋ ajānanto hite na paṭipajjati, ahitaŋ dukkh' āvahaŋ bahuñ ca apuññaŋ ācināti. Bhava-rūpo 'va dassatī ti pi pāṭho. Tass' attho: Ayaŋ loko moha-sambandhano, mohena paliguṇṭhito, tato eva bhava-rūpo 'va sassata-sabhāvo viy' assa[2] attā dissati, ajaramāno viya upaṭṭhāti, yena pāṇâtipā-tâdīni akattabbāni karoti.

Upadhi bandhano[3] *bālo tamasā*[4] *parivārito*
Sassati viya[5] *khāyatī* ti,

Na kevalañ ca moha-sambandhano eva, api ca kho upadhi-sambandhano pi ayaŋ andha-bāla-loko avijjā-tamasā pari-vārito. Idaŋ vuttaŋ hoti:—Yena ñāṇena 'aviparītaŋ kāme khandhe ca aniccā dukkhā vipariṇāma-dhammā' ti passeyya tassa abhāvato yasmā bālo andha-puthujjano aññāṇa-tamasā samantato parivārito nivuto. Tasmā so 'kām' upadhi kiles' upadhi khandh' upadhī' ti imesaŋ upadhīnaŋ vasena ca upadhi-bandhano: tato evaŋ passato upadhī sassati viya nicco sabba-kāla-bhāvī khāyati. 'Asas-sati-r-iva khāyatī' ti pi pāṭho. Tass' attho:—Attā sabba-kālaŋ vijjati upalabbhatī ti, añño asassati anicco ti. Lo-kassa so upadhi micch' ābhinivesa-vasena ekadeso viya khāyati upaṭṭhahatī ti attho. *Ra*-kāro hi pada-sandhi-karo.

Passato n' atthi kiñcanan ti, yo pana saṅkhāre paggahetvā aniccâdi-vasena vipassati, tass' eva vipassanā-paññā sahitā-ya magga-paññāya yathā-bhūtaŋ passato jānato paṭipajjato[6]

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[1] A, W. sabba-; St, *Comy*. abhabba (*cf*. Nett. 62, NettA. [S.], 105 *for the whole passage*.)

[2] A. pi sassa. [3] C. sambandhano.

[4] DhpA. tamassa (Nett.).

[5] St, A. sassar iva; Nett, NettA. assirī viya; C, DhpA. sassati viya; W. sassato-r-iva.

[6] A. paṭivijjhato.

rāgâdi-kiñcanaŋ[1] n' atthi yena saŋsāre baddho bhaveyya. Tathā apassanto yeva hi avijjā-taṇhā-diṭṭhâdi-bandhanehi saŋsāre baddho siyā ti adhippāyo.

Dasama-Sutta-Vaṇṇanā niṭṭhitā.
Sattama-Cūḷavagga-Vaṇṇanā ca samattā.

[1] Nett. 62, rāgo kiñcanaŋ doso kiñcanaŋ moho kiñcanaŋ.

VIII.

PĀṬALIGĀMIYA-VAGGA

1.

Pāṭaligāmiya-vaggassa paṭhame, *nibbāna-paṭisaŋyuttāyā* ti, amata-dhātu-sannissitāya, asaṅkhatāya dhātuyā pavedana-vasena pavattāya. *Dhammiyā kathāyā* ti, dhamma-desanāya. *Sandassetī* ti, sabhāva-sarasa[1]-lakkhaṇato nibbānaŋ dasseti. *Samādapetī* ti, tam eva atthaŋ te bhikkhū gaṇhāpeti. *Samut-tejetī* ti, tad-attha-gahaṇe ussāhaŋ janento tejeti joteti. *Sampahaŋsetī* ti, nibbāna-guṇehi samma-d-eva sabba-ppakā-rehi toseti. Athavā *sandassetī* ti, 'so sabba-saṅkhāra-sam-atho sabb' ūpadhi-paṭinissaggo taṇha-kkhayo virāgo niro-dho' ti ādinā nayen' eva sabbathā tena tena pariyāyena tesaŋ ajjhāsay' ānurūpaŋ sammā dasseti. *Samādapetī* ti, iminā ariya-maggena taŋ adhigantabban ti adhigama-paṭi-padāya saddhiŋ tattha bhikkhū ninna-poṇa-pabbhāre karonto samādapeti, gaṇhāpeti. *Samuttejetī* ti, 'etaŋ dukkaraŋ durabhisambhavan' ti: 'mā sammā-paṭipattiyaŋ pamādaŋ antarā-vosānaŋ āpajjatha: upanissaya[2]-sampannassa viri-yavato na yidaŋ dukkaraŋ: tasmā sīla-visuddhi-ādi visuddhi-paṭipadāya uṭṭhahatha ghaṭayatha vāyameyyathā' ti nibbān' ādhigamāya ussāheti. Tattha vā cittaŋ vodapeti. *Sampa-haŋseti* ti, "mada-nimmadano pipāsa-vinayo ālaya-samug-ghāto" ti (A. i, 34; VM. 293): 'rāga-kkhayo dosa-kkhayo moha-kkhayo' ti: 'asaṅkhatan' ti: 'amataŋ santan' ti ādinā ca aneka-pariyāyena hi nibbān' ānisaŋsa-pakāsanena tesaŋ bhikkhūnaŋ cittaŋ tosento hasento sampahaŋseti sammassāseti.

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[1] *Cf.* Asl. 71.

[2] C. upari-.

Te ca bhikkhū aṭṭhikatvā ti, adhikicca[1]: 'ayaŋ no attho adhigantabbo' ti evaŋ sallakkhetvā: tāya desanāya atthikā hutvā. *Manasikatvā* ti, citte ṭhapetvā: anañña-vihitā taŋ desanaŋ attano citta-gatam eva katvā. *Sabbaŋ cetaso*[2] *samannâharitvā* ti, sabbena kāraka-cittena ādito paṭṭhāya yāva pariyosānā desanaŋ āvajjitvā taggatam[3] eva ābhogaŋ[4] katvā ti attho. Athavā *sabbaŋ cetaso samannâharitvā* ti, sabbasmā cittato desanaŋ sammā anu anu āharitvā. Idaŋ vuttaŋ hoti:—'desentassa yehi cittehi desanā katā sabbasmā cittato pavattaŋ desanaŋ bahi-gantuŋ adento sammā aviparītaŋ anu anu āharitvā, attano citta-santānaŋ ānetvā, yathā dassitaŋ desita-desanaŋ suṭṭhu upadhāretvā.' *Ohita-sotā* ti,[5] avahita-sotā, suṭṭhu ṭhapita-sotā. *Ohita-sotā* ti vā, avikkhitta-sotā, tam eva upalabhamāno pi hi savane avikkhepo sati-saŋvaro viya cakkhundriyâdīni sot' indriye pi vattabataŋ arahatī ti. Ettha ca *atthikatvā* ti ādīhi catūhi pi padehi tesaŋ bhikkhūnaŋ tapparabhāvato savane ādaradīpanena sakkacca savanaŋ dasseti.

Etaṃ atthaŋ viditvā ti, etaŋ tesaŋ bhikkhūnaŋ tassa nibbāna-paṭisaŋyuttāya dhamma-kathāya savane ādara-kāritaŋ sabbâkārato viditvā. *Imaŋ udānan* ti, imaŋ nibbānassa tabbidhura-dhamma-desana-mukhena paramatthato vijjamāna-bhāva-vibhāvanaŋ udānaŋ udānesi.

Tattha *atthī*[6] ti, vijjati. Paramatthato upalabbhatī ti attho. *Bhikkhave* ti, tesaŋ bhikkhūnaŋ ālapanaŋ. Nanu ca udānaŋ nāma pīti-somanassa-samuṭṭhapito vā dhammasaŋvega-samuṭṭhapito vā dhamma-paṭiggāhaka-nirapekkho udāhāro, tathā c' eva ettakesu[7] suttesu āgataŋ? Idha kasmā Bhagavā udānento te bhikkhū āmantesī ti? Tesaŋ bhikkhūnaŋ saññāpan' atthaŋ. Nibbāna-paṭisaŋyuttaŋ hi Bhagavā tesaŋ bhikkhūnaŋ dhammaŋ desetvā, nibbāna-guṇ' ānussaraṇena uppanna-pīti-somanasso udānaŋ udānesi.

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[1] *So* St, *Comy.*, A, *but* C. atthi kiñci (?).
[2] C. sabba cetasā.
[3] C_2 taggaham eva.
[4] Āhāra = ābhoga; *cf.* DA. i, 122, *Pāli Dict.*
[5] *Cf.* VM. 300, ohita-soto, aṭṭhiŋ katvā kāyena vā vācāya vā citta-pasādaŋ karonto dhammaŋ suṇāti.
[6] *Quoted* Netti, 62-3, NettA. (S.), 105.
[7] C_1 avasesu.

Idha nibbāna-vajjo sabbo sabhāva-dhammo paccay' āyatta-vuttiko 'va upalabbhati, na paccaya-nirapekkho. Ayaŋ pana nibbāna-dhammo katama-ppacaye upalabbhatī ti? Tesaŋ bhikkhūnaŋ ceto-parivitakkam-aññāya te ca saññāpetukāmo, *atthi, bhikkhave, tad āyatanan* ti ādim āha, na ekantato 'va te paṭiggāhake katvā ti veditabbaŋ. *Tad āyatanan* ti, taŋ kāraṇaŋ: *da*-kāro pada-sandhi-karo. Nibbānaŋ hi magga-phala-ñāṇâdīnaŋ ārammaṇa-ppaccaya-bhāvato rūpâdīni viya cakkhu-viññāṇâdīnaŋ ārammaṇa-ppaccaya-bhutānī ti kāraṇ' atthena āyatanan ti vuccati. Ettāvatā ca Bhagavā tesaŋ bhikkhūnaŋ asaṅkhatāya dhātuyā paramatthato atthi-bhāvaŋ pavedesi. Tatrâyaŋ dhamma-nayo: idha saṅkhata-dhammānaŋ vijjamānattā asaṅkhatāya pi dhātuyā bhavitabbaŋ paṭipakkhattā sabhāva-dhammānaŋ. Yathā hi dukkhe vijjamāne tappaṭipakkha-bhūtaŋ sukham pi vijjati yeva, tathā uṇhe vijjamāne sītam pi vijjati, pāpa-dhammesu vijjamānesu kalyāṇa-dhammā pi vijjanti yeva. Vuttaŋ h' etaŋ:

> Yathā pi dukkhe vijjante sukhaŋ nāma pi vijjati,
> Evaŋ bhave vijjamāne vibhavo pi icchitabbako.
>
> Yathā pi uṇhe vijjante aparaŋ vijjati sītalaŋ,
> Evam eva jāti vijjante nibbānam icchitabbakaŋ.
>
> Yathā pi pāpe vijjante kalyāṇam pi vijjati,
> Evam eva jāti vijjante ajāti p' icchitabbakā[1] ti (Bv.II,10-12)

ādim āha. Api ca nibbānassa paramatthato atthi-bhāva-vivaraṇaŋ[2] parato āvibhavissati. Evaŋ Bhagavā asaṅkhatāya dhātuyā paramatthato atthi-bhāvaŋ sammukhena dassetvā, idāni tabbidhura-dhamma-vosāna[3]-mukhen' assa sabhāvaŋ dassetuŋ, *yattha n' eva paṭhavī na ca āpo* ti ādim āha. Tattha yasmā nibbānaŋ sabba-saṅkhāra-vidhura-sabhāvaŋ, yathā saṅkhata-dhammesu katthaci n' atthi, tathā n' atthi pi[4] sabbe saṅkhata-dhammā: na hi saṅkhat' āsaṅkhata-dhammānaŋ samodhānaŋ sambhavati. Tatrâyaŋ

[1] C. ajatima pi icchitabbakaŋ.
[2] A. viharaṇaŋ.
[3] A. pohāna; $C_{2,3}$ posāna.
[4] C. tathā tattha pi.

attha-vibhāvanā:—*Yattha*, yasmiŋ nibbāne yassaŋ asaṅkhata-dhātūyaŋ n' eva kakkhala-lakkhaṇā paṭhavi-dhātu atthi, na paggharaṇa-lakkhaṇā āpo-dhātu atthi, na uṇha-lakkhaṇā tejo-dhātu, na vitthambhana-lakkhaṇā vāyo-dhātu atthi. Iti tattha catummahā-bhūt' ābhāva-vacanena yathā sabbassa pi upādā-rūpassa abhāvo vutto hoti tannissitattā. Evaŋ anavasesato kāma-rūpa-bhavassa tattha abhāvo vutto hoti tad-āyatta-vuttyabhāvato. Na hi mahābhūta-sannissayena vinā pañca-vokāra-bhāvo eka-vokāra-bhāvo vā sambhavatī ti. Idāni arūpa-sabhāvatte pi nibbānassa arūpa-bhāva-pariyāpannānaŋ dhammānaŋ tattha abhāvaŋ dassetuŋ, *na ākās' ānañc' āyatanaŋ*—pe—*na n' eva-saññā-n' āsaññâyatanan* ti vuttaŋ.

Tattha *na ākās' ānañcâyatanan* ti, saddhiŋ ārammaṇena kusala-vipāka-kiriya-bhedo tividho pi ākās' ānañcâyatana-citt' uppādo n' atthī ti attho. Sesesu pi es' eva nayo. Yad aggena ca nibbāne kāma-lokâdīnaŋ abhāvo hoti tadaggena tattha idhaloka-paralokānañ[1] ca abhāvo ti āha, *na ayaŋ loko na paraloko* ti. Tass' attho:—yvâyaŋ itthattaŋ diṭṭha-dhammo idhaloko ti ca laddha-vohāro khandha-loko, yo ca tato aññattha paro abhisamparāyo ti ca laddha-vohāro khandha-loko tad-ubhayam pi tattha n' atthī ti.

Na ubho candima-suriyā ti, yattha rūpa-bhāve sati tamo siyā tamassa ca vidhaman' atthaŋ candima-suriyehi vatti-tabbaŋ. Sabbena sabbaŋ pana yattha rūpa-bhāvo n' atthi, kuto tattha tamo tamassa vā viddhaŋsakā candima-suriyā? Tasmā candima-suriyo cā ti loko pi tattha nibbāne n' atthī ti attho. Iminā āloka-sabhāvaŋ tass' eva[2] nibbānassa dasseti.

Ettāvatā ca anabhisametaŋ hi taŋ bhikkhūnaŋ anādimati[3]-saŋsāre supin' ante pi ananubhūta-pubbaŋ parama-gambhīraŋ atiduddasaŋ saṇha-sukhumaŋ atakkâvacaraŋ accanta-santaŋ paṇḍita-vedanīyaŋ atipaṇītaŋ amataŋ Nibbānaŋ vibhāvento paṭhamaŋ tāva "atthi, bhikkhave, tadāyatanan" ti, tassa atthi-bhāva tesaŋ aññanâdīni apanetvā, "yattha n' eva

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[1] C. lokâdīnañ ca. [2] A. taŋ yeva.
[3] A. anādhimati- (*apparently the word* =anamatagga).

paṭhavī—pe—na ubho candima-suriyā " ti tadanga-dhamma-desana[1]-mukhena taŋ vibhāveti Dhammarājā. Ten' assa paṭhavī-ādi sabba-saṅkhata-dhamma-vidhura-sabhāvā yā asaṅkhatā dhātu taŋ nibbānan ti dīpitaŋ hoti.

Ten' ev' āha *tatra p' ahaŋ*,[2] *bhikkhave, n' eva āgatiŋ vadāmī* ti. Tattha *tatrā* ti tasmiŋ. *Api*-saddo samuccaye. Ahaŋ, bhikkhave, yattha saṅkhārā-pavatte kutoci kassaci āgatiŋ na vadāmi, yathā paccayā tattha dhamma-mattassa uppajjanato, evaŋ tasmim pi āyatane nibbāne kutoci āgatiŋ āgamanaŋ n' eva vadāmi, āgantabba-ṭṭhānatāya abhāvato. *Na gatin* ti, katthaci gamanaŋ na vadāmi, gantabba-ṭṭhānatāya abhāvato. Na hi tattha sattānaŋ ṭhapetvā ñāṇena ārammaṇa-karaṇaŋ āgati-gatiyo sambhavanti. N' āpi ṭhiti-cut' uppattiyo vadāmi. Tadā p' āhan ti pi pāli. Tass' attho:—Tam pi āyatanaŋ gām' antarato gām' antaraŋ viya na āgantabbatāya na āgati, gati-n' atthitāya na gati, paṭhavi-pabbatâdi viya appati-ṭṭhānatāya na ṭhiti, appaccayattā vā uppād' ābhāvo, tato amata-sabhāvattā cavan' ābhāvo, uppāda-nirodh' ābhāvato c' eva tad-ubhaya-paricchinnāya ṭhitiyā ca abhāvato *na ṭhitiŋ na cutiŋ na upapattiŋ*[3] vadāmi. Kevalam pana taŋ arūpa-sabhāvattā appaccayattā pi na katthaci patiṭṭhitan ti, *appatiṭṭhaŋ*.

Tattha sampavatt' ābhāvato pavatta-paṭipakkhato ca, *appavattaŋ:* arūpa-sabhāvatte pi vedanâdayo viya kassaci pi ārammaṇassa anālambanato upatthambha-nirapekkhato ca *anārammaṇam* eva taŋ āyatanan ti vuttaŋ Nibbānaŋ. Ayañ c' *eva*-saddo appatiṭṭham eva appavattam evā ti padadvayenā pi yojetabbo. *Es' ev' anto dukkhassā* ti, yadidaŋ appatiṭṭhan ti ādīhi vacanehi vaṇṇitaŋ thomitaŋ yathā-vutta-lakkhaṇaŋ nibbānaŋ, eso eva sakalassa vaṭṭa-dukkhassa anto pariyo-sānaŋ tadadhigame sati sabba-dukkh' ābhāvato, tasmā dukkhassa anto ti ayam eva tassa sabhāvo ti dasseti.

Paṭhama-Sutta-Vaṇṇanā niṭṭhitā.

[1] C. tadañña-dhamma-vesana.-
[2] St. tad amhaŋ; W. tatrā p' āhaŋ.
[3] C. uppattiŋ.

Dutiye, *imaŋ udānan* ti, imaŋ nibbānassa pakatiyā gambhīra-bhāvato duddasa-bhāva-dīpanaŋ udānaŋ udānesi.

Tattha *duddasan* ti, sabhāva-gambhīrattā atisukhumasaṇha-sabhāvattā ca anupacita-ñāṇa-sambhārehi passituŋ na sakkā ti, duddasaŋ. Vuttaŋ h' etaŋ: "Taŋ hi te, Māgandiya,[1] ariyaŋ cakkhuŋ n' atthi yena tvaŋ (ariyena cakkhunā) ārogyaŋ jāneyyāsi nibbānaŋ passeyyāsī" ti (M. ii, 510). Aparam pi vuttaŋ: "Idam pi kho ṭhānaŋ (su)duddasaŋ yadidaŋ sabba-saṅkhāra-samatho" ti (M. i, 167) ādi. *Anatan*[2] ti, rūpâdisu ārammaṇesu kāmâdisu ca bhavesu namanato tanninna-bhāvena pavattito sattānañ ca tattha namanato taṇhā natā nāma.[3] N' atthi ettha natā ti, anataŋ. Anantan[4] ti pi paṭhanti. Nicca-sabhāvattā anta-virahitaŋ, acavanadhammaŋ anirodhaŋ amatan ti attho. Keci pana anatan ti padassa appamāṇan ti atthaŋ vadanti.

Ettha ca *duddasan* ti iminā paññāya dubbalī-karaṇehi rāgâdi-kilesehi cirakāla-bhāvitattā sattānaŋ appaccayabhāvanā na sukarā ti nibbānassa kicchena adhigamanīyataŋ dasseti. 'Na hi saccaŋ sudassanan' ti iminā pi tam ev' atthaŋ pākataŋ karoti. Tattha *saccan* ti, nibbānaŋ. Taŋ hi kenaci pariyāyena asanta-sabhāv' ābhāvato ekanten' eva santattā aviparīt' aṭṭhena saccan ti gaṇhi. *Na hi sudassanaŋ* sukhena na passitabbaŋ suciram pi kālaŋ puñña-ñāṇasambhāre samānentehi pi kasiren' eva samadhigantabbato. Tathā hi vuttaŋ Bhagavatā: "Kicchena me adhigatan" ti.

Paṭividdhā taṇhā jānato passato n' atthi kiñcanan ti, nirodhasaccaŋ sacchikiriy' ābhisamaya-vasena abhisamentena visayato kiccato ca ārammaṇato ca paṭividdhā taṇhā ti. Evañ ca yaŋ cattāri saccāni ārammaṇa-paṭivedhena asammohapaṭivedhena ca paṭividdhāni, yathā pariññ' ābhisamayavasena dukkha-saccaŋ bhāvan' ābhisamaya-vasena magga-

[1] C. Māgandhiya. [2] St. anattaŋ; A. ananti.
[3] *Cf.* PJ. ii, 2, 606 (tena ten' eva *nato* ti . . . tena pi nato tanninno tappoṇo ti).
[4] St, *Comy.* anattaŋ . . . atta-virahitaŋ.

saccañ ca asammohato paṭividdhaŋ hoti. Evaŋ pahān' ābhisamaya-vasena asammohato ca paṭividdhā taṇhā hoti. Evañ ca cattāri saccāni yathā-bhūtaŋ ariya-magga-paññāya jānato passato bhavâdīsu nata-bhutā taṇhā n' atthi. Tad abhāve sabbassa pi kilesa-vaṭṭassa abhāvo, tato vā kamma-vipāka-vaṭṭānaŋ asambhavo yevā ti.

Evaŋ Bhagavā tesaŋ bhikkhūnaŋ anavasesa-vaṭṭa-dukkha-vūpasama-hetu-bhūtaŋ amata-mahā-nibbānassa ānubhāvaŋ pakāsesi. Sesaŋ vutta-nayam eva.

Dutiya-Sutta-Vaṇṇanā niṭṭhitā.

3.

Tatiye, *atha kho Bhagavā etam atthaŋ viditvā* ti, tadā kira Bhagavatā aneka-pariyāyena saŋsāre ādīnavaŋ pakāsetvā,[1] sandassanâdi vasena nibbāna-paṭisaŋyuttāya dhamma-desanāya katāya tẹsaŋ bhikkhūnaŋ etad ahosi: 'ayaŋ saŋsāro Bhagavatā avijjâdīhi karaṇehi sahetuko pakāsito: nibbānassa pana tad-upasamassa na kiñci kāraṇaŋ vuttaŋ, tay idaŋ ahetukaŋ kathaŋ[2] sacchik' aṭṭha-paramaṭṭhena upalabbhatī?' ti.[3] Atha Bhagavā tesaŋ bhikkhūnaŋ etaŋ yathā-vuttaŋ parivitakka-saṅkhātaŋ atthaŋ viditvā *imaŋ udānan* ti, tesaŋ bhikkhūnaŋ vimati-vidhaman' atthañ c' eva, idha samaṇa-brāhmaṇānaŋ 'nibbānaŋ nibbānan' ti c' āha[4] taŋ vatthu-mattam eva, 'n' atthi nibbānan' ti paramatthato nibbānaŋ nāma anupalabbhamāna-sabhāvattā ti lokāyatikâdayo viya vippaṭipannānaŋ bahiddhā ca puthu-diṭṭhi-gatikānaŋ micchā-vāda-bhañjan' atthañ ca imaŋ amata-mahā-nibbānassa paramatthato atthi-bhāva-dīpanaŋ udānaŋ[5] udanesi.

Tattha *ajātaŋ abhūtaŋ akataŋ asaṅkhatan* ti, sabbāni pi

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[1] C. saŋsārassa ... pakāseti.
[2] C. tayidaŋ ahetukaŋ: kathaŋ katvā. [3] *Cf.* Asḷ. 4.
[4] A. vāha.
[5] Dh. *repeats (condensing the first part) all this chapter at* NettA. (S.); Nett. 80; *cf.* VM. 507.

padāni aññamañña-vevacanāni. Athavā vedanâdayo viya hetu-paccaya-samavāya-saṅkhātāya kāraṇa-sāmaggiyā na jātaŋ na nibbattan ti, *ajātaŋ*. Kāraṇena vinā sayam eva vā na bhūtaŋ na pātubhūtaŋ na uppannan ti, *abhūtaŋ*. Evaŋ ajātattā abhūtattā ca yena kenaci kāraṇena na katan ti, *akataŋ*. Jāta-bhūta-kata-sabhāvo ca nāma-rūpâdīnaŋ saṅkhata-dhammānaŋ hoti na asaṅkhata-sabhāvassa nibbānassā ti dassan' atthaŋ, *asaṅkhatan* ti vuttan.

Paṭilomato vā samecca sambhūyya paccayehi katan ti, saṅkhataŋ. Tathā na saṅkhataŋ saṅkhata-lakkhaṇa-rahitan ti ca *asaṅkhatan* ti. Evam anekehi kāraṇehi nibbatti-sabhāve paṭisiddhe 'siyā nu kho eken' eva kāraṇena katan?' ti āsankāya yena kenaci na katan ti dassan' atthaŋ *akatan* ti vuttaŋ. Evaŋ apaccayan hi samānaŋ 'sayam eva nu kho idaŋ bhūtaŋ pātubhūtan?' ti āsankāya tannivattan' atthaŋ *abhūtan* ti vuttaŋ. Ayañ c' etassa asaṅkhat' ākat' ābhūta-bhāvo sabbena sabbaŋ ajāti-dhammattā ti dassetuŋ, *ajātan* ti vuttaŋ. Evam etesaŋ catunnam pi padānaŋ sâtthaka-bhāvaŋ viditvā, tay idaŋ nibbānaŋ 'atthi, bhikkhave' ti paramatthato nibbānassa atthi-bhāvo pavedito ti veditabbo.

Tattha[1] udān' antena Bhagavatā bhikkhave ti ālapane kāraṇaŋ heṭṭhā vutta-nayen' eva veditabbaŋ. Iti Satthā 'atthi, bhikkhave, ajātaŋ abhūtaŋ akataŋ asaṅkhatan' ti vatvā tattha hetuŋ dassento *no c' etaŋ, bhikkhave*, ti ādim āha. Tass' āyaŋ saṅkhep' attho:—Bhikkhave, yadi ajātâdi-sabhāvā asaṅkhatā-dhātu na abhavissa,[2] na siyā p' idhaloke jātâdi-sabhāvassa rūpâdi-kkhandha-pañcaka-saṅkhātassa nissaraṇaŋ, anavasesa-vūpasamo na paññāyeyya, na upalabbheyya, na sambhaveyya. Nibbānaŋ hi ārammaṇaŋ katvā pavattamānā sammā-diṭṭhi-ādayo ariya-magga-dhammā anavasesa-kilese samucchindanti. Ten' ettha sabbassa pi vaṭṭa-dukkhassa appavatti apagamo nissaraṇaŋ paññāyati. Evaŋ byatireka-vasena nibbānassa atthi-bhāvaŋ dassetvā idāni anupagama-vasena pi taŋ dassetuŋ, *yasmā ca kho* ti ādi vuttaŋ. Taŋ vutt' attham eva.

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[1] C. ettha. [2] C. na bhavissa.

Ettha ca yasmā "appaccayā dhammā asaṅkhatā dhammā,"[1] "atthi, bhikkhave, tad āyatanaŋ yattha n' eva paṭhavī," "idam pi kho ṭhānaŋ duddasaŋ yadidaŋ sabba-saṅkhāra-samatho sabb' ūpadhi-paṭinissaggo" (S. i, 135), "asaṅkhatañ ca vo, bhikkhave, dhammaŋ desissāmi asaṅkhata-gāminiñ ca paṭipadan" ti (S. iv, 359) ādīhi anekehi sutta-padehi, "atthi, bhikkhave, ajātan" ti iminā pi ca suttena nibbāna-dhātuyā paramatthato sambhavo sabbalokaŋ anukampamānena Sammāsambuddhena desito, tasmā yadi pi tassa appaccakkha-kārīnam pi viññūnaŋ kaṅkhā vā vimati vā n' atthi yeva, ye pi paraneyya-buddhino[2] puggalā tesaŋ vimati-vinodan' atthaŋ ayam ettha adhippāyo. Yathā[3] nibbāna-mukhena yutti-vicāraṇāya vā pariññeyyatāya sa-uttarānaŋ kāmānaŋ rūpānañ ca[4] paṭipakkha-bhūtānaŋ tabbidhura-sabhāvaŋ *nissaraṇaŋ paññāyati*, evam taŋ[5] sabhāvānaŋ sabbesam pi saṅkhata-dhammānaŋ paṭipakkha-bhūtena tabbidhura-sabhāvena nissaraṇena bhavitabbaŋ. Yañ ca taŋ *nissaraṇaŋ*, sā asaṅkhatā-dhātū ti. Kiñ câpi bhiyyo saṅkhata[6]-dhamm' ārammaṇaŋ vipassanā-ñāṇaŋ. N' āpi anuloma-ñāṇaŋ kilese samuccheda-vasena pajahituŋ sakkoti. Tathā sammuti-sacc' ārammaṇaŋ paṭhama-jjhānâdisu ñāṇaŋ vikkhambhana-vasen' eva kilese pajahati, na samuccheda-vasena. Iti saṅkhata[6]-dhamm' ārammaṇassa sammuti-sacc' ārammaṇassa ca ñāṇassa kilesānaŋ samuccheda-pahāne asamattha-sabhāvato tesaŋ samuccheda-pahāna-karassa ariya-magga-ñānassa tad-ubhaya-viparīta-sabhāvena ārammaṇena bhavitabbaŋ sā asaṅkhata-dhātu.

Tathā "atthi, bhikkhave, ajātaŋ abhūtaŋ akataŋ asaṅkhatan" ti idaŋ nibbāna-padassa paramatthato atthi-bhāva-jotakaŋ vacanaŋ aviparīt' atthaŋ Bhagavatā kathitattā. Bhagavatā bhāsitaŋ aviparīt' atthaŋ, yathā taŋ "sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe

[1] NettA. *refers to* Dham. Sang.
[2] *So* A, C, *but* C_2 tassa-sekkhino.
[3] C. *omits; cf.* NettA. (S.) 105 *ad loc.*
[4] *So* A, NettA, *but* C. rupâdīnañ ca.
[5] *So* A, NettA, *but* C. evam pi para-.
[6] *So* A, NettA, *but* C. asaṅkhata.

dhammā anattā" ti. Tathā *nibbāna*-saddo katthaci pi visaye yathā-bhūtaŋ paramattha-visayo upacāra-vutti-sabhāvato,[1] seyyathâpi samaya-saddo.[2] Athavā atthe 'va paramatthato[3] asaṅkhatā dhātu: ittaraŋ tabbiparīta-vinimmutta-sabhāvattā, seyyathâpi paṭhavi-dhātu vedanā vā ti. Evamâdīhi nayehi yuttito pi[4] asaṅkhatāya dhātuya paramatthato atthibhāvo dīpetabbo.[5]

Tatiya-Sutta-Vaṇṇanā niṭṭhitā.

4.

Catutthe, *atha kho Bhagavā etam atthaŋ viditvā* ti, tadā kira Bhagavatā aneka-pariyāyena sandassanâdi-vasena nibbāna-paṭisaŋyuttāya dhamma-desanāya katāya tesaŋ bhikkhūnaŋ etad ahosi: 'ayaŋ tāva Bhagavatā amatāya nibbāna-dhātuyā anekâkāra-vokāraŋ ānisaŋsaŋ dīpentena anañña-sādhāraṇa-ānubhāvo pakāsito, adhigam' ūpāyo pan' assa na bhāsito. Kathaŋ nu kho paṭipajjantehi amhehi ayaŋ adhigantabbā ?' ti.

Atha Bhagavā tesaŋ bhikkhūnaŋ etaŋ yathā-vutta-parivitakka-saṅkhātaŋ atthaŋ sabbâkārato viditvā, *imaŋ udānan* ti, taṇhā-vasena katthaci anissitassa passaddha-kāya-cittassa vīthi-paṭipanna-vipassanassa ariya-maggena anavasesato taṇhā-pahānena nibbān' ādhigama-vibhāvanaŋ imaŋ udānaŋ udānesi.

Tattha *nissitassa calitan*[6] ti, rūpâdi-saṅkhāre taṇhā-diṭṭhâdi nisitassa *calitaŋ*. 'Etaŋ mama, eso me attā' ti taṇhā-diṭṭhi-vipphanditaŋ hoti. Appahīna-taṇhā-diṭṭhikassa hi puggalassa sukhâdisu uppannesu tāni abhibhuyya viharituŋ

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[1] *So* A, NettA, C_3, *but* C. upacāramattam-vutti-sambhāvato.
[2] NettA. yathā taŋ sīha-saddo.
[3] C_2 sadd' atthato.
[4] C_2 yathā-bhūtato.
[5] C_4 veditabbo.
[6] *Cf.* Nett. 65; NettA. (S.) 107, taṇhā-diṭṭhi-vasena kammaŋ anavaṭṭhānaŋ.

asakkontassa 'mama vedanā, ahaŋ vediyāmī' ti ādinā taṇhā-diṭṭhi-gāha-vasena kusala-ppavattito citta-santānassa calanaŋ kampanaŋ avakkhalitaŋ vā hotī ti attho.

Anissitassa calitaŋ n' atthī ti, yo pana visuddhi-padaŋ paṭipajjanto samatha-vipassanā hi taṇhā-diṭṭhiyo vikkhambhetvā aniccâdi-vasena saṅkhāre sammasanto viharati, tassa taŋ anissitassa yathā-vuttaŋ calitaŋ avakkhalitaŋ vipphanditaŋ vā n' atthi, kāraṇassa suvikkhambhitattā.

Calite asatī ti, yathā-vutte calite asati, yathā taṇhā-diṭṭhi-gāha na ppavattanti, tathā vīthi-paṭipannāya vipassanāya taŋ ussukkantassa[1] *passaddhī* ti, vipassanā-citta-sahajātānaŋ kāya - cittānaŋ sārambha - kilesa - vupasamena duvidhā pi passaddhi hoti.

Passaddhiyā sati nati[2] *na hoti* ti, pubbe nâparaŋ visesa-yuttāya passaddhiyā sati, anavajja - sukh' ādhiṭṭhānaŋ samādhiŋ ca vaḍḍhetvā, taŋ paññāya samavāya-karaṇena samatha-vipassanaŋ yuga-naddhaŋ yojetvā,[3] magga-paramparāya kilese khepentassa kāma-bhavâdisu namanato[4] natā ti laddha-nāmā taṇhā arahatta-magga-kkhaṇe anavasesato na hoti, anuppatti-dhammataŋ āpāditattā na uppajjatī ti attho.

Natiyā[5] *asatī* ti, arahatta-maggena taṇhāya suppahīn-attā bhavâdi-atthāya ālaya-nikantiyā pariyuṭṭhāne asati. *Āgati-gati na hotī* ti, paṭisandhi-vasena idha āgati āgamanaŋ cuti-vasena gati ito paraloka-gamanaŋ pecca-bhāvo na hoti na ppavattati.

Āgati-gatiyā asati ti, vutta-nayena āgatiyā ca gatiyā ca asati. Cut' ūpapāto na hotī ti, aparâparaŋ cavan' uppajjanaŋ na hoti na ppavattati. Asati hi kilesa-vaṭṭe kamma-vaṭṭaŋ pacchinnam eva. Pacchinne ca tasmiŋ kuto vipāka-vaṭṭassa sambhavo ?

Ten' āha *cut' ūpapāte asati, n' ev' idha na huran* ti ādi. Tattha yaŋ vattabbaŋ taŋ heṭṭhā *Bāhiya-sutte*[6] vitthārato vuttam eva. Tasmiŋ tasmiŋ vutta-nayen' eva veditabbo.

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[1] A. ukkaŋsāpentassa.
[2] St, C. rati; W, A, NettA. nati . . . natiyā (*infra*).
[3] *Cf.* VM. 149, 708.
[4] *Cf. previous chapter.*
[5] St, C. ratiyā.
[6] *Cf.* i, 10.

Iti Bhagavā idhā pi tesaŋ bhikkhūnaŋ anavasesato vaṭṭa-dukkha-vūpasama-hetubhūtaŋ amata-mahānibbānassa ānubhāvaŋ sammā-paṭipattiyā pakāsesi.

Catuttha-Sutta-Vaṇṇanā niṭṭhitā.

5.

Pañcame, *Mallesū*[1] ti, evaŋ nāmake janapade. *Mahatā bhikkhu-sanghenā* ti, guṇa-mahatta-saṅkhyā-mahattehi mahā. So hi bhikkhu-sangho sīlâdi-guṇa-visesa-yogena pi mahā tattha sabba-pacchimakassa sotâpanna-bhāvato, saṅkhyā-mahattena pi mahā aparicchinna-gaṇanattā.[2] Āyu-saṅkhār' ossajanato paṭṭhāya hi āgatâgatā bhikkhū na pakkamiŋsu. *Cundassā* ti,[3] evaŋ nāmakassa. *Kammāra-puttassā* ti, suvaṇṇa-kāra-puttassa. So kira aḍḍho mahā-kuṭumbiko, Bhagavato paṭhama-dassanen' eva sotâpanno hutvā, attano ambavane Satthu-vasan' ānucchavikaŋ gandha-kuṭiŋ bhikkhu-sanghassa ca ratti-ṭṭhāna-divā-ṭṭhāna-upaṭṭhāna-sālā kuṭi-maṇḍapa-cankamanâdike ca sampādetvā, pākāra-parikkhittaŋ dvāra-koṭṭhaka-yuttaŋ vihāraŋ katvā Buddha-pamukhassa sanghassa niyyādesi. Taŋ sandhāya vuttaŋ *tatra sudaŋ Bhagavā Pāvāyaŋ viharati Cundassa kammāra-puttassa ambavane* ti.

Paṭiyādāpetvā ti, sampādetvā ti attho. *Sūkara-maddavan*[4] ti, sūkarassa mudu-siniddhaŋ-pavatta-maŋsan ti *Mahā-aṭṭhakathāyaŋ* vuttaŋ. Keci pana sūkara-maddavan ti na sūkara-maŋsaŋ, sūkarehi maddita-vaŋsa[5]-kaḷīro ti vadanti. Aññe sūkarehi maddita-padese jātaŋ[6] ahi-cchattakan ti. Apare pana sūkara-maddavaŋ nāma taŋ eka-rasâyantan[7] ti

[1] *Cf.* D. ii, 126.

[2] *Cf.* DA. 35, *infra*, § 6.

[3] Dh. *here partly follows* DA. *on* D. ii, *but adds freely*.

[4] *Cf.* MP. i, 244 (*trans. n.*). (DA. *ad loc.* tāni taruṇassa n' atijiṇṇassa eka-jetthaka-sūkarassa pavatta-maŋsaŋ. Taŋ kira mudu c' eva siniddhañ ca hoti, taŋ pariyāpetvā sādhukaŋ pacāpetvā ti attho.)

[5] A. rasa.

[6] St, A. *omit*.

[7] C. nāmā ekaŋ rasâyananti (? *for* ayatanaŋ); A. eka rasan ti.

gaṇhiŋsu. Taŋ hi Cundo kammāra-putto 'ajja Bhagavā parinibbāyissatī' ti sutvā 'app' eva nāma paribhuñjitvā cirataraŋ tittheyyā' ti Satthu-cira-jīvitu-kamyatāya[1] adāsī ti vadanti.

Tena maŋ parivisā ti, tena maŋ bhojehi. Kasmā Bhagavā evam āha? Parânuddayatāya. Tañ ca kāraṇaŋ pāliyaŋ vuttam eva. Tena abhihaṭa[2]-bhikkhāya 'paresaŋ aparibhog' ārahā' ti tathā vattuŋ[3] vaṭṭatī ti dassitaŋ hoti. Tasmiŋ kira sūkara-maddave dvi-sahassa-dīpa-parivāresu catūsu-mahā-dīpesu devatā ojaŋ[4] pakkhipiŋsu. Tasmā taŋ añño koci sammā-jīrāpetuŋ na sakkoti. Tam atthaŋ pakāsento Satthā parūpavādā-mocan' atthaŋ *n' āhaŋ taŋ Cunda passamī* ti ādinā sīha-nādaŋ nadi. "Ye hi pare upavadeyyuŋ 'attanā paribhutt' āvasesaŋ n' eva bhikkhūnaŋ na aññesaŋ manussānaŋ[5] adāsi, āvāṭe nikhanāpetvā, vināsesi[6]' ti, tesaŋ vacan' okāso mā hotū" ti parūpavāda-mocan' atthaŋ sīha-nādaŋ nadi.

Tattha *sadevake* ti ādisu saha-devehī ti, sadevako: saha-Mārenā ti, samārako: saha-Brāhmunā ti, sabrahmako: saha-samaṇa-brāhmaṇehī ti, sassamaṇa-brāhmaṇī. Pajātattā, pajā. Saha-deva-manussehī ti, *sadevamanussāya*. Tasmiŋ *sadevake loke*—pe—*sadevamanussāya*, tattha sadevaka-vacanena pañca-kāmâvacara-deva-gahaṇaŋ: samāraka-vacanena chaṭṭha-kāmâvacara-deva-gahaṇaŋ: sabrahmaka-vacanena brahma-kāyikâdi brahma-gahaṇaŋ: sasamaṇa-brāhmaṇī-vacanena sāsanassa paccatthika-paccāmitta-samaṇa-brāhmaṇa-gahaṇaŋ: samita-pāpa-bāhita-pāpa-samaṇa-brāhmaṇa-gahaṇañ ca pajā-vacanena satta[7]-loka-gahaṇaŋ: sa-deva-manussa-vacanena sammuti-deva-avasesa-manussa-gahaṇaŋ. Evam ettha tīhi padehi okāsa-loka-vasena dvīhi pajā-vasena satta-loko gahito ti veditabbo.

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[1] A. cira-pavita-kappanaŋ.
[2] C. abhibhaṭa-... pare... [3] A, B. vuttaŋ.
[4] A. bhojaŋ; *cf.* MP. 175 dibbam ojaŋ sūkara-maddave ākiriŋsu.
[5] DA. *adds* dātuŋ.
[6] *So* DA, C, *but* A. chaddeti (DA. *adds* vattukāmānaŋ idaŋ sutvā vacan' okaso na bhavissatī ti).
[7] A. sagga.

Aparo nayo, sadevaka-vacanena arūpâvacara-loko-gahito ti, sa-māraka-vacanena cha-kāmâvacara-devaloko, sa-brāhmaka-vacanena rūpī-brāhmaloko, sa-ssamaṇa-brāhmaṇâdi-vacanena catu-parisa-vasena sammuti-devehi saha manussa-loko, avasesa-sattaloko vā gahito ti veditabbo.

Bhuttavissā[1] ti, bhuttavato. *Kharo* ti, pharuso. *Ābādho* ti, visūcikā[2]-rogo. *Bālhā* ti, balavatiyo. *Māraṇantikā* ti, maraṇa-samīpa-pāpaṇa-samatthā. *Sato sampajāno adhivāsesī* ti, satiŋ sūpaṭṭhitaŋ katvā ñāṇena paricchinditvā adhivāsesi. *Avihaññamāno* ti, vedanânuvattana-vasena asaŋrakkhita[3]-dhammo viya aparâparaŋ parivattanaŋ akaronto, apīḷiyamāno adukkhīyamāno viya adhivāsesi. Bhagavato hi Beḷuva-gāmake yeva tā vedanā uppannā, samāpatti-balena pana vikkhambhitā yāva parinibbāna-divasā na uppajjiŋsu divase divase samāpattīhi paṭipaṇāmanato. Taŋ divasaŋ pana parinibbātu-kāmo 'koṭi-sahassa-hatthīnaŋ balaŋ dhārentānaŋ vajira-sanghāṭa[4]-samāna-kāyānaŋ aparimita-kālaŋ upacita-puñña-sambhārānam pi bhave sati evarūpā vedanā vattanti, kimanga pana aññesan' ti sattānaŋ saŋvega-janan' atthaŋ samāpattiŋ na samāpajji. Tena vedanā kharā vattiŋsu. *Āyāmā* ti, ehi yāma.

Cundassa bhattaŋ bhuñjitvā[5] ti ādinā aparabhāge dhamma-sangāhakehi ṭhapitā gāthā. Tattha *bhuttassa ca sūkara-maddavenā* ti, bhuttassa[6] *udapādi*, na pana bhutta-ppaccayā, yadi hi abhuttassa uppajjissattha,[7] atikharo abhavissa: siniddha-bhojanaŋ pana bhuttattā tanukā vedanā ahosi. Ten' eva padasā gantuŋ asakkhi. Etena yvâyaŋ *yassa taŋ paribhuttaŋ sammā-pariṇāmaŋ gaccheyya aññatra Tathāgatenā* ti sīha-nādo nadito tassa sâtthaka-vācā ti dassitā.[8] Buddhānaŋ hi aṭṭhāne gajjitaŋ nāma n' atthi. Yasmā taŋ paribhuttaŋ Bhagavato na kiñci vikāraŋ uppādesi: kammena pana laddh' okāsena uppādiyamānaŋ vikāraŋ appamattatāya

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[1] C. bhuttāvissa. [2] *So* A. (*cholera*), *but* C. visabhāga-.
[3] A. asaṅkhata; C. asaŋlakkhita.
[4] C_2 saṅkhāta; *cf.* DA. 34; KhpA. 110.
[5] *For these* gāthās *see* *J.P.T.S.* 1906 (*R. O. Franke*).
[6] C_2 bhuttāya. [7] *So* A, DA, *but* C. uppajjissa.
[8] A. sâtthakavādan ti; C. sâtthakatā; C_2 hatthagatā.

upasamento sarīre balaŋ uppādesi, yena[1] yathā vakkhamānaŋ tividhaŋ payojanaŋ sādheti. Tasmā samma-d-eva taŋ pariṇāmaŋ gataŋ. Māraṇantikattā pana vedanānaŋ aviññūnaŋ apākataŋ ahosi.

Viriccamāno[2] ti, abhiṇhaŋ pavatta-lohita-virecano samāno. *Avocā* ti, attanā icchita[3]-ṭṭhāne parinibbān' atthāya evam āha. Kasmā pana Bhagavā evaŋ roge uppanne Kusināraŋ agamāsi? Kiŋ aññattha na sakkā parinibbāyitun ti? Parinibbāyituŋ nāma[4] katthaci na sakkā? Evaŋ pana cintesi: 'Mayi Kusināraŋ gate *Mahāsudassana-sutta*-desanāya atth' uppatti bhavissati. Tāya yā devaloke anubhavitabba-sadisā sampatti manussa-loke mayā anubhūtā, taŋ dvīhi bhāṇa-vārehi paṭimaṇḍetvā desissāmi. Taŋ sutvā bahujanā kusalaŋ kattabbaŋ maññissanti. Subhaddo pi tattha maŋ upasaṅkamitvā, pañhaŋ pucchitvā, vissajjana-pariyosāne saraṇesu patiṭṭhāya pabbajitvā, laddh' ūpasampado kammaṭṭhānaŋ bhāvetvā, mayi dharante yeva arahattaŋ patvā pacchima-sāvako nāma bhavissati. Aññattha mayi parinibbute dhātu-nimittaŋ mahā-kalaho bhavissati, lohitaŋ nadī viya sandayissati. Kusinārāyaŋ pana parinibbute Doṇa-brāhmaṇo vivādaŋ vūpasametvā dhātuyo vibhajitvā dassatī' ti. Imāni tīṇi kāraṇāni passanto Bhagavā mahatā ussāhena Kusināraŋ agamāsi. *Inghā* ti, codan' atthe nipāto. *Kilanto 'smī* ti, parissanto 'smi. Tena yathā-vutta-vedanānaŋ balava-bhāvam eva dasseti. Bhagavā hi attano ānubhāvena tadā padasā agamāsi. Aññesaŋ pana pi yathā pād' uddhāram pi kātuŋ na sakkā, tathā vedanā tikhiṇā kharā kaṭukā vattiŋsu. Ten' ev' āha *nisīdissāmī* ti. *Idānī* ti, adhunā. *Luḷitan* ti, madditaŋ[5] viya ākulaŋ. *Āvilan* ti, kalalaŋ. *Acchodakā* ti, tanu-pasanna-salilā.[6] *Sātodikā* ti, madhuratāya.[7] *Sītodikā* ti,[8] sītala-jalā. *Setodikā* ti, nikkad-

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[1] C. *tena*. [2] St, *Comy.* virecamāno.
[3] DA. pavatthita.
[4] C. *adds* na (*the rest of this para. is* Dh.'s *own*).
[5] A. maddhitaŋ.
[6] DA. pasannodika; St, A, M. (i, 76), *Pāli Dict.*: *all* -odaka; D, DA, C. odika.
[7] DA. madhurodika. [8] DA. tanu-sītala-salilā.

damā. Udakaŋ hi sabhāvato seta-vaṇṇaŋ, bhūmi-vasena kaddam' āvilatāya ca aññādisaŋ hoti. Kukuṭṭhā[1] pi nadī[2] vimala-vālikā samokiṇṇā seta-vaṇṇā sandati. Tena vuttaŋ *setodakā* ti. *Sūpatitthā* ti, sundara-titthā.[3] *Ramaṇīyā* ti, manohara-bhūmibhāga-gatāya[4] ramitabbā yathā-vutta-udaka-sampattiyā ca manoramā. *Kilanto 'smi, Cundaka,*[5] *nipajjissāmī* ti, Tathāgatassa hi

Kāḷāvakañ ca Gangeyyaŋ Paṇḍaraŋ Tamba-Pingalaŋ
Gandha-Mangala-Hemañ ca Uposatha Chaddantena cā ti[6]

evaŋ vuttesu dasasu hatthi-kulesu Kāḷāvaka-saṅkhatānaŋ yaŋ dasannaŋ pakati-hatthīnaŋ balaŋ taŋ ekassa Gangeyyassā ti evaŋ dasa-guṇa-saŋhitāya[7] gaṇanāya pakati-hatthīnaŋ koṭi-sahassa-balappamāṇaŋ sarīra-balaŋ, taŋ sabbam pi tasmiŋ divase pacchā-bhattato paṭṭhāya cangavāre[8] pakkhitta-udakaŋ viya parikkhayaŋ gataŋ. Pāvāya tigāvutāni Kusinārā. Etasmiŋ antare pañca-vīsatiyā ṭhānesu nisīditvā mahantaŋ ussāhaŋ katvā āgacchanto suriy' atthangamana-velāya Bhagavā Kusinārāŋ pāpuṇī ti. Evaŋ[9] 'rogo nāma sabbaŋ ārogyaŋ maddanto āgacchatī' ti imaŋ atthaŋ dassento sadevakassa lokassa saŋvega-karaŋ vācaŋ bhāsanto 'kilanto 'smi, Cundaka, nipajjissāmī' ti āha.

Sīha-seyyan[10] ti, ettha kāma-bhogī-seyyā, peta-seyyā, sīha-seyyā, Tathāgata-seyyā sīha-seyyā ti, catasso seyyā. Tattha "Yebhuyyena, bhikkhave, kāma-bhogī-sattā vāmena passena seyyaŋ kappentī" ti, ayaŋ kāma-bhogī-seyyā. "Ye-

[1] D. Kakuṭṭha; C. Kukutthā.

[2] A. nadī-jalaŋ vimala-mātikā samotiṇṇā; C_1 nadī-jalaŋ.

[3] *Cf.* M. i, 76 (*Rhys Davids, at* D. ii, *apparently translates from* sūpatiṭṭhā).

[4] C. bhūmi-gatāya.

[5] St. Cundaka; A, C. Cunda (DA. *as here* Cundaka-tthero samīpe ahosi).

[6] *Childers quotes Abhidhānapadīpika,* p. 361, *for these names of elephants.* (*The lines occur in* SA. (*on* S. ii, 28) *as a* Porāṇa.) A. cā ti; C. ce ti.

[7] C. guṇitāya.

[8] A. cankavāre; C_2 nattāya cakkavāle.

[9] A. *adds* dasa-guṇa . . . hatthīnaŋ (*from above*) . . . rogo nāma. . . .

[10] *Cf.* A. ii, 244-5; *also* Sam. Vin. 344, *which reads* sayanti *for* kappent i *here; at* A. ii, senti (*where the order differs*).

bhuyyena, bhikkhave, petā uttānā sentī" ti, ayaŋ peta-seyyā. "Catuttha-jjhānaŋ." Tathāgata-seyyā. "Sīho, bhikkhave, miga-rājā dakkhiṇena passena seyyaŋ kappetī" ti, ayaŋ sīha-seyyā ti. Ayaŋ hi tej' ussada-iriyāpathattā uttama-seyyā nāma. Tena vuttaŋ *dakkhiṇena passena sīha-seyyaŋ kappesī* ti. *Pāde pādan* ti, dakkhiṇa-pāde vāma-pādaŋ. *Accâdhāyā* ti, ati ādhāya: gopphakaŋ atikkamma ṭhapetvā. Gopphakena hi gopphake jāṇunā jāṇumhi sanghaṭṭiyamāne abhiṇhaŋ vedanā uppajjanti,[1] seyyā phāsukā na hoti. Yathā pana na sanghaṭṭeti evaŋ atikkamma ṭhapite, vedanā n' uppajjanti, seyyā phāsukā hoti. Tasmā evaŋ nipajji.[2]

Gantvāna Buddho ti, imā gāthā aparabhāge dhamma-sangāhakehi ṭhapitā. Tattha *nadiyan* ti, nadiŋ. *Appaṭimo 'dhaloke*[3] ti, appaṭisamo[4] idha imasmiŋ sadevake loke. *Nahātvā ca pivitvā*[5] *ca udatārī* ti, gattānaŋ sītī-karaṇa-vasena nahātvā ca pānīyaŋ pivitvā ca nadito uttari. Tadā kira Bhagavati nahāyante anto nadiyaŋ maccha-kacchapā udakaŋ ubhosu tīresu vanasaṇḍo sabbo[6] ca so bhūmi-bhāgo ti sabbaŋ suvaṇṇa-vaṇṇam eva ahosi. *Purakkhato* ti, guṇa-visiṭṭha-sattuttama-garu-bhāvato sadevakena lokena pūjā-sammāna-vasena purakkhato. *Bhikkhu-gaṇassa majjhe* ti, bhikkhu-sanghassa majjhe. Tadā bhikkhū Bhagavato vedanānaŋ adhimatta-bhāvaŋ viditvā āsannā hutvā samantato parivāretvā 'va gacchanti. *Satthā* ti, diṭṭha-dhammika-samparāyika-paramatthehi sattānaŋ anusāsanato Satthā. *Pavattā* ti, pavattetā. *Bhagavā 'dha-dhamme* ti, bhāgyavantatâdīhi Bhagavā.[7] Idha sīlâdi-sāsana-dhamme pavattā dhamme vā caturāsīti - dhamma - kkhandha - sahassāni vā taŋ pavattā pavattetā.

Ambavanan ti, tassa eva nadiyā tīre amba-vanaŋ. *Āmantayi Cundakan* ti, tasmiŋ kira khaṇe āyasmā Ānando udaka-sāṭikaŋ piḷento[8] ohīyi. Cundaka-tthero samīpe ahosi.

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[1] SV. *adds here* cittaŋ ekaggaŋ na hoti. [2] C. nippajjitvā.
[3] D. *text* 'va loke. [4] C. appaṭimo.
[5] D. *text* pitvā. [6] C. *omits*.
[7] *Cf.* DA. 34; VM. 210; VvA. 231.
[8] A, B, DA. pīḷento; C. visajjento (?); *cf.* piḷayhati (*Pāli Dict.*).

Tasmā taŋ Bhagavā āmantesi.[1] *Pamukhe nisīdī* ti, Satthu purato[2] nisīdi. Kinnu kho Satthā āṇāpetī ti? Ettāvatā Dhammabhaṇḍâgāriko anuppatto. Evaŋ anuppattaŋ *atha kho Bhagavā āyasmantaŋ Ānandaŋ āmantesi.*

Upādaheyyā[3] ti, uppādeyya. Vippaṭisārassa uppādako koci vā puriso siyā, api bhaveyya. *Alābhā* ti, ye aññesaŋ dānaŋ dadantānaŋ dān' ānisaŋsa-saṅkhātā lābhā honti, te alābhā. *Dulladdhan* ti, puñña-visesena laddham pi manussattaŋ dulladdhaŋ. *Yassa te* ti, yassa tava. Uttaṇḍulaŋ vā atikilinnaŋ vā[4] ko vā taŋ jānāti? Kīdisam pi pacchimaŋ piṇḍapātaŋ paribhuñjitvā Tathāgato parinibbuto? Addhā tena yaŋ vā taŋ vā dinnaŋ bhavissatī ti.

Lābhā ti, diṭṭha-dhammika-samparāyika-dān' ānisaŋsa-saṅkhātā lābhā. *Suladdhan* ti, tuyhaŋ manussattaŋ suladdhaŋ. *Sammukhā* ti, sammukhato, na anussavena, na paramparāyā ti attho. *Me tan* ti, me etaŋ: mayā etaŋ. *Dve 'me* ti, dve ime. *Samaphalā*[5] ti, sabbâkārena samāna-phalā. Nanu yaŋ Sujātāya dinnaŋ piṇḍapātaŋ bhuñjitvā Tathāgato abhisambuddho taŋ kilesānaŋ appahīna-kāle dānaŋ, idaŋ pana Cundassa dānaŋ khīṇ' āsava-kāle? Tasmā etāni samaphalāni parinibbāna-samatāya samāpatti-samatāya anussaraṇa-samatāya ca. Bhagavā[6] Sujātāya dinnaŋ piṇḍapātaŋ paribhuñjitvā sa-upādisesāya[7] nibbāna-dhātuyā parinibbuto. Cundena dinnaŋ paribhuñjitvā anupādisesāya nibbāna-dhātuyā parinibbuto ti.[8] Evaŋ parinibbāna-samatāya pi samaphalā. Abhisambujjhana-divase[9] catu-vīsati-koṭi-sata-sahassa-saṅkhā samāpattiyo samāpajji. Parinibbāna-divase pi sabbā te samāpajji. Evaŋ samāpatti-samatāya samaphalā ti. Vuttaŋ h' etaŋ Bhagavatā[10]: "Yassa (c' etaŋ) piṇḍa-

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[1] C. āmantayi. [2] *So* A, DA, *but* C. vatta-sīsena pamukkhe.

[3] D. *text and Childers* (MPS.), upadaheyya.

[4] *Cf.* JA. iii, 383; iv, 44; C. patikilinnaŋ; (*Pāli Dict.* uttandālaŋ).

[5] A. sapphalā; St. samāsamapphalā; W. samasamapphalā; DA. samaphalā; MP. 174, samā samaphalā.

[6] C. Bhagavatā.

[7] A. upād-; C. savupād-; DA. sāupād-.

[8] *So* C_2, DA, *but* A. nibbāti; C. nibbāyī ti.

[9] C. *adds* pi aggamaggassa hetu-bhūtā (*not in* A, DA.).

[10] *This para. added by* Dh.; *cf.* A. iii, 51; S. v, 391.

pātaŋ paribhuñjitvā (anuttaraŋ) appamānaŋ ceto-samādhiŋ upasampajja viharati,[1] appamāṇo tassa puññ' ābhisando kusal' ābhisando" ti (A. ii, 54) ādi.

Sujātā aparabhāge assosi 'na kira sā rukkha-devatā, Bodhisatto kira h' etaŋ piṇḍapātaŋ paribhuñjitvā anuttaraŋ sammāsambodhiŋ abhisambuddho. Satta sattâhaŋ kir' assa tena yāpanā ahosi' ti. Tassā idaŋ sutvā[2] 'lābhā vata me' ti anussarantiyā balava-pīti-somanassaŋ udapādi. Cundassā pi aparabhāge 'avasāna-piṇḍapāto kira mayā dinno dhamma-sīsaŋ kira me[3] gahitaŋ: mayhaŋ kira piṇḍapātaŋ paribhuñjitvā Satthā attanā cira-kāl' ābhisamācitāya[4] anupādisesāya nibbāna-dhātuyā parinibbuto' ti sutvā, 'lābhā vata me' ti anussarato[5] balava-pīti-somanassaŋ udapādi. Evaŋ anussaraṇa-samatāya pi samaphalāni dve pi piṇḍapāta-dānānī ti veditabbāni.

Āyusaŋvattanikan ti, dīghâyuka-saŋvattanikaŋ. *Upacitan* ti pasutaŋ, uppāditaŋ. *Yasa-saŋvattanikan* ti, parivāra-saŋvattanikaŋ. *Adhipateyya*[6]*-saŋvattanikan* ti, seṭṭha[7]-bhāva-saŋvattanikaŋ. *Etam atthaŋ viditvā* ti, etaŋ dānassa mahapphalatañ c' eva sīlâdi-guṇehi attano ca anuttaraŋ dakkhiṇeyya-bhāvaŋ anupāda-parinibbānañ cā ti tividham pi atthaŋ sabbâkārato viditvā tadattha-dīpanaŋ imaŋ udānaŋ udānesi.

Tattha *dadato puññaŋ pavaḍḍhatī* ti.[8] Dānaŋ dentassa citta-sampattiyā ca dakkhiṇeyya-sampattiyā ca dānamayaŋ puññaŋ upacīyati, mahapphalatarañ ca mahânisaŋsatarañ ca hotī ti attho. Athavā 'dadato puññaŋ pavaḍḍhatī' ti deyyadhammaŋ pariccajantena pariccāga-cetanāya bahulīkatāya anukkamena sabbattha anāpatti-bahulo suvisuddhaŋ sīlaŋ sakkāya-vācā-cittehi[9] rakkhitvā, samatha-vipassanañ ca bhāvetuŋ sakkotī ti, tassa dānâdi-vasena tividham pi puññaŋ abhivaḍḍhatī ti, evam attho veditabbo.

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[1] *Texts*, C_2 *and* A. viharati; C. vihāsiŋ.
[2] DA. suttaŋ.
[3] DA. me; A, C_3 manasā; C. mayā.
[4] A. abhisampattitāya.
[5] A. anussaritvā; DA. anussaranto.
[6] St. adhi- (*cf.* PvA. 136, āyunā yasasā c' eva vaṇṇena ca sukhena ca ādhipaccena). (*Pāli Dict.*) *prob. for* ādhi-.
[7] DA. jeṭṭhaka-.
[8] *Cf.* NettA. 257-263.
[9] C. *omits.*

Saŋyamato ti, sīla-saŋyamena saŋyamentassa. Saŋvare ṭhitassā[1] ti attho. *Veraŋ na cīyati* ti, pañca-vidha-veraŋ na ppavattati,[2] adosa-padhānattā vā adhisīlassa kāya-vāca-cittehi saŋyamanto suvisuddha-sīlo khanti-bahulatāya kenaci veraŋ na karoti, kuto tassa upacayo? Tasmā tassa saŋyamato saŋyamentassa saŋyama-hetu vā veraŋ na cīyati. *Kusalo jahāti pāpakan* ti, kusalo pana ñāṇa-sampanno suvisuddha-sīle patiṭṭhito aṭṭha-tiŋsāya ārammaṇesu attano anurūpaŋ kamma-ṭṭhānaŋ gahetvā upacār' appanā-bhedaŋ[3] jhānaŋ sampādento, *pāpakaŋ*, lāmakaŋ kāma-cchandâdi-akusalaŋ vikkhambhana-vasena *jahāti*, pariccajati.

So tam eva jhānaŋ pādakaŋ katvā saṅkhāresu khaya-vayaŋ paṭṭhapetvā, vipassanaŋ ussukāpetvā, ariya-maggena anavasesaŋ pāpakaŋ lāmakaŋ akusalaŋ samuccheda-vasena pajahāti. *Rāja-dosa-moha-kkhayā sa-nibbuto*[4] ti, so evaŋ pāpakaŋ pajahitvā rāgâdīnaŋ khayā anavasesa-kilesa-nibbānena tato paraŋ khandha-nibbānena ca nibbuto hotī ti.

Evaŋ Bhagavā Cundassa ca[5] dakkhiṇā-sampattiŋ nissāya attano ca[5] dakkhiṇeyya-sampattiŋ nissāya pīti-vega-nissaṭṭhaŋ[6] udānaŋ udānesi.

Pañcama-Sutta-Vaṇṇanā
Niṭṭhitā.

6.

Chaṭṭhe, *Magadhesū*[7] ti, Magadha-raṭṭhe. *Mahatā*[8] ti, idha pi guṇa-mahattena pi aparicchinna-saṅkhyattā gaṇana-mahattena pi mahatā bhikkhu-sanghena. *Pāṭaligāmo* ti, evaŋ nāmako Magadha-raṭṭhe eko gāmo. Tassa kira gāmassa

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1 DA. saŋvaraŋ tassā ti. 2 DA. na vaḍḍhati.
3 A. bhesajjhan (?).
4 St, C. pari-; W, Nett. sa- nibbuto; A. sannibuto (Nett. 257, sa-nibbuto ti katāvi-bhūmiŋ dasseti).
5 A. pa . . . pa; DA. va . . . va. 6 C. vissaṭṭhaŋ; DA. pasaŋsamāno.
7 Vin. 1, 226; D. ii, 84; *cf.* M. i, 354; S. iv, 183.
8 *Cf.* DA. 35 *and supra*, § 5.

māpana-divase gām' angaṇa[1]-ṭṭhāne dve tayo pāṭal' aṅkurā[2] paṭhavito ubbhijjitvā[3] nikkhamiŋsu. Tena taŋ Pāṭali-gāmo tv' eva vohariŋsu. *Tad avasarī* ti, taŋ Pāṭaligāmaŋ anupāpuṇi. Kadā pana Bhagavā Pāṭaligāmaŋ anupāpuṇi? Heṭṭha-vutta-nayena Sāvatthiyaŋ Dhammasenāpatino cetiyaŋ kārāpetvā tato nikkhamitvā Rājagahe vasanto tattha āyasmato Mahāmoggalānassa ca cetiyaŋ kārāpetvā, tato nikkhamitvā, Ambalaṭṭhikāyaŋ vasitvā, aturita-cārika-vasena janapada-cārikaŋ caranto tattha tattha ekaratti-vasena vasitvā lokaŋ anugaṇhanto anukkamena Pāṭaligāmaŋ anupāpuṇi. *Pāṭaligāmiyā* ti, Pāṭaligāma-vāsino upāsakā. Te kira Bhagavato paṭhama-dassanena keci saraṇesu keci sīlesu keci saraṇesu ca sīlesu ca patiṭṭhitā. Tena vuttaŋ *upāsakā* ti. *Yena Bhagavā ten' upasaṅkamiŋsū* ti, Pāṭaligāme kira Ajātasattuno Licchavi-rājūnañ ca manussā kālena kālaŋ āgantvā geha-sāmike[4] gehato nīharitvā māsam pi addha-māsam pi vasanti. Tena Pāṭaligāma-vāsino manussā nicc' ūpaddutā,[5] etesañ c' eva 'āgata-kāle vasana-ṭṭhānaŋ bhavissatī' ti, 'ekapasse issarānaŋ bhaṇḍa-patisāmana[6]-ṭṭhānaŋ, ekapasse vasana-ṭṭhānaŋ, ekapasse āgantukānaŋ addhika-manussānaŋ, ekapasse daḷiddānaŋ kapaṇa[7]-manussānaŋ, ekapasse gilānānaŋ vasana-ṭṭhānaŋ bhavissatī' ti sabbesaŋ aññamaññaŋ aghaṭṭetvā vasana-ppahonakaŋ nagara-majjhe mahatiŋ[8] sālaŋ kāresuŋ. Tassā nāmaŋ āvasathâgāraŋ ti.

Taŋ taŋ divasam eva niṭṭhānam agamāsi. Te tattha gantvā kaṭṭhakamma-sudhākamma-cittakammâdi-vasena supariniṭṭhitaŋ susajjitaŋ deva-vimāna-sadisaŋ taŋ dvārakoṭṭhakato paṭṭhāya oloketvā, "idaŋ āvasathâgāraŋ ativiya manoramaŋ sassirīkaŋ. Kena nu kho paṭhamaŋ paribhuttaŋ amhākaŋ dīgha-rattaŋ hitāya sukhāya assā?" ti cintesuŋ. Tasmiŋ yeva ca khaṇe 'Bhagavā taŋ gāmaŋ anuppatto' ti assosuŋ. Tena te uppanna-pīti-somanassā "amhehi Bhagavā

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[1] A, C_2 gāma-gata.
[2] A. Pāṭali-kumārā (?); *cf.* VvA. 42.
[3] C_2 uppajjhitvā.
[4] C. gantvā; DA. āgantvā kulāni gehato.
[5] DA. nicupaddutā; A. niccaddutā.
[6] *So* A, *but* C. parisām-.
[7] DA. pīlā-.
[8] A. mahati; C. mahā; DA. mahatiŋ.

gantvā pi ānetabbo siyā. So sayam eva amhākaŋ vasanaṭṭhānaŋ sampatto ajja mayaŋ Bhagavantaŋ idha vasāpetvā paṭhamaŋ paribhuñjāpessāma,[1] tathā bhikkhu-sanghaŋ. Bhikkhu-sanghe āgate tepitakaŋ buddha-vacanaŋ āgatam eva bhavissati. Satthāraŋ mangalaŋ vadāpessāma, dhammaŋ kathāpessāma, iti tīhi ratanehi paribhutte pacchā amhākañ ca paresañ ca paribhogo bhavissati. Evaŋ no dīgha-rattaŋ hitāya sukhāya bhavissatī" ti sanniṭṭhānaŋ katvā etad attham eva Bhagavantam upasañkamiŋsu. Tasmā evam āhaŋsu *adhivāsetu, bhante, Bhagavā āvasathâgāran* ti.

Yena āvasathâgāraŋ ten' upasañkamiŋsu ti, kiñcāpi taŋ taŋ divasam eva pariniṭṭhitattā deva-vimānaŋ viya susajjitaŋ supaṭijaggitaŋ, Buddh' ārahaŋ pana katvā na paññattaŋ. Buddhā nāma araññ' ajjhāsayā araññ' ārāmā antogāme vasituŋ iccheyyuŋ vā no vā.[2] Tasmā 'Bhagavato ruciŋ[3] jānitvā 'va paññāpessāmā' ti cintetvā te Bhagavantaŋ upasañkamiŋsu. Idāni Bhagavato ruciŋ jānitvā tathā paññāpetu-kāmā yen' āvasathâgāraŋ ten' upasañkamiŋsu. *Sabbasanthariŋ āvasathâgāraŋ santharitvā* ti, yathā sabbam eva santhataŋ hoti evaŋ naŋ santharitvā. Sabba-paṭhamaŋ tāva gomayaŋ nāma sabba-mangalesu vaṭṭatī ti sudhā-parikamma-katam pi bhūmiŋ alla-gomayena opuñjāpetvā, parisukkha[4]-bhāvaŋ ñatvā, yathā akkanta-ṭṭhāne padaŋ na paññāyati, evaŋ catujāta-gandhehi limpetvā, upari nānā-vaṇṇa-kaṭa-sārake santharitvā, tesaŋ upari mahāpiṭṭhika-kojavâdiŋ katvā satta-hatthâdīhi[5] nānā-vaṇṇehi attharaṇehi santharitabba-yuttakaŋ sabb' okāsaŋ santharāpesuŋ. Tena vuttaŋ *sabbasanthariŋ āvasath' āgāraŋ santharitvā* ti.

Āsanānaŋ hi majjha-ṭṭhāne tāva mangala-tthambhaŋ nissāya mahârahaŋ Buddhâsanaŋ paññāpetvā tattha yaŋ yaŋ mudukañ ca manoramañ ca paccattharaṇaŋ taŋ taŋ paccattharitvā, ubhato lohitakaŋ manuñña-dassanaŋ upa-

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[1] C_3 -peyyāma.

[2] C. antogāme vaseyya vā no vā; DA. *as above.*

[3] DA, SA. manaŋ. *What follows is copied fairly closely from* DA. (*repeated at* SA. *on* S. iv, 183 *ff.*).

[4] C. parisuddha-. [5] A. hattatthakâdīni; C. hatthattharaṇâdīhi.

dhānaŋ upadahitvā,[1] upari suvaṇṇa-rajata-tāraka-vicittaŋ vitānaŋ bandhitvā, gandha-dāma-puppha-dāmâdīhi alaṅkaritvā, samantā dvādasa-hatthamatte[2] ṭhāne puppha-jālaŋ karitvā,[3] tiŋsa-hatthamatta-ṭṭhānaŋ paṭṭa-sāṇiya parikkhipāpetvā, pacchima-bhittiŋ nissāya bhikkhu-sanghassa pallaṅka-apassaya-mañca[4]-pīṭhâdīni paññāpetvā, upari seta-paccattharaṇehi[5] patthāretvā,[6] sālāya pācīna-passe attano nisajja-yoggaŋ kāresuŋ. Taŋ sandhāya vuttaŋ *āsanāni paññāpetvā* ti. *Udaka-maṇikan* ti, mahā-kucchikaŋ[7] udaka-cāṭiŋ. Evaŋ Bhagavā bhikkhu-sangho ca yathā ruciŋ hattha-pāde dhovissanti[8] mukhaŋ vikkhālessanti[8] ti tesu tesu ṭhānesu maṇi-vaṇṇassa udakassa pūretvā, vās' atthāya nānā-pupphāni c' eva udaka-vāsa-cuṇṇāni ca pakkhipitvā, kadali-paṇṇehi pidahitvā patiṭṭhāpesuŋ. Tena vuttaŋ *udaka-maṇikaŋ patiṭṭhāpetvā* ti. *Tela-ppadīpaŋ āropetvā* ti, rajata-suvaṇṇâdi-maya-daṇḍa-dīpakāsu ca yonaka-rūpa-vilāsa-khacita[9]-rūpakâdīnaŋ hatthe ṭhapita[10]-suvaṇṇa-rajatâdi-maya-kapallakāsu[11] tela-ppadīpe jālayitvā, *yena Bhagavā ten' upasaṅkamiŋsū* ti.

Ettha pana te Pāṭaligāmiyā upāsakā na kevalaŋ āvasath' āgāram eva atha kho sakalasmim pi gāme vīthiyo sajjāpetvā,[12] dhaje ussāpetvā, geha-dvāresu puṇṇa-ghaṭe kadaliyo ca ṭhapāpetvā sakala-gāmaŋ dīpa-mālāhi vippakiṇṇa-tārakaŋ viya katvā, "khīrapake dārake khīraŋ pāyetha, dahara-kumāre lahuŋ lahuŋ bhojetvā sayāpetha,[13] uccā-saddaŋ mâkarittha, ajj' ekarattiŋ Satthā antogāme vasissati. Buddhā nāma appasadda-kāmā hontī" ti, bheriŋ carāpetvā

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1 *So* SA, *but* C. upanetvā.

2 A. dvādasamatte; C. dvādasa-hatthe.

3 C. kiritvā; SA. kāretvā; A. kāritvā.

4 A. apassaya-pītha-; $C_{2,3}$ pallankam īva apassayum īva.

5 A. attharikehi. 6 SA. paccattharāpetvā; A. paccantarāpetvā.

7 A. kucchiyaŋ-; C. -kāca; SA. kucchikaŋ. 8 C. -tu . . . -tu. . . .

9 A. yonaka-rūpa-cinaharaŋ rūp-; C_1 sobhânurūpa-vilasânurūpa-khacitānaŋ; C. yodhaka-rūpa-vilāsa-khacita-rupakâdīnaŋ; SA. yonaka rūpa-kirāta-rūpakâdīnaŋ.

10 A. -pīta-. 11 SA, C. kapallikāsu.

12 *So* A, C_3, *but* C. sodhāpetvā; SA. samajjāpetvā.

13 C_1 samassāpetha.

sayaŋ daṇḍa-dīpikaŋ ādāya yena Bhagavā ten' upasaṅkamiŋsu.

Atha kho Bhagavā nivāsetvā patta-cīvaraŋ ādāya saddhiŋ bhikkhu-sanghena yena āvasath' āgāraŋ ten' upasaṅkamī ti. "Yassa[1] dāni, bhante, Bhagavā kālaŋ maññatī" ti evaŋ kira tehi kāle ārocite, Bhagavā lākhā-rasena tinta-ratta-kovilāra-puppha-vaṇṇaŋ ratta-dupaṭṭaŋ kattariyā padumaŋ kantento viya saŋvidhāya timaṇḍalaŋ paṭicchādento nivāsetvā, suvaṇṇa-pāmangena paduma-kalāpaŋ parikkhipanto viya, vijjullatā-sassirīkaŋ kāya-bandhanaŋ bandhitvā, ratta-kambalena gaja-kumbhaŋ pariyonandhento viya, ratana-sat' ubbedhe suvaṇṇ' agghike paṭa-jālaŋ khipamāno viya, mahati suvaṇṇa-cetiye ratta-kambala-kañcukaŋ paṭimuñcanto viya, gacchantaŋ puṇṇa-candaŋ ratta-valāhakena paṭicchādento viya, Kañcana-giri-matthake supakka-lākhā rāsiŋ paṭisiñcanto viya, Citta-kūṭa-pabbata-matthakaŋ vijjullatā-jālena parikkhipanto viya, sakala-cakkavāḷa-Sineru Yugandhara-mahāpaṭhaviŋ cāletvā, gahita-nigrodha-pallava-samāna-vaṇṇaŋ suratta-vara-paŋsukūlaŋ pārupitvā, vana-gahanato nikkhanta-kesara-sīho viya, samantato udaya-pabbata-kūṭato puṇṇa-cando viya, bālasuriyo viya ca attanā nisinna-cāru-maṇḍapato nikkhami.

Ath' assa kāyato megha-mukhato vijjukalāpā[2] viya rasmiyo nikkhamitvā suvaṇṇa-rasa-dhārā-parise-kapiñjara-patta-puppha-phala-sākhā-viṭape viya samantato rukkhe kariŋsu.[3] Tāvad eva attano attano patta-cīvaram ādāya mahā-bhikkhu-sangho Bhagavantaŋ parivāresi. Te ca naŋ parivāretvā ṭhitā bhikkhū evarūpā ahesuŋ:—appicchā santuṭṭhā pavivittā asaŋsaṭṭhā āraddha-viriyā vattāro vacana-kkhamā codakā pāpa-garahino sīla-sampannā samādhi-sampannā pañña-sampannā vimutti-sampannā vimutti-ñāṇa-dassanā-sampannā. Tehi parivuto Bhagavā, ratta-kambala-parikkhitto viya suvaṇṇa-kkhandho,[4] ratta-paduma-vanasaṇḍa-

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[1] *The whole of the following eulogy occurs at* SA. *on* S. iv, 183. D. *alters slightly.*

[2] *So* C, *but* A. vijjullatā.

[3] C_3 phariŋsu; *cf.* DA. 40.

[4] A. -tthambho.

majjhagatā viya suvaṇṇa-nāvā, pavāḷa-parikkhitto viya suvaṇṇa-pāsādo, virocittha.

Mahākassapa-pamukhā pana mahātherā megha-vaṇṇaŋ paŋsu-kūla-cīvaraŋ pārupitvā, maṇi-vamma-vammitā viya mahānāgā parivārayiŋsu, vanta-rāgā bhinna-kilesa-vijaṭita-jaṭā[1] chinna-bandhanā kule vā gaṇe va alaggā. Iti Bhagavā sayaŋ vītarāgo vītarāgehi, vītadoso vītadosehi, vītamoho vītamohehi, nittaṇho nittaṇhehi, nikkileso nikkilesehi, sayaŋ Buddho anubuddhehi parivārito, patta-parivāritaŋ viya kesaraŋ, kesara-parivāritā viya kaṇṇikā, aṭṭha-nāga-sahassa-parivārito viya Chaddanto nāga-rājā, navuti-haŋsa-sahassa-parivārito viya Dhataraṭṭho haŋsa-rājā, senanga-parivārito viya cakkavatti-rājā, Maru[2]-gaṇa-parivārito viya Sakko deva-rājā, Brahma-gaṇa-parivārito viya Hārita-mahābrahmā, tāra-gaṇa-parivuto viya puṇṇa-cando, anupamena Buddha-vesena aparimāṇena Buddha-vilāsena Pāṭaligāminaŋ maggaŋ paṭi-pajji.

Ath' assa puratthima-kāyato suvaṇṇa-vaṇṇa-ghana-buddha-rasmiyo uṭṭhahitvā asīti-hattha-ṭṭhānaŋ aggahesuŋ. Tathā pacchima-kāyato dakkhiṇa-passato vāma-passato suvaṇṇa-vaṇṇa-ghana-buddha-rasmiyo uṭṭhahitvā asīti-hattha-ṭṭhānaŋ aggahesuŋ. Upari kes' antato paṭṭhāya sabba-kesa-vaṭṭehi mora-gīva-rāja-vaṇṇā asita-ghana-buddha-rasmiyo uṭṭha-hitvā gaganatale asīti-hattha-ṭṭhānaŋ aggahesuŋ. Heṭṭhā pādatalehi pavāla-vaṇṇa-rasmiyo uṭṭhahitvā ghana-paṭha-viyaŋ asīti-hattha-ṭṭhānaŋ aggahesuŋ. Dantato aṭṭhīnaŋ seta-ṭṭhānato nakhānaŋ camma - maŋsa - vimutta - ṭṭhānato odāta-ghana-buddha-rasmiyo uṭṭhahitvā asīti-hattha-ṭṭhānaŋ aggahesuŋ. Ratta-pīta-vaṇṇānaŋ sambhinna-ṭṭhānato mañ-jeṭṭha-vaṇṇa-rasmiyo uṭṭhahitvā asīti-hatthamatta-ṭṭhānaŋ aggahesuŋ. Sabbattha-gām' eva pabhassa-rasmiyo uṭṭha-hiŋsu.

Evan samantā - asīti - hatthamatta - ṭṭhānaŋ chabbaṇṇa-buddha-rasmiyo vijjotamānā vipphandamānā vidhāvamānā[3]

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[1] *Cf.* VM. i, vijaṭaye jaṭaŋ. [2] C. amara-.

[3] *Cf.* DA. 46; C_2 virocamānā; A. *omits. For the whole passage cf.* DA. 40 (*repeated at* SA. *on* S. iv, 182).

kañcana-daṇḍa-dīpikâdīhi niccharitvā ākāsaŋ pakkhandamānā padīpa-jālā viya, cātuddīpika-mahāmeghato nikkhanta-vijjullatā viya ca disodisaŋ pakkhandiŋsu.

Yā hi sabbe disābhāgā suvaṇṇa-campaka-pupphehi vikirayamānā viya, suvaṇṇa-ghaṭato suvaṇṇa-rasa-dhārāhi āsiñciyamānā viya, pasārita-suvaṇṇa-paṭa-parikkhittā viya, veramba-mahāvātena samuddhaṭa-kiŋsuka-kaṇikāra-kovilāra-puppha-cuṇṇa-samokiṇṇā viya, cīna-piṭṭha-cuṇṇa-pariarañjitā[1] viya ca virociŋsu.

Bhagavato hi asīti-anubyañjana-byāma-ppabhā-parikkhepa-samujjalaŋ dvattiŋsa-mahāpurisa-lakkhaṇa-paṭimaṇḍita-sarīraŋ abbha-mahikâdi-upakkilesa-vimuttaŋ samujjalanta-tāraka[2]-vibhāsitaŋ viya, gagana-talaŋ vikasitaŋ viya, paduma-vanaŋ sabbaphāli-phullo viya, yojana-satiko pāricchattako paṭipātiyā ṭhapitānaŋ dvattiŋsa-suriyānaŋ, dvattiŋsa-candimānaŋ, dvattiŋsa-cakka-vattīnaŋ, dvattiŋsa-devarājānaŋ, dvattiŋsa-mahābrahmānaŋ siriyā siriŋ abhibhavamānaŋ viya virocittha.

Yathā taŋ[3]: dasahi pāramīhi, dasahi upapāramīhi, dasahi paramattha-pāramīhī ti samma-d-eva paripūritāhi samatiŋsapāramitāhi alaṅkataŋ: kappa-sata-sahass' ādhikāni cattāri asaṅkheyyāni dinnena dānena, rakkhitena sīlena, katena kalyāṇa-kammena, ekasmiŋ attabhāve samosaritvā vipākaŋ dātuŋ okāsaŋ alabhamānena, sambādha-ppattaŋ viya nibbattitaŋ: nāvā-sahassa-bhaṇḍaŋ eka-nāvāya āropana-kālo viya, sakaṭa-sahassa-bhaṇḍaŋ eka-sakaṭe āropana-kālo viya, pañcavīsatiyā Gangānaŋ sambhinna-mukha-dvārānaŋ ekato rāsibhūta-kālo viya ahosi.

Imāya Buddha-siriyā obhāsamānassā pi Bhagavato purato anekāni daṇḍa-dīpika-sahassāni ukkhipiŋsu. Tathā pacchato vāma-passe dakkhiṇa-passe jāti-kusuma-campaka-vanamālikā ratt' uppala-nīl' uppala-vakula-sindha-vārâdi[4]-pupphāni c' eva nīla-pītâdi-vaṇṇa-sugandha-cuṇṇāni ca cātuddīpika-mahāmegha-vissaṭṭhā salila-sisira[5]-vuṭṭhiyo viya vippa-

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[1] *So* C.; A. *omits;* DA. puṇṇa-; C_2 muttasara.
[2] C. tārakāvabhās-.
[3] C. tena; A, C_1 taŋ.
[4] A. siniddha vā.
[5] C. *omits.*

kiriŋsu. Pañc' angika-turiya-nigghosā ca Buddha-dhamma-sangha-guṇa-paṭisanyuttā thuti-ghosā ca sabba-disā pūrayamānā mukharā viya akaŋsu, deva-supaṇṇa-nāga-yakkha-gandhabba-manussānaŋ akkhīni amata-pānaŋ viya labhiŋsu.

Imasmiŋ pana ṭhāne ṭhatvā pada-sahassehi gamana-vaṇṇanaŋ vattuŋ[1] vaṭṭatī ti. Tatr' idaŋ mukha-mattaŋ:

Evaŋ sabbanga-sampanno kampayanto vasundharaŋ[2]
Aheṭhayanto pāṇāni yāti loka-vināyako.

Dakkhiṇaŋ paṭhamaŋ padaŋ uddharanto narâsabho,
Gacchanto[3] siri-sampanno sobhate dipad' uttamo.

Gacchato Buddha-seṭṭhassa heṭṭhā pādatalaŋ mudu
Samaŋ samphūsate bhūmiŋ rajas' ānupalippati.[4]

Ninnan ṭhānaŋ unnamati gacchante lokanāyake
Unnatañ ca samaŋ hoti paṭhavī ca acetanā.[5]

Pāsāṇā sakkharā c' eva kaṭhalā khāṇu-kaṇṭakā
Sabbe maggā vivajjenti[6] gacchante lokanāyake.

Nâti-uddharatī pādaŋ,[7] nâccāsanne ca pakkhipaŋ[8]
Aghaṭṭayanto niyyāti ubho jaṇṇū[9] ca gopphake.

Nâtisīghaŋ pakkamati sampanna-caraṇo muni,
Na câpi sanikaŋ yāti gacchamāno samāhito.

Uddhaŋ adho ca tiriyañ ca disañ ca vidisaŋ tathā
Na pekkhamāno so yāti yugamattam va pekkhati.[10]

Nāga-vikkanta-cāro[11] so gamane sobhate[12] jino
Cāruŋ[13] gacchati lokaggo hāsayanto[14] sadevake.

Usabha-rājā 'va sobhanto cārucārī 'va kesarī
Tosayanto bahū satte gāmaŋ seṭṭhaŋ[15] upāgamī ti.

[1] C. kattuŋ. [2] *Cf.* VM. 205, 366. [3] A. gacchato.
[4] A. *and Burnouf* (*Lotus*) limpati. [5] *Cf.* DA. 45.
[6] *Burnouf* (*Lotus*) 576 *reads* sabbe sammaggā vijjanti, *quoting Dhammappadīpikā* (*the order of the verses differs*).
[7] *So* A, *but* C. nâtidure uddharati nâccas-. [8] A. -sanne anikkhipaŋ.
[9] A. jannū; C. jāṇū. [10] C. -am apekkhati.
[11] *Burn.* vāro. [12] *Burn.* sobhatī. [13] *Burn.* pāraŋ.
[14] *Burn.* bhāsayanto sadevakaŋ (*but instead of* seṭṭhaŋ upāgamī *of next couplet*).
[15] A. gāmaŋ seṭṭhaŋ; $C_{2,3}$ gāmaseṭṭhaŋ; C. gāmaŋ seṭṭho.

Vaṇṇa-kālo nām' āyaŋ, evaŋ vidhesu kālesu Bhagavato sarīra[1]-vaṇṇe vā guṇa-vaṇṇe vā dhamma-kathikassa thāmo yeva pamāṇaŋ. Cuṇṇa[2]-padehi gāthā-bandhehi yattakaŋ sakkoti tattakaŋ vattabbaŋ dukkathitan ti vā atitthena pakkanto[3] ti vā na vattabbo ti. Aparimāṇa-vaṇṇā hi Buddhā Bhagavanto, tesaŋ Buddhā pi anavasesato vaṇṇaŋ vattuŋ asamatthā: sakalam pi hi kappaŋ vaṇṇento pariyosāpetuŋ na sakkonti, pageva itarā pajā ti.

Iminā siri-vilāsena alaṅkata-paṭiyattaŋ Pāṭaligāmaŋ[4] pavisitvā Bhagavā pasanna-cittena janena puppha-gandha-dhūpa[5]-vāsa-cuṇṇâdīhi pūjayamāno[6] āvasath' āgāraŋ pāvisi. Tena vuttaŋ: *atha kho Bhagavā nivāsetvā pattacīvaraŋ ādāya saddhiŋ bhikkhu-sanghe yena āvasath' āgāraŋ ten' upasaṅkamī* ti.

Pāde pakkhāletvā ti, sadā pi Bhagavato pade rajojallaŋ na upalimpati.[7] Tesaŋ pana upāsakānaŋ kusal' ābhivuddhiŋ ākaṅkhanto paresaŋ diṭṭh' ānugatiŋ āpajjan' atthañ ca Bhagavā pāde pakkhālesi. Api ca upādiṇṇaka[8]-sarīraŋ nāma sīti-kātabbam pi hotī ti. Tad attham[9] hi Bhagavā nahāna-pāda-dhovanāni[10] karoti yeva. *Bhagavantaŋ yeva purakkhatvā*[11] ti, Bhagavantaŋ purato katvā. Tattha Bhagavā bhikkhūnañ c' eva upāsakānañ ca majjhe nisinno, gandh' odakena nahāpetvā dukūla-cumbaṭakena vodakaŋ katvā, jāti-hingulakena majjetvā,[12] ratta-kambala-pariveṭhite pīṭhe ṭhapita-ratta-suvaṇṇa-ghana-paṭimā[13] viya ativiroc-ittha. Ayaŋ pan' ettha porāṇānaŋ vaṇṇa-bhaṇana-maggo[14]:

> Gantvāna maṇḍala-mālaŋ nāga-vikkanta-cāriko
> Obhāsayanto lokaggo nisīdi varam-āsane.[15]

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[1] C_2 sarīre.

[2] (C. cuṇṇiya-; *cf.* Skt. kshuṇṇa [*pounded: trodden*]; *cf.* DA. 38 *for the idea.*) Padas *of aromatic powder. The phrase occurs at* SA. *on* S. i, 193 (cuṇṇa-padāni).

[3] C. pakkhando; DA. pakkhanto; *Pāli Dict.* pakkanto.

[4] C. *adds* pāvisi.

[5] C. dhūma.

[6] C. pūjiya-.

[7] C. upalippati.

[8] C. upādinnaka; *cf. Pāli Dict. s.v.*

[9] *So* A, *but* C. etad attham pi.

[10] C. dhovanâdīni.

[11] St. purakkhitvā; A. purekkhatvā.

[12] *Cf.* VvA. 168.

[13] C. patimā.

[14] A. matto.

[15] A. param-.

Tahiŋ nisinno nara-damma-sārathī
Devâtidevo sata-puñña-lakkhaṇo

Buddhâsane majjha-gato virocati
Suvaṇṇa-nikkhaŋ[1] viya paṇḍu-kambale.

Nikkhaŋ jambonadass' eva nikkhittaŋ paṇḍu-kambale
Virocati vītamalo maṇi verocano yathā.

Mahāsālo 'va samphullo Merurājā[2] 'v' ālaṅkato
Suvaṇṇa-rūpa-sankāso[3] padumo kokāsako yathā.

Jalanto dīpa-rukkho 'va pabbatagge yathā sikhī
Devānaŋ pāricchatto[4] 'va sabba-phullo virocatī[5] ti.

Pāṭaligāmiye[6] *upāsake āmantesī* ti, yasmā tesu upāsakesu bahujanā sīlesu patiṭṭhitā, tasmā paṭhamaŋ tāva sīla-vipattiyā ādīnavaŋ pakāsetvā, pacchā sīla-sampadāya ānisaŋsaŋ dassetuŋ "pañc' ime, gahapatayo" ti ādinā dhamma-desan' atthaŋ āmantesi. Tattha *dussīlo*[7] ti, nissīlo. *Sīlavipanno* ti, vipanna-sīlo bhinna-saŋvaro. Ettha ca dussīlo ti padena puggalassa sīlabhāvo vutto. So pan' assa sīlabhāvo duvidho, asamādānena vā samādinnassa bhedena vā ti. Tesu purimo n' atthi sâvajjo yathā dutiyo hi sâvajjataro. Yathâdhippet' ādīnava-nimittaŋ sīlâbhāvaŋ puggal' ādhiṭṭhānāya desanāya dassetuŋ sīla-vipanno ti vuttaŋ. Tena *dussīlo* ti padassa atthaŋ dasseti. *Pamād' ādhikaraṇan* ti, pamāda-kāraṇā. Idañ ca suttaŋ gahaṭṭhānaŋ vasena āgataŋ, pabbajitānam pi[8] pana labbhate va.[9] Gahaṭṭho hi yena yena sippaṭṭhānena jīvikaŋ kappeti yadi kasiyā yadi vaṇijjāya yadi gorakkhena pāṇâtipātâdi-vasena pamatto taŋ taŋ yathā-kālaŋ sampādetuŋ na sakkoti. Ath' assa kammaŋ[10] vinassati. Mâghāta-

[1] SA. *reads* nekkhaŋ. [2] SA. Neru-.
[3] A. saṅkhāto; SA. yūpa-saṅkāso.
[4] *Cf.* A. iv, 118, kokāsaka-jāto . . . pāricchattako . . . sabba-phāliphullo.
[5] A, C_1 virocasī; SA. virocatha.
[6] St, D. ii, 86, *Childers*, -gāmiye; Vin. i, 226, c. -gāmike.
[7] *Here* Dh. *follows* DA. (assīlo nissīlo ti) *in all definitions of terms, but adds phrases of his own ; cf.* Man. Pur. *on* A. ii.
[8] C. *omits*. [9] A, C. evaŋ. [10] DA. mūlaŋ.

kāle[1] pāṇâtipātâdīni karonto daṇḍa[2]-vasena mahatiŋ bhoga-jāniŋ nigacchati. Pabbajito dussīlo pamāda-kāraṇā sīlato Buddha-vacanato jhānato satta-ariya-dhanato parihāniŋ[3] nigacchati. *Pāpako kitti-saddo* ti, gahaṭṭhassa 'asuko asuka-kule jāto dussīlo pāpa-dhammo pariccatta-idhaloka-paraloko salāka[4]-bhatta-mattam pi na detī' ti catuparisa[5]-majjhe pāpako kitti-saddo abbhuggacchati. Pabbajitassa 'asuko nāma Satthu-sāsane[6] pabbajitvā nâsakkhi sīlāni rakkhituŋ, Buddha-vacanaŋ gahetuŋ, vejja-kammâdīhi jīvati, chahi agāravehi samannāgato' ti, evaŋ pāpako kitti-saddo abbhuggacchati.

Avisārado ti, gahaṭṭho tāva 'avassaŋ bahunnaŋ sannipāta-ṭṭhāne koci mama kammaŋ jānissati, atha maŋ niggaṇhis-santī ti vā rāja-kulassa vā dassentī[7]' ti sabhayo upasaṅka-mati, maṅku-bhūto vā patta-kkhandho adho-mukho[8] nisīdati. Visārado hutvā kathetuŋ na sakkoti. Pabbajito pi bahu bhikkhū sannipatite[9] 'avassaŋ ete mama kammaŋ jānis-santi, ajja[10] me uposatham pi pavāraṇam pi ṭhapetvā, sāmaññato cāvetvā, nikkaḍḍhissantī' ti sabhayo upasaṅka-mati. Visārado hutvā kathetuŋ na sakkoti. Ekacco pana dussīlo pi samāno adussīlo appito[11] viya carati. So pi ajjhā-sayena maṅku hoti yeva sammūḷho kālaŋ karoti. Dussīlassa hi maraṇa-mañce nipannassa dussīla-kammāni samādāya pavattita-ṭṭhānāni āpāthaŋ āgacchanti.[12] So ummīletvā idhalokaŋ nimmīletvā paralokaŋ passati. Tassa cattāro apāyā kammânurūpaŋ upaṭṭhahanti, satti-satena pahari-yamāno viya aggi-jālāya ālingiyamāno[13] viya ca hoti. So 'vāretha vārethā' ti viravanto va marati.[14] Tena vuttaŋ: *sammūḷho kālaŋ karotī* ti.

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[1] C. *adds* pana. [2] C_1 chanda-. [3] DA. ca jāniŋ.
[4] DA. saka-. [5] C_2 mahāparisa-.
[6] A. ratta-sāsane. [7] A. dassanti.
[8] *For* DA. anguṭṭhakena bhūmiŋ kasanto.
[9] *So* A, *but* DA. bhikkhū sannipatitā; C. bhikkhu-sanghe sannipatite.
[10] A, C_1, DA. ajja; C. atha.
[11] A. appito; DA. dappito; C. appicchako; C_2 dhammiko.
[12] *Cf.* VM. 125; DhpA. ii, 28. [13] A. ālimpiyamāno; DA. *omits.*
[14] A. viramati; DA. carati.

Kāyassa bhedā[1] ti, upādiṇṇa-kkhandha-pariccāgā. *Param maraṇā* ti, tad anantaraŋ abhinibbatta-kkhandha-gahaṇā. Athavā kāyassa bhedā ti, jīvitindriyassa upacchedā 'param maraṇā' ti cutito[2] uddhaŋ. *Apāyan* ti ādi sabbaŋ nirayavevacanaŋ. Nirayo hi sagga-mokkha-hetu-bhūtā puññasaṅkhātā ayā[3] apetattā, sukhānaŋ va āyassa[4] āgamanassa vā abhāvā, apāyo. Dukkhassa gati paṭisaraṇan ti, *duggati*. Dosa-bahulatāya vā duṭṭhena kammunā nibbatta-gatī ti, duggati. Vināsā[5] nipatanti ettha dukkata-kamma-kārino ti, *vinipāto*. Vinassanti vā ettha nipatantā sambhijjamān' anga-paccangā ti, vinipāto. N' atthi ettha assāda-saññito ayo ti,[6] *nirayo*. Athavā apāya-ggahaṇena[7] tiracchāna-yoniŋ dīpeti. Tiracchāna-yoni hi apāyo sugatito apetattā, na duggati, mahesakkhānaŋ nāga-rājâdīnaŋ sambhavato. Duggati-ggahaṇena petti-visayaŋ dīpeti. So hi apāyo c' eva duggati ca, sugatito apetattā dukkhassa ca gati-bhūtattā: na tu[8] vinipāto, asura-sadisa-vinipātâbhavattā peta-mahiddhikānam pi vijjamānattā, vinipāta-ggahaṇena asura-kāyaŋ dīpeti. So hi yathā-vuttena ṭṭhāne[9] apāyo c' eva duggati ca sabba-sampatti-samussayehi vinipātattā vinipāto ti pavuccati. Niraya-ggahaṇena pana avīci-ādi[10]-aneka-ppakāraŋ nirayam eva dīpeti. *Uppajjatī*[11] ti, nibbattati.

Ānisaŋsa-kathā vutta-vipariyāyena veditabbā. Ayam pana viseso. *Sīlavā* ti, samādāna-vasena sīlavā. *Sīlasampanno* ti, parisuddhaŋ paripuṇṇañ ca katvā sīlassa samādānena sīlasampanno. *Bhoga-kkhandhan* ti, bhoga-rāsiŋ. *Sugatiŋ saggaŋ lokan* ti, ettha sugati-gahaṇena manussa-gati pi sangayhā ti: sagga-gahaṇena deva-gati yeva. Tattha sundarā gatī ti, sugati. Rūpâdīhi visayehi[12] suṭṭhu aggo ti, saggo. So sabbo pi lujjana-palujjan' aṭṭhena *loko* ti.

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[1] *The whole from* VM. 427. [2] VM. cuti-cittato.
[3] VM. sammatā ayā. [4] C. ayassa.
[5] C. vivasā (?); A. vinipatanti; *the def. is from* VM. 427.
[6] VM. 427. *At* PvA. 52, n' atthi ettha ayo sukhan ti *nir-ayaŋ* (*cf. supra*, sukhānaŋ vā ayassa . . . abhāvo); *MSS*. saññino.
[7] A. gamanena. [8] A. taŋ. [9] VM. atthena.
[10] A. avīci-ādikaŋ anekappakānaŋ; C. avīci-ādikam anekappakāraŋ.
[11] St. upapajj-.
[12] VM. visayehi; *MSS*. visesehi; C_2 visayehi sundaro.

Pāṭaligāmiye upāsake bahu-d-eva rattiŋ dhammiyā kathāyā ti, aññāya pi pāliŋmuttikāya[1] dhamma-kathāya c' eva āvasath' ānumodana-kathāya ca. Tadā hi Bhagavā, yasmā Ajātasattunā tattha Pāṭaliputta-nagaraŋ māpentena aññesu gāma-nigama-janapada-rāja-dhānīsu ye sīlâcāra-sampannā kuṭimbikā te ānetvā dhana-dhañña-ghara-vatthu-khetta-vatthu-ādīni c' eva parihārañ ca dāpetvā nivesīyanti, tasmā Pāṭaligāmiyā upāsakā ānisaŋsa-dassāvino[2] visesato sīla-garukā-sabba guṇānañ ca sīlassa ca adhiṭṭhāna-bhāvato, tesaŋ paṭhamaŋ sīlânisaŋse pakāsetvā, tato paraŋ ākāsa-gangaŋ otārento viya, paṭhav' ojaŋ ākaḍḍhanto viya, mahā-jambū-matthake gahetvā cālento viya, yojanika-madhu-kaṇḍaŋ cakka-yantena pīḷetvā sumadhuraŋ sampāyamāno viya ca, Pāṭaligāmikānaŋ hita-sukhâvahaŋ pakiṇṇaka-kathaŋ kathento, " āvāsa-dānaŋ nām' etaŋ, gahapatayo, mahantaŋ puññaŋ tumhākaŋ, āvāso mayā paribhutto, bhikkhu-sanghena ca paribhutto: mayā ca bhikkhu-sanghena ca paribhutte pana dhamma-ratanena pi paribhutto yeva hoti. Evaŋ tīhi ratanehi paribhutte aparimeyyo va vipāko. Api ca āvāsa-dānasmiŋ dinne sabba-dānaŋ dinnam eva hoti. Bhummaṭ-ṭhaka-paṇṇa-sālāya vā sākhā-maṇḍapassa vā sanghaŋ uddissa katassa ānisaŋso paricchindituŋ na sakkā. Āvāsa-dānânubhāvena hi bhave nibbattamānassa hi sampīḷita-gabbha-vāso nāma na hoti. Dvādasa-hattho ovarako viy' assa mātu-kucchi asambhādo va hotī " ti. Evaŋ nānā-nayehi vicittaŋ bahuŋ dhamma-kathaŋ kathetvā

Sītaŋ uṇhaŋ paṭihanti tato vāḷa-migāni ca
Siriŋsape ca makase ca[3] sisire câpi vuṭṭhiyo,
Tato vātâtapo ghoro sañjāto[4] paṭihaññati:
Leṇ' atthañ ca sukh' atthañ ca jhāyituñ[5] ca vipassituŋ
Vihāra-dānaŋ sanghassa aggaŋ Buddhena vaṇṇitaŋ.

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[1] A, C. pālimuttāya; C₂ pāṭimukkāya; DA. pāliŋmuttikāya. (*See Childers s.v., a non-canonical discourse, explained below as* pakiṇṇaka-kathā.)

[2] C₁ dassāvitāya.

[3] C. *omits. The* gāthās *are from* Vin. ii, 147; JA. i, 93; *cf. also* A. iii, 40 *ff*.

[4] JA. vātâtape ghore sañjāte.

[5] C₁ sāsituŋ.

Tasmā hi paṇḍito poso sampassaŋ attham attano
Vihāre kāraye ramme vāsayettha bahussute.
Tesaŋ annañ ca pānañ ca vattha-senâsanāni ca
Dadeyya ujubhūtesu[1] vippasannena cetasā.
Te tassa dhammaŋ desenti sabba-dukkhâpanūdanaŋ
Yaŋ so dhammaŋ idh' aññāya parinibbāti anāsavo ti.
(Vin. ii, 147)

Evaŋ 'ayam pi āvāsa-dāne ānisaŋso' ti bahu-d-eva rattiŋ atirekataraŋ diyaḍḍha-yāmaŋ āvāsa-dānânisaŋsa-kathaŋ kathesi. Tattha imā gāthā sangahaŋ ārūḷhā: pakiṇṇaka-dhamma-desanā pana sangahaŋ nârohati.

Sandassetvā ti ādīni vutta-ṭṭhāne 'va. *Abhikkantā*[2] ti, atikkantā, dve yāmā gatā. *Yassa dāni kālaŋ maññathā* ti, yassa gamanassa tumhe kālaŋ maññatha, gamana-kālo tumhākaŋ: gacchathā ti vuttaŋ hoti. Kasmā pana Bhagavā te uyyojesī ti? Anukampāya. Tiyāma-rattiŋ hi tattha nisīditvā vītināmentānaŋ tesaŋ sarīre ābādho uppajjeyyā ti, bhikkhu-sanghe pi ca vippabhāta-sayana-nisajjāya okāso laddhuŋ vaṭṭati. Iti ubhayânukampāya uyyojesī ti.

Suññâgāran ti pāṭiyekkaŋ suññâgāraŋ nāma tattha n' atthi. Te kira gahapatayo tass' eva āvasath' āgārassa ekapasse paṭa-sāṇiyā parikkhipāpetvā[3] kappiya-mañcaŋ paññāpetvā tattha kappiya-paccattharaṇāni attharitvā, upari suvaṇṇa-rajata-tārakā-gandha-mālâdinā paṭimaṇḍitaŋ vitānaŋ bandhitvā, gandha-tela-ppadīpaŋ āropayiŋsu, 'app' eva nāma Satthā dhammâsanato vuṭṭhāya thokañ ca sayitukāmo[4] idha nipajjeyya. Evaŋ no idha āvasath' āgāraŋ Bhagavato catuhi[5] iriyāpathehi paribhuttaŋ dīgha-rattaŋ hitāya sukhāya bhavissatī' ti.

Satthā pi tad eva paṭṭhāya[6] tattha sanghāṭiŋ paññāpetvā sīha-seyyaŋ kappesi. Taŋ sandhāya vuttaŋ *suññâgāraŋ pāvisī* ti. Tattha pāda-dhovana-ṭṭhānato yāva dhammâsanā agamāsi ettake ṭhāne gamanaŋ nipphannaŋ: dhammâsanaŋ

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[1] C. bhūtena. [2] (DA. khīṇā khayaŋ vayagatā upetā ti.)
[3] DA. sāṇipākārena parikkhipitvā.
[4] A. thokañ ca sametukāmo; $C_{2,3}$ sayitukāmo; C. thokaŋ vissamitukāmo (DA. idha Satthā vissamissatī ti).
[5] C_2 bahum pi. [6] C. sandhāya.

patvā thokaŋ aṭṭhāsi, idaŋ tattha ṭhānaŋ: dve yāme dhammâsane nisīdi, ettake ṭhāne nisajjā nipphannā: upāsake uyyojetvā dhammâsanato oruyha yathā vutte ṭhāne sīha-seyyaŋ kappesi. Evaŋ taŋ ṭhānaŋ Bhagavatā catuhi iriyāpathehi paribhuttaŋ ahosī ti.

Sunīdhavassakārā ti, Sunīdho ca Vassakāro ca dve brāhmaṇā, *Magadha-mahāmattā* ti, Magadha-rañño mahāmattā mahâmaccā[1] Magadha-raṭṭhe vā mahāmattā: mahatiyā issariya-mattāya samanāgatā ti, Magadha[2]-mahāmattā. *Pāṭaligāme nagaraŋ māpentī* ti, Pāṭaligāma-saṅkhāte bhūmippadese nagaraŋ māpenti. *Vajjīnaŋ paṭibāhāyā* ti, Licchavirājūnaŋ āyamukha-pacchindan' atthaŋ. *Sahassa sahass' evā*[3] ti, ekeka vagga-vasena sahassaŋ sahassaŋ hutvā. *Vatthūnī* ti, ghara-vatthūni. *Cittāni namenti*[4] *nivesanāni māpetuŋ* ti, raññañ ca rāja-mahāmattānañ ca nivesanāni māpetuŋ vatthu-vijjâpāthakānaŋ cittāni namenti. Te kira attano sippânubhāvena heṭṭha va paṭhaviyā tiŋsa-hattha-matte[5] ṭhāne 'idha nāga-ggāho, idha yakkha-ggāho, idha bhūta-ggāho: idha pāsāno vā khāṇuko vā atthī' ti jānanti. Te tadā sippaŋ japitvā[6] devatāhi saddhiŋ mantayamānā viya māpenti. Athavā tesaŋ sarīre devatā adhimuccitvā tattha tattha nivesanāni māpetuŋ cittaŋ nāmenti. Tā catūsu koṇesu khāṇuke koṭṭetvā vattumhi gahita[7]-matte paṭivigacchanti. Saddha-kulānaŋ saddhā devatā tathā karonti, assaddhā-kulānaŋ assaddhā devatā tathā karonti. Kiŋkāraṇā? Saddhānaŋ hi evaŋ hoti:—'idha manussā nivesanaŋ māpentā paṭhaman bhikkhu-sanghaŋ nisīdāpetvā, mangalaŋ vadāpessanti.[8] Atha mayaŋ sīlavantānaŋ dassanaŋ dhammakathaŋ pañha-nissajjanaŋ anumodanañ ca sotuŋ labhissāma: manussā ca dānaŋ datvā amhākaŋ pattiŋ dassantī' ti. Assaddhā devatā pi 'attano icchânurūpena tesaŋ paṭipattiŋ passituŋ kathañ ca sotuŋ labhissamā' ti tathā karonti.

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[1] *So* A, C_2, DA, *but* C. *omits*. [2] C. *omits*.
[3] St, D. (*text*); *Childers'* (*text*) sahassass' eva; A, DA, C. sahassa sahass' eva.
[4] DA. *text*; St. namanti. [5] C_2 satta-hattha-.
[6] C. jappetvā. [7] C_2 vihita.
[8] A. vādap-; C. vadāp-; DA. *as above* (mangalaŋ vaḍḍhetuŋ = *to raise the Jāyamangala chant, referred to below*).

Tāvatiŋsehī ti, yathā hi ekasmiŋ kule ekaŋ paṇḍita-manussaŋ ekasmiñ ca vihāre ekaŋ bahussutaŋ bhikkhuŋ upādāya asuka-kule manussā paṇḍitā asuka-vihāre bhikkhū bahussutā ti saddo abbhuggacchati; evam eva Sakkaŋ deva-rājānaŋ Vissakammañ ca deva-puttaŋ upādāya Tāvatiŋsā paṇḍitā ti saddo abbhuggato. Ten' āha *Tāvatiŋsehī* ti. *Seyyathā pī* ti ādinā devehi. Tāvatiŋsehi saddhiŋ mantetvā viya Sunīdha-Vassakārā nagaraŋ māpentī ti dasseti. *Yāvatā ariyâyatanan*[1] ti, yattakaŋ ariya-manussānaŋ osaraṇa-ṭṭhānaŋ nāma atthi. *Yāvatā vaṇippatho* ti, yattakaŋ vāṇijānaŋ[2] āhata-bhaṇḍassa rāsi-vasena kaya-vikkaya-ṭṭhānaŋ nāma vāṇijānaŋ vasana-ṭṭhānaŋ vā atthi. *Idaŋ agga-nagaran* ti, tesaŋ ariyâyatana-vaṇippathānaŋ idaŋ nagaraŋ aggaŋ bhavissati, jeṭṭhakaŋ pāmokkhaŋ. *Puṭabhedanan*[3] ti, bhaṇḍa-puṭabhedana-ṭṭhānaŋ: bhaṇḍa-bhaṇḍikānaŋ mocana-ṭṭhānan ti vuttaŋ hoti. Sakala-jambudīpe aladdha-bhaṇḍam pi hi idh' eva labhissanti, aññatha vikkayaŋ āgacchantā[4] pi idh' eva vikkayaŋ gacchissanti. Tasmā idh' eva puṭaŋ bhindissantī ti attho. Āyānam[5] pi hi catūsu dvāresu cattāri sabhāyaŋ ekan ti: evaŋ divase divase pañca-sata-sahassāni tattha vuṭṭhahissanti, tāni sabhāyāni[6] āyānī ti dasseti.

Aggito vā ti ādisu samuccay' atthe[7] *vā*-saddo: agginā ca udakena ca mithu-bhedena ca nassissatī ti attho. Tassa hi eko koṭṭhāso agginā nassissanti, nibbāpetum pi na sakkhissanti. Ekaŋ koṭṭhāsaŋ Gangā gahetvā gamissati. Eko iminā akathitaŋ, amussa amunā akathitaŋ, imassa vadantānaŋ pisuṇā-vācānaŋ vasena bhinnānaŋ manussānaŋ aññamaññaŋ bhedena vinassissati.[8]

Evaŋ vatvā Bhagavā paccūsa-kāle Gangā-tīraŋ gantvā kata-mukha-dhovano bhikkhācāra-velaŋ āgamayamāno nisīdi. Sunīdha-Vassakārā pi "amhākaŋ rājā samaṇassa Gotamassa

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[1] St, D, DA. ariyaŋ āyat-.
[2] A. vāṇijjānaŋ; C. vaṇij-; DA. vāṇijānaŋ.
[3] *Cf. Trenckner, Pāli Misc. s.v.*
[4] DA. vikkayena āgacchantā pi; $C_{2,3}$ vikkayaŋ gacchantā pi.
[5] A. āyatiyāni; DA. *omits.*
[6] A. sabhāvini; C. sabhāvāni; C_3 sabhayāni.
[7] DA. *ca*-kārattho.
[8] DA. va nassissati.

upaṭṭhāko. So amhe upagate pucchissati 'Satthā kira Pāṭaligāmaŋ agamāsi. Kiŋ tassa santikaŋ upasaṅkamittha, na upasaṅkamitthā?' ti pucchissati. 'Upasaṅkamimhā' ti ca vutte 'nimantayittha na nimantayitthā?' ti pucchissati. "Na nimantayimhā' ti ca vutte amhākaŋ dosaŋ āropetvā niggaṇhissati. Idañ ca pi mayaŋ akata-ṭṭhāne nagaraŋ māpema. Samaṇassa kho pana Gotamassa gata-gata-ṭṭhāne kāla-kaṇṇi-sattā paṭikkamanti. Taŋ samayaŋ[1] nagara-mangalaŋ vācāpessamā[2]" ti cintetvā Satthāraŋ upasaṅkamitvā nimantayiŋsu. Tena vuttaŋ *atha kho Sunīdha-Vassakārā* ti ādi. *Pubbaṇha-samayan* ti, pubbaṇha-kāle. *Nivāsetvā* ti, gāma-ppavesana-nīhārena nivāsanaŋ nivāsetvā kāya-bandhanaŋ bandhitvā. *Patta-cīvaraŋ ādāyā* ti, cīvaraŋ pārupitvā[3] pattaŋ hatthena gahetvā.

Sīlavant' etthā ti, sīlavanto ettha attano vasana-ṭṭhāne. *Saññate* ti, kāya-vācā-cittehi saññate. *Tāsaŋ dakkhiṇaŋ ādise* ti, sanghassa dinne cattāro paccaye tāsaŋ ghara-devatānaŋ ādissa,[4] pattiŋ dadeyya. *Pūjitā pujayantī* ti, 'ime manussā amhākaŋ ñātakā pi na hontī' ti, 'evam pi no pattiŋ dentī' ti, 'ārakkhaŋ susaŋvihitaŋ karothā' ti suṭṭhu ārakkhaŋ karonti. *Mānitā mānayantī* ti, kālena kālaŋ balikamma-karaṇena mānitā 'ete manussā amhākaŋ ñātakā pi na honti tathā pi catumāsa-chamās' antare[5] vā no balikammaŋ karontī' ti mānenti, uppanna-parissayaŋ haranti.[6] *Tato nan* ti, tato taŋ paṇḍita-jātikaŋ[7] purisaŋ. *Orasan* ti, ure ṭhapetvā saŋvaḍḍhitaŋ. Yathā mātā orasaŋ puttaŋ anukampati, uppanna-parissaya-haraṇ' atthaŋ ev'[8] assa yathā vāyamati evaŋ anukampantī ti attho. *Bhadrāni passatī* ti, sundarāni passati.

Anumoditvā ti, tehi tadā pasuta-puññassa anumodana-

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[1] DA. samayaŋ; C. mayaŋ. [2] A. vattapessāmā; DA. vāmāpess-.
[3] A. -petvā; DA. ādiyitvā.
[4] *So* A, C. (PvA. 88, *v.l.*), *but* DA. apadisseyya; C_2 ādiseyya; *cf.* Thig. 307, ādiseyyāsi dakkhiṇaŋ (*Comy.* pattidānaŋ dento padakkhiṇaŋ ādisseyyāsi).
[5] *So* A, C_1, DA, *but* C. catu-pañca-cha-māsantaraŋ.
[6] *So read with* A, DA. (*as shown by context below*), *but* C. parissayā pālenti.
[7] St. jātiyo (*line* 1). [8] C_1 parissayâvaraṇ' attham eva.

vasena tesaŋ dhamma-kathaŋ katvā, Sunīdha-Vassakārā pi 'yā tattha devatā āsuŋ[1] tāsaŋ dakkhiṇam ādise' ti Bhagavato vacanaŋ sutvā devatānaŋ[2] pattiŋ adaŋsu. *Taŋ Gotamatitthaŋ nāma ahosī* ti, tassa nagarassa yena dvārena Bhagavā nikkhami, taŋ Gotama-dvāraŋ nāma ahosi. Gangāya pana uttaraṇ' atthaŋ otiṇṇa-ṭṭhānaŋ[3] Gotama-titthaŋ nāma ahosi.

Pūrā ti, puṇṇā. *Samatittikā* ti, taṭa-samaŋ udakassa tittā bharitā. *Kākapeyyā* ti, tīre ṭhita-kākehi pātuŋ sakkuṇeyya-udakā. Dvīhi pi padehi ubhato kūle[4] jala-paripuṇṇa-bhavaŋ eva dasseti. *Ulumpan* ti, pārangaman' atthāya dārūni sanghāṭetvā, āṇiyo koṭṭetvā kataŋ. *Kullan* ti, velu-naḷâdike valli-ādīhi bandhitvā kataŋ. *Etam atthaŋ viditvā* ti, etaŋ mahājanassa Gangodaka-mattassa pi kevalaŋ tarituŋ asamatthataŋ, attano pana bhikkhu-sanghassa ca atigambhīra-vitthataŋ saŋsāra-mahaṇṇavaŋ taritvā[5] ṭhita-bhāvañ ca sabbâkārato viditvā, tad attha-paridīpanaŋ imaŋ udānaŋ udānesi.

Tattha *aṇṇavan* ti, sabb' antimena[6] paricchedena yojana-matta-gambhīrassa vitthatassa[7] ca udaka-ṭṭhānassa etaŋ adhivacanaŋ. *Saran* ti, saritvā pi gamanato idha nadī adhippetā. Idan vuttaŋ hoti:—Ye gambhīra-vitthataŋ saŋsār' aṇṇavaŋ taṇhā-saritañ ca taranti, te ariya-magga-saṅkhāta-setuŋ katvāna, *visajja pallalāni* anāmasitvā 'va udaka-haritāni[8] ninna-ṭṭhānāni. Ayam pi idaŋ appamattakaŋ udakaŋ taritu-kāmo *kullaŋ hi jano bandhati*,[9] bandhituŋ āyāsaŋ āpajjati. *Tiṇṇā medhāvino janā* ti, ariya-magga-ñāṇa-saṅkhātāya medhāya samannāgatattā medhāvino Buddhā ca Buddha-sāvakā ca vinā yeva kullena tiṇṇā paratīre patiṭṭhitāni.

Chaṭṭhama-Sutta-Vaṇṇanā niṭṭhitā.

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[1] A. asuŋ; Digh. assu; Ch. assuŋ; St. āsuŋ.
[2] A. mettānaŋ; C_1 petānaŋ.
[3] A, $C_{1,2}$ anotiṇṇattā.
[4] C_3 ubhokūlānaŋ; A. ubhato kulapeyala.
[5] *Cf.* SnA. 214.
[6] A. antena.
[7] DA. puthulassa.
[8] *So* DA, C, *but perhaps the reading of* A, $C_{1,2}$ parittāni *is better supported by context.*
[9] St, *MSS.* bandhati; Dīgh. Child. pabandhati

7.

Sattame, *addhāna-magga-paṭipanno* ti, addhāna-saṅkhātaŋ dīgha-maggaŋ paṭipanno gacchanto hoti.[1] *Nāgasamālenā* ti, evaŋ nāmakena therena. *Pacchā-samaṇenā* ti, ayaŋ tadā Bhagavato upaṭṭhāko ahosi. Tena taŋ pacchā-samaṇaŋ katvā maggaŋ paṭipajji. Bhagavato hi paṭhama-bodhiyaŋ vīsati-vassāni anibaddhā upaṭṭhākā ahesuŋ. Tato paraŋ yāva parinibbānā pañca-vīsati-vassāni āyasmā Ānando chāyā 'va upaṭṭhāsi. Ayaŋ pana anibaddh' ūpaṭṭhāka-kālo. Tena vuttaŋ *āyasmatā Nāgasamālena pacchā-samaṇenā* ti, *Dvedhā*[2] *pathan* ti, dvidhā-bhūtaŋ maggaŋ: dvidhā pathan ti paṭhanti. Āyasmā Nāgasamālo attanā pubbe tattha kata-paricayattā[3] ujubhāvañ c' assa sandhāya vadati "ayaŋ, bhante Bhagavā, maggo" ti. Bhagavā pana tadā tassa saparissaya-bhāvaŋ ñatvā, tato aññaŋ maggaŋ gantu-kāmo "ayaŋ, Nāgasamāla, maggo" ti āha. 'Saparissayo' ti ca vutte asaddahitvā, Bhagavā 'na tattha parissayo' ti vadeyya, taŋ tassa dīgha-rattaŋ ahitāya dukkhāyā ti na kathesi. Tikkhattuŋ "ayaŋ maggo[4]: iminā gacchāmā" ti vatvā, catuttha-vāre 'na Bhagavā iminā maggena gantuŋ icchati: ayam eva ca uju-maggo. Hand' āhaŋ Bhagavato patta-cīvaraŋ datvā, iminā maggena gamissāmī' ti cintetvā, Satthu patta-cīvaraŋ dātuŋ asakkonto bhūmiyaŋ ṭhapetvā, paccupaṭṭhitena dukkha-saŋvattaniyena kammunā codiyamāno Bhagavato vacanaŋ anādiyitvā 'va pakkāmi.

Tena vuttaŋ *atha kho āyasmā Nāgasamālo Bhagavato pattacīvaraŋ tatth' eva chamāyaŋ nikkhipitvā pakkāmi* ti. Tattha *Bhagavato patta-cīvaran* ti, attano hattha-gataŋ Bhagavato patta-cīvaraŋ. *Tatth' evā* ti, tasmiŋ yeva magge *chamāyaŋ* paṭhaviyan nikkhipi,[5] 'idaŋ te, Bhagavā, patta-cīvaraŋ. Sace icchatha, gaṇhatha. Yadi attanā icchita-maggaŋ yeva gantukām' atthā' ti adhippāyo. Bhagavā hi attano patta-cīvaraŋ sayam eva gahitvā yathâdhippetaŋ maggaŋ paṭipajji.

Antarā-magge corā nikkhamitvā ti, tadā kira pañca-sata-

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[1] DA. 35. [2] St. dvidhā-. [3] C_1 gata-; *cf.* VvA. 24.
[4] A, C_1 patho. [5] C_2 nikkhipitvā pakkāmi.

purisā luddā lohita-pāṇino rājâparādhino hutvā, araññaŋ pavisitvā, corikāya jīvikaŋ kappentā pāripanthika-bhāvena 'rañño āṇāpathaŋ pacchindissāmā' ti magga-samīpe araññe tiṭṭhanti. Te theraŋ tena maggena gacchantaŋ disvā "ayaŋ samaṇo iminā maggena āgacchati. Avalañjitabbaŋ maggaŋ valañjeti. Amhākaŋ atthi-bhāvaŋ na jānāti. Handa naŋ jānāpessāmī" ti kujjhitvā gahana-ṭṭhānato vegena nikkhamitvā sahasā theraŋ bhūmiyaŋ pātetvā, hattha-pādehi koṭṭetvā, mattikā[1]-pattañ c' assa bhinditvā, cīvaraŋ khaṇḍâkhaṇḍikaŋ chinditvā, "pabbajitattā tvaŋ na hanāma. Ito paṭṭhāya imaŋ maggaŋ sappaṭibhayaŋ[2] jānāhī" ti vissajjesuŋ.[3] Tena vuttaŋ *atha kho āyasmato*—pe—*vipphalesun*[4] ti.

Bhagavā pi 'ayaŋ tena maggena gato corehi bādhito maŋ pariyesitvā, idān' eva āgamissatī' ti ñatvā, thokaŋ gantvā, maggā okkamma, aññatarasmiŋ rukkha-mūle nisīdi. Āyasmā pi kho Nāgasamālo paccāgantvā Satthārā gata-maggam eva gahetvā, gacchanto tasmiŋ rukkha-mūle Bhagavantaŋ passitvā, upasaṅkamitvā, vanditvā, taŋ pavattiŋ Satthu ārocesi. Tena vuttaŋ *atha kho āyasmā Nāgasamālo*—pe—*sanghāṭiñ ca vipphalesun* ti. *Etam atthaŋ viditvā* ti, etaŋ āyasmato Nāgasamālassa attano vacanaŋ anādiyitvā akhemanta-magga-gamanaŋ attano ca khemanta-magga-gamanaŋ viditvā, tad attha-dīpanaŋ imaŋ udānaŋ udānesi.

Tattha *saddhiŋ caran* ti, saha caranto. *Ekato vasan* ti idaŋ tass' eva vevacanaŋ: saha[5] vasanto ti attho. *Misso aññajanena vedagū* ti, veditabb' aṭṭhena veda-saṅkhātena catusacca-ariya-magga-ñāṇena gatattā adhigatattā vedassa vā sakalassa ñeyyassa vā pāraŋ gatattā vedagū.[6] Attano hitaŋ na jānātī ti, *añño*. Avidvā bālo ti attho. Tena añña-janena *misso*, saha caraṇa-mattena[7] missito. *Vidvā pajahāti pāpakan* ti, tena vedagu-bhāvena vidvā jānanto pāpakaŋ abhaddakaŋ attano dukkhâvahaŋ pajahati, pāpakaŋ vā akalyāṇaŋ puggalaŋ pajahati. Yath' āha:—*koñco khīrapako*[8] *'va ninnagan*

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[1] A. mattakañ ca.
[2] *So* A, *but* C. imassa maggassa parissaya-bhāvaŋ.
[3] *So* A, C_1, *but* C. tajjesuŋ. [4] St. vipphālesuŋ *as below;* A. vipalesu.
[5] A. samā-. [6] Sn. 330.
[7] A, C_2 maggena. [8] W. khīrūpako; *cf.* vii, 4.

ti, yathā koñca-sakuṇo udaka-missite[1] khīre upanīte vinā toyaŋ khīra-mattass'[2] eva pivanato khīrapako ninna-ṭṭhāna-gamanena *ninnaga*-saṅkhātaŋ udakaŋ *pajahāti*, vajjeti, evaŋ paṇḍito kira duppañña-puggalehi ṭhāna-nisajjâdisu saha-bhūto pi ādarena te pajahati, na kadāci pi sammisso hoti.

Sattama-Sutta-Vaṇṇanā niṭṭhitā.

8.

Aṭṭhame, *Visākhāya Migāramātuyā nattā kālaṅkatā hotī* ti, Visākhāya mahā-upāsikāya puttassa dhītā kumārikā kālaṅkatā hoti. Sā kira vatta-sampannā sāsane abhip-pasannā mahā-upāsikāya gehaŋ paviṭṭhānaŋ bhikkhūnaŋ bhikkhunīnañ ca attanā kātabba-veyyāvaccaŋ purebhattaŋ pacchābhattañ ca appamattā akāsi. Attano pītāmahiyā cittânukūlaŋ paṭipajji. Tena Visākhā gehato bahi gacchantī sabbaŋ tassa yeva bhāraŋ katvā gacchati. Rūpena ca dassanīyā pāsādikā iti sā tassa visesato piyā manāpā ahosi. Sā rogâbhibhūtā kālam akāsi. Tena vuttaŋ *tena kho pana samayena Visākhāya Migārămātuyā nattā kālakatā hoti piyā manapā* ti.

Atha mahā-upasikā tassā maraṇena sokaŋ sandhāretuŋ asakkontī dukkhī dummanā sarīra-nikkhepaŋ kāretvā, 'api nāma Satthu santikaŋ gata-kāle citt' assādaŋ labheyyan' ti Bhagavantaŋ upasaṅkami. Tena vuttaŋ *atha kho Visākhā Migāramātā* ti ādi. Tattha *divā-divassā* ti, divasassā pi divā: majjhantike kāle ti attho. Bhagavā Visākhāya vattâbhi-ratiŋ jānanto upāyena soka-tanuka-karaṇ' atthaŋ "icchey-yāsi tvaŋ, Visākhe?" ti ādim āha. Tattha *yāvatikā* ti, yattakā. Tadā kira satta-jana-koṭiyo Sāvatthiyaŋ paṭi, vasanti. Taŋ sandhāya Bhagavā *kīva*[3] *bahukā pana, Visākhe, Sāvatthiyā manussā devasikaŋ*, divase divase, *kālaŋ karontī* ti pucchi. Visākhā *dasa pi bhante* ti ādim āha. Tattha *tīṇī* ti, tayo. Ayam eva vā pāṭho. *Avivittā* ti, asuññā.

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[1] A. -ke. [2] A. khīraŋ tass' eva. [3] W. kiŋ va.

Atha Bhagavā attano adhippāyaŋ pakāsento, *api nu tvaŋ kadāci karahaci analla-vatthā vā bhaveyyāsi analla-kesā vā* ti āha. 'Nanu evaŋ sante tassā sabba-kālaŋ sokâbhibhūtāya matānaŋ puttâdīnaŋ amangal'ūpacāra-vasena udak'orohaṇena alla-vatthāya alla-kesāya eva bhavitabban' ti dasseti.

Taŋ sutvā upāsikā saŋvega-jātā "no h' etaŋ, bhante" ti, paṭikkhipitvā piya-vatthuŋ vippaṭisārato attano cittassa nivatta-bhāvaŋ Satthu ārocentī "alaŋ me, bhante, tāva sambahulehi puttehi nattārehī" ti āha. Ath' assa Bhagavā 'dukkhaŋ nām' etaŋ piya-vatthu-nimittaŋ, yattakāni piya-vatthūni tattakāni dukkhāni: tasmā sukha-kāmena dukkha-paṭikkūlena[1] sabbato piya-vatthuto cittaŋ vivecetabban' ti dhammaŋ desento, *yesaŋ kho, Visākhe, sataŋ piyāni, sataŋ tesaŋ dukkhānī* ti ādim āha. Tattha *sataŋ piyanī* ti, sataŋ piyayitabba-vatthūni. Sattaŋ[2] piyan ti pi keci paṭhanti. Ettha ca yasmā ekato[3] paṭṭhāya yāva dasa[4] tāva saṅkhyā saṅkheyya-ppadhānā, tasmā 'yesaŋ dasa piyāni, dasa tesaŋ dukkhānī' ti ādinā pāli-āgatā. Keci pana 'yesaŋ dasa piyānaŋ dasa tesaŋ dukkhānan' ti ādinā paṭhanti. Taŋ na sundaraŋ. Yasmā pana vīsatito paṭṭhāya yāva sataŋ tāva saṅkhyā saṅkheyya-ppadhānā va, tasmā tatthā pi saṅkheyya-ppadhānataŋ yeva gahetvā 'yesaŋ kho, Visākhe, sataŋ piyāni, sataŋ tesaŋ dukkhānī' ti ādinā pāli-āgatā. Sabbesam pi ca 'yesaŋ ekaŋ piyaŋ, ekaŋ tesaŋ dukkhan' ti pāṭho; 'na pana dukkhassā' ti. Etasmiŋ hi pakkhe ekarasā ekajjhāsayā ca Bhagavato desanā hoti. Tasmā yathā-vutta-nayā 'va pāli veditabbā.

Etam atthaŋ viditvā ti, soka-paridevâdikaŋ cetasikaŋ kāyikaŋ dukkhaŋ piya-vatthu-nimittaŋ piya-vatthumhi sati hoti, asati na hotī ti, etam atthaŋ sabbâkārato jānitvā tad attha-paridīpanaŋ imaŋ udānaŋ[5] udānesi.

Tass' attho: *ye* ñāti-bhoga-roga-sīla-diṭṭhi-byasanehi phuṭṭhassa anto-nijjhāyantassa bālassa citta-santāpa-lakkhaṇā *keci* mudu-majjhâdi-bhedena yādisā tādisā *sokā* vā tehi yeva

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[1] A. paṭisallena.
[2] C, C_2 sataŋ.
[3] A. ekarantā.
[4] C_2 sataŋ.
[5] *Cf.* Nett. 67 *for the* gāthā. *For def. of terms cf.* VM. 503.

phuṭṭhassa kāya-soka[1]-hetukassa samuṭṭhāpakā[2] keci, vippalāpa-lakkhaṇā *paridevitā vā*,[3] aniṭṭha-phoṭṭhabba-paṭihata-kāyassa kāya-pīḷana-lakkhaṇā *dukkhā vā*[4]: tathā avutt' atthassa vikappan' atthena *vā*-saddena gahitattā domanass' ūpāyāsâdayo pi nissaya-bhedena ca: *anekarūpā*, nānāvidhā imasmiŋ satta-loke dissanti, upalabbhanti: sabbe pi *ete piyaŋ piya*-jātikaŋ satta-saṅkhāraŋ *paṭicca*, nissāya, āgamma, paccayaŋ katvā, *pabhavanti*[5] nibbattanti.

Tasmiŋ pana yathā-vutta-piya-vatthumhi *piye asante*, piya-bhāva-kare chanda-rāge pahīne, na kadāci pi *ete* sambhavanti. Vuttaŋ h' etaŋ: ' piyato jāyati soko—pe—pemato jāyati soko ' ti (Dhp. 212) ādi. Tathā

Piyā pahūtā kalahā vivādā
Parideva-sokā saha maccharā[6] ca (Sn. 863)

ādi. Ettha ca *paridevitā vā dukkhā vā* ti, linga-vipallāsena vuttaŋ. Paridevitāni vā dukkhāni vā ti vattabbe, vibhatti-lopo vā kato ti veditabbo.

Tasmā hi te sukhino vītasokā ti, yasmā piya-ppahūtā[7] sokâdayo yesaŋ n' atthi,[8] tasmā te eva sukhino vigata-sokā ca nāma. Ke pana te? *Yesaŋ piyaŋ n' atthi kuhiñci loke*, yesaŋ ariyānaŋ sabbaso vīta-rāgattā na katthaci pi sattaloke ca piyaŋ piyabhāvo puttā ti vā bhātā ti vā bhaginī ti vā bhariyā ti vā piyaŋ piyāyanā[9] piya-bhāvo n' atthi, saṅkhāra-loke pi ' etaŋ mama santakaŋ imaŋ, iminâhaŋ nāma sukhaŋ labhāmi labhissāmi ' ti piyaŋ piyāyanā[9] piyabhāvo n' atthi. *Tasmā asokaŋ virajaŋ patthayāno piyaŋ na kayirātha kuhiñci loke* ti, yasmā ca sukhino nāma vītasokā vigata-sokattā vā katthaci pi visaye piyabhāvo na hoti, *tasmā* attano yathā-vutta-sokâbhāvena *asokaŋ*, asoka-bhāvaŋ rāga-rajâdi-vigamena[10] *virajaŋ* viraja-bhāvaŋ arahattaŋ sokassa vā rāga-virajâdīnañ ca abhāva-hetu-bhāvato ca asokaŋ virajan ti laddha-nāmaŋ nibbānaŋ *patthayāno*, kattu-kamyatā kusala-cchandassa vasena pana chanda-jāto, katthaci *loke*, rupâdi-

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[1] C. -sosaka-. [2] A. -ṭhāpitā. [3] C₂ paridevatā.
[4] St. dukkhā ca; Nett. dukkhañ ca . . . anekarūpaŋ.
[5] St. bhavanti; Nett. pabhavanti.
[6] A. maccharehi; C. cajjareti. [7] C. pabhūta.
[8] A. asati pi ye na santi. [9] C. piyāyanaŋ. [10] C. vigamanena.

dhamme antamaso samatha-vipassanā-dhamme pi *piyaŋ*, piyabhāvaŋ piyāyanā[1] *na kayirātha*, na uppādeyya. Vuttaŋ h' etaŋ "dhammā pi kho, bhikkhave, pahātabbā, pag eva adhammā" ti (M. i, 135).

Aṭṭhama-Sutta-Vaṇṇanā niṭṭhitā.

9.

Navame, *āyasmā* ti, piya-vacanaŋ. *Dabbo*[2] ti, tassa therassa nāmaŋ. *Malla-putto* ti, Malla-rājassa putto. So hi āyasmā Padumuttarassa Bhagavato pāda-mūle katâbhinīhāro kappa-sata-sahassaŋ upacita-puñña-sañcayo amhākaŋ Bhagavato kāle Malla-rājassa deviyā kucchiyaŋ nibbatto katâdhikārattā jātiyā satta-vassika-kāle yeva mātā-pitaro upasaṅkamitvā pabbajjaŋ yāci. Te pi "pabbajitvā ācāre[3] sikkhatu. Sace taŋ nâbhiramissati idh' eva āgamissatī" ti anujāniŋsu. So Satthāraŋ upasaṅkamitvā pabbajjaŋ yāci. Satthā pi 'ssa upanissaya-sampattiŋ oloketvā pabbajjaŋ anujāni. Tassa pabbajja-samaye[4] dinna-ovādena bhavattayaŋ ādittaŋ viya upaṭṭhāsi. So pi vipassanaŋ paṭṭhapetvā khuragge yeva arahattaŋ pāpuṇi. Yan kiñci sāvakena pattabbaŋ tisso vijjā, catasso paṭisambhidā, cha abhiññā, nava lokuttara-dhammā ti evamādikaŋ sabbaŋ adhigantvā, asītiyā mahāsāvakesu abbhantaro ahosi. Vuttaŋ h' etaŋ tena āyasmatā:—"Mayā kho jātiyā satta-vassena arahattaŋ sacchikataŋ, yaŋ kiñci sāvakena pattabbaŋ sabbaŋ taŋ anuppattaŋ mayā" ti (Vin. iii, 158) ādi.

Yena Bhagavā ten' upasaṅkamī ti, so kir' āyasmā ekadivasaŋ Rājagahe piṇḍāya caritvā, pacchā-bhattaŋ piṇḍapāta-paṭikkanto Bhagavato vattaŋ dassetvā diva-ṭṭhānaŋ

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[1] C. piyāyanaŋ.
[2] *Cf.* A. i, 24; AngA. 272; Vin. ii, 76, 124, iii, 158; Thag. v, 5; ThagA. (S.), 40. *For the details see supra*, i, 10.
[3] A. āhārantā ca; C_1 arahatte.
[4] A. (*following* C_1) taŋ cama-pañcaka; C_1 taca-pañcaka (*evidently a reminiscence of* AngA. 274 *and* ThA. taca-pañcaka-kammaṭṭhānaŋ ācikkhi).

gantvā udaka-kumbhato[1] udakaŋ gahetvā, pāde pakkhāletvā, gattāni sītaŋ[2] katvā, camma-kkhaṇḍaŋ paññāpetvā, nisinno kāla-paricchedaŋ katvā, samāpattiŋ samāpajji. Ath' āyasmā yathā-kāla-paricchedaŋ samāpattito vuṭṭhahitvā, attano āyu-saṅkhāre olokesi. Tattha te parikkhīṇā katipaya-muhutta-kālā upaṭṭhahiŋsu. So cintesi 'na kho m' etaŋ paṭirūpaŋ yad ahaŋ Satthu anārocetvā sabrahmacārīhi avidito idha yathā nisinno va parinibbāyissāmi.[3] Yaŋ nūn' āhaŋ Satthāraŋ upasaṅkamitvā, parinibbānaŋ anujānāpetvā, Satthu vattaŋ dassetvā, sāsanassa niyyānika-bhāva-dassan' atthaŋ mayhaŋ iddhânubhāvattā[4] ākāse nisīditvā, tejo-dhātuŋ samāpajjitvā, parinibbāyeyyaŋ. Evaŋ sante ye mayi assaddhā appasannā tesam pi pasādo uppajjissati. Tad assa tesaŋ dīgha-rattaŋ hitāya sukhāyā' ti. Evañ ca so āyasmā cintetvā, Bhagavantaŋ upasaṅkamitvā, sabbaŋ taŋ tath' evam akāsi. Tena vuttaŋ *atha kho āyasmā Dabbo Mallaputto yena Bhagavā ten' upasaṅkamī* ti ādi.

Tattha *parinibbāna-kālo me* ti, 'Bhagavā, mayhaŋ anupādisesāya nibbāna-dhātuyā parinibbāna-kālo upaṭṭhito: tam ahaŋ Bhagavato ārocetvā parinibbāyitu-kāmo 'mhī' ti dasseti. Keci pan' āhu:—' na tāva thero jiṇṇo, na ca gilāno, parinibbānāya ca Satthāraŋ āpucchā' ti. N' atth' idaŋ kāraṇaŋ. '"Mettiya-bhummajakā bhikkhū[5] pubbe maŋ amūlakena pārājikena anuddhaŋsesuŋ. Tasmiŋ adhikaraṇe vūpasante pi akkosanti yeva. Tesaŋ saddahitvā aññe pi puthujjanā mayi agāravaŋ paribhavañ[6] ca karontī ti. Imañ ca dukkha-bhāraŋ niratthakaŋ vahitvā kiŋ payojanaŋ? Tasmā 'haŋ idāni yeva parinibbāyissāmī" ti sanniṭṭhānaŋ katvā, Satthāraŋ āpucchī' ti. Taŋ akāraṇaŋ. Na hi khīṇâsavā aparikkhīṇe āyu-saṅkhāre paresaŋ apavādâdi-bhayena parinibbānāya cetenti ghaṭanti[7] vāyamanti, na ca

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[1] C. udakaŋ kumbhato gahetvā. [2] C. sitiŋ.
[3] A, C_1 -nibbāyāmi.
[4] A. ānubhāvatto; C_2 vibhāvento; C. ānubhāvaŋ pakāsento.
[5] *Cf.* Vin. ii, 77.
[6] C_2 parādhaŋ.
[7] C. *omits*; A. *adds*. *Both should stand in the formula.*

paresaŋ pasaŋsâdi-hetu ciraŋ tiṭṭhanti, atha kho sarasen' eva attano āyu-saṅkhārassa parikkhayaŋ āgamenti. Yath' āha

Nâbhikaṅkhāmi[1] maraṇaŋ, nâbhikankhāmi jīvitaŋ,
Kālañ ca paṭikaṅkhāmi nibbisaŋ[2] bhatako yathā ti.
(Thag. 606)

Bhagavā pi 'ssa āyu-saṅkhāraŋ oloketvā parikkhīṇa-bhāvaŋ ñatvā "yassa dāni tvaŋ, Dabba, kālaŋ maññasī" ti āha.

Vehāsaŋ abbhuggantvā ti, ākāsaŋ abhi-uggantvā. Vehāsaŋ gantvā ti attho. *Abhi*-sadda-yogena hi idaŋ upayoga-vacanaŋ. Attho pana bhumma-vasena veditabbo. Vehāsaŋ abbhuggantvā kiŋ akāsī ti āha? *Ākāse antaḷikkhe pallaṅkena nisīditvā* ti ādi. Tattha *tejo-dhātuŋ samāpajjitvā*, tejo-kasiṇa-catuttha-jjhāna-samāpattiŋ samāpajjitvā. Thero hi tadā Bhagavantaŋ vanditvā, tikkhattuŋ padakkhiṇaŋ katvā, ekamantaŋ ṭhito "Bhagavā, kappa-sata-sahassaŋ tumhehi saddhiŋ tattha tattha vasanto, puññāni karonto, imaŋ ev' atthaŋ sandhāya akāsiŋ. Svâyam attho: ajja matthakaŋ patto: idaŋ pacchima-dassanan" ti āha. Ye tattha puthuj-jana-bhikkhū sotâpanna-sakadāgāmino ca tesu ekaccānaŋ mahantaŋ kāruññaŋ ahosi: ekacce ārodana-ppattā ahesuŋ.

Ath' assa Bhagavā cittâcāraŋ ñatvā, "tena hi, Dabba, mayhaŋ bhikkhu-sanghassa ca iddhi-pāṭihāriyaŋ dassehī" ti āha. Tāvad eva sabbo bhikkhu-sangho sannipati. Ath' āyasmā Dabbo 'eko pi hutvā bahudhā hotī' ti ādinā nayena āgatāni sāvaka-sādhāraṇāni sabbāni pāṭihāriyāni dassetvā, puna Bhagavantaŋ vanditvā, ākāsaŋ abbhuggantvā, ākāse paṭhaviŋ abhinimminitvā, tattha pallaṅkena tejo-kasiṇa[3]-samāpattiya parikammaŋ katvā, samāpattiŋ samāpajjitvā, sarīra-jhāpana-tejo-dhātuŋ adhiṭṭhahitvā, parinibbāyi. Saha adhiṭṭhānena sabbo kāyo agginā āditto ahosi. Khaṇen' eva ca so aggi kappa-vuṭṭhān' aggi viya aṇumattam pi saṅkhāra-gataŋ masimattam pi tattha kiñci anavasesato adhiṭṭhāna-balena jhāpetvā nibbāyi.

Tena vuttaŋ: *atha kho āyasmā Dabbo Mallaputto* ti ādi. Tattha *vuṭṭhahitvā parinibbāyī* ti, iddhi-cittato vuṭṭhahitvā

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[1] Th. nâbhinandāmi *twice; cf. supra, p.* 157.
[2] C. nibbesaŋ.
[3] *Cf.* S. i, 144, v. 270; SnA. ii, 337.

bhavanga-cittena parinibbāyi. *Jhāyamānassā* ti, jāliyamānassa. *Ḍayhamānassā* ti, tass' eva vevacanaŋ. Athavā *jhāyamānassa* ti, jālā-pavatti-kkhaṇaŋ sandhāya vuttaŋ. *Ḍayhamānassa* ti vītaccik' angāra-kkhaṇaŋ. *Chārikā* ti, bhasmaŋ. *Masī* ti, kajjalaŋ.[1] *Na paññāyitthā* ti, na passittha. Adhiṭṭhāna-balena sabbaŋ khaṇen' eva antaradhāyitthā ti attho. Kasmā pana thero uttari-manussa-dhammā iddhipāṭihāriyaŋ dassesi? Nanu Bhagavatā iddhi-pāṭihāriyakaraṇaŋ paṭikkhittan ti? Na codetabbam etaŋ. Gihīnaŋ sammukhā pāṭihāriya-karaṇena paṭikkhittattā, tañ ca kho vikubbana-vasena, na pan' evaŋ adhiṭṭhāna-vasena. Ayaŋ pana āyasmā Dhamma-sāminā āṇatto pāṭihāriyaŋ dassesi. *Etam atthaŋ viditvā* ti, etaŋ āyasmato Dabbassa Mallaputtassa anupāda-parinibbānaŋ sabbâkārato viditvā tad attha-dīpanaŋ imaŋ udānaŋ udānesi.

Tattha *abhedi kāyo* ti, yo sabbo bhūt' ūpādāya-ppabhedo catu-santati-rūpa-kāyo so bhijji, anavasesato ḍayhi, nassi, antaradhāyi, anuppatti-dhammataŋ āpajji. *Nirodhi saññā* ti, rūpâyatanâdi-gocaratāya rūpa-saññâdibhedā, sabbā pi saññā appaṭisandhikena nirodhena nirujjhi. *Vedanā sītibhaviŋsu*[2] *sabbā* ti, vipāka-vedanā kiriya-vedanā ti, sabbā pi vedanā appaṭisandhika-nirodhena niruddhattā aṇumattassa pi vedanā-darathassa abhāvato[3] sīti-bhūtā ahesuŋ. Kusalâkusala-vedanâdi, sabbā pi vedanā pana arahatta-phalakkhaṇe yeva nirodhaŋ gatā. Vīti-rahiŋsū[4] ti pi paṭhanti. Asantā niruddhā ahesun ti attho.

Vūpasamiŋsu saṅkhārā ti, vipāka-kiriya-ppabhedā sabbe pi phassâdayo saṅkhāra-kkhandha-dhammā appaṭisandhikanirodhen' eva niruddhattā visesen' eva vūpasamiŋsu. *Viññāṇaŋ attham āgamā* ti, viññāṇaŋ vipāka-kiriya-appabhedaŋ sabbaŋ appaṭisandhika-nirodhen' eva atthaŋ vināsaŋ upacchedaŋ āgamā āgacchi. Iti Bhagavā, āyasmato Dabbassa Mallaputtassa pañcannam pi khandhānaŋ pubbe yeva kilesâbhisaṅkhār' ūpādānassa anavasesato niruddhattā anupā-

[1] *So* A, C₂, *but* C. añchanaŋ (? anjanan).

[2] St. vedanā pi 'tidahaŋsu; A. sīti-rahisu; W. sītiŋ dahiŋsu (?); St, *Comy. corrupt.* D.'s *remarks following confirm the reading* bhaviŋsu.

[3] C₂ abhāvena. [4] A. *and* St, *v.l.* Sīti-; C. vīti-rahiŋsu.

dāno viya jātavedaso appaṭisandhika-nirodhena niruddha-bhāvaŋ nissāya, pītivega-vissaṭṭhaŋ udānaŋ udānesī ti.

Navama-Sutta-Vaṇṇanā niṭṭhitā.

10.

Dasame, *tatra kho Bhagavā bhikkhū āmantesī* ti, Bhagavā Rājagahe yathâbhirantaŋ viharitvā janapada-cārikaŋ caranto anukkamen' eva Sāvatthiŋ patvā Jetavane viharanto, yesaŋ bhikkhūnaŋ āyasmato Dabbassa Mallaputtassa parinibbānaŋ apaccakkhaŋ, tesaŋ paccakkhaŋ katvā dassetuŋ, ye pi ca Mettiyabhummajakehi katena abhūtena abbhācikkhanena there gārava-rahitā puthujjanā, tesaŋ there bahumān' uppādan' atthañ ca āmantesi.

Tattha *tatrā* ti, vacana-saññāpane nipāta-mattam. *Kho* ti, avadhāraṇe. Tesu *tatrā* ti, iminā Bhagavā bhikkhū āmantesī ti. Tesaŋ padānaŋ vuccamānataŋ yeva joteti. *Kho* ti pana iminā āmantesi yeva n' āssa āmantaṇe koci antarāyo ahosī ti imaŋ atthaŋ dasseti. Atha vā *tatrā* ti, tasmiŋ ārāme. *Kho* ti, vacanâlaṅkāre nipāto. *Āmantesī* ti, abhāsi. Kasmā pana Bhagavā bhikkhū yeva āmantesī ti ? Jeṭṭhattā seṭṭhattā āsannattā sabba-kālaŋ sannihitattā dhamma-desanāya visesato bhājana-bhūtattā ca. *Bhikkhavo* ti, tesaŋ āmantanâkara-dassanaŋ.[1] *Bhadante* ti, āmantitānaŋ bhikkhūnaŋ gāravena Satthu-paṭivacana-dānaŋ. Tattha *bhikkhavo* ti vadanto Bhagavā te bhikkhū ālapati. *Bhadante* ti vadantā te paccālapanti. Api ca *bhikkhavo* ti, iminā karuṇā-vipphāra-somma-hadaya-nayana-nipāta-pubbangamena vaca-nena te bhikkhū kamma-ṭṭhāna-manasikāra-dhamma-pacca-vekkhanâdito nivattetvā attano mukhâbhimukhe karoti. *Bhadante*[2] ti, iminā Satthari ādara-bahumāna-gārava-dīpana-vacanena te bhikkhū attano sussūsataŋ ovāda-paṭiggaha-gārava-bhāvañ ca paṭivedenti. *Bhagavato paccassosun* ti, te bhikkhū Bhagavato vacanaŋ paṭi-assosuŋ, sotu-kāmatan

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[1] *So* A. C_1, *but* C. vacanaŋ. [2] *So* St, A, *but* C. bhante.

janesuŋ. *Etad avocā* ti, Bhagavā etad idāni vakkhamānaŋ sakalaŋ suttaŋ ahosi. *Dabbassa, bhikkhave, Mallaputtassā* ti ādi anantara-sutte vutt' attham eva. *Etam atthan* ti, ādisu pi apubbaŋ n' atthi: anantara-sutte vutta-nayen' eva veditabbaŋ.

Gāthāsu pana *ayo-ghana-hatassā* ti, ayo haññati: etenā ti ayo-ghanaŋ kammārānaŋ ayo-kūṭaŋ ayo-muṭṭhi ca. Tena ayo-ghanena hatassa, pahatassa. Keci pana ayo-ghana-hatassā ti ghana-ayopiṇḍaŋ[1] hatassā ti atthaŋ vadanti. *Eva* saddo c' ettha nipāta-mattam. *Jalato jātavedaso*[2] ti, jhāyamānassa aggissa: anādare etaŋ sāmivacanaŋ. *Anupubb' ūpasantassā* ti, anukkamena upasantassa vighātassa niruddhassa. *Yathā na ñāyate gatī* ti, yathā 'ssa gati na ñāyati. Idaŋ vuttaŋ hoti: ayo-muṭṭhi-kūtâdinā pahatassa, ayo-ghanena hatassa saŋhatassa kaŋsa-bhājanâdi-gatassa vā jalamānassa aggissa, tathā uppannassa vā saddassa anukkamena upasantassa suvūpasantassa dasasu disāsu[3] na katthaci gati paññāyati paccaya-nirodhena appaṭisandhika-niruddhattā. *Evaŋ sammā vimuttānan* ti, sammā hetunā nayena tad-anga-vikkhambhana-vimutti pubbangamena ariya-maggena catuhi pi upādānehi āsavehi ca vimuttattā sammā vimuttānaŋ. Tato eva kāma-ppabandha-saṅkhāta-kām'oghâdi-bhedaŋ avasiṭṭhaŋ oghañ ca taritvā ṭhitattā, *kāma-bandh' oghatārinaŋ* suṭṭhu paṭipassambhita-sabbakilesa-vipphanditattā kilesâbhisaṅkhāra-vātehi ca akampanīyatāya acalaŋ anupādisesa-nibbāna-saṅkhātaŋ sabbasaṅkhār' ūpasamaŋ sampattānaŋ adhigatānaŋ khīṇâsavānaŋ *gati* devamanussâdi-bhedāsu gatisu ayaŋ nāmā ti paññāpetabbatāya abhāvattā *paññāpetuŋ n' atthi*, na upalabbhati, yathā-vutta-jātavedo viya apaññattika-bhāvam eva hi so gato ti attho.

Dasama-Sutta-Vaṇṇanā niṭṭhitā.
Niṭṭhitā ca Aṭṭhama-Vagga-Vaṇṇanā.

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[1] *Cf.* ayo-guḷa, Dhp. 308. [2] St. vedassa; W. vedaso.
[3] A, C_1 asāsu (? āsāsu) = *partibus*; C. disāsu.

Ettāvatā ca:—

Suvimutta-citta-vodāno[1] deva-dānava-mānito
Pacchinna-taṇhā-santāno. pīti-saŋvega-dīpano
Saddhamma-dāna-nirato upādāna-kkhayâvaho[2]
Tattha tattha *Udānena* udānesi Vināyako.
Te sabbe ekato katvā āropentehi sangahaŋ
Udānam iti sangītaŋ dhamma-sangāhakehi yaŋ
Tassa atthaŋ pakāsetuŋ Porāṇ' aṭṭhakathā-nayaŋ
Nissāya[3] yā samāraddhā attha-saŋvaṇṇanā mayā
Sā tattha paramatthānaŋ Suttantesu yathârahaŋ
Pakāsanā *Paramattha-dīpanī* nāma nāmato
Sampattā pariniṭṭhānaŋ anākula-vinicchayā
Catuttiŋsa-pamāṇaya pāḷiyā bhāṇavārato.
Iti taŋ sañkharontena[4] yaŋ taŋ adhigataŋ mayā
Puññaŋ tass' ānubhāvena[5] Lokanāthassa sāsanaŋ
Ogāhetvā[6] visuddhāya sīlâdi-paṭipattiyā
Sabbe pi dehino hontu vimutti-rasa-bhāgino.
Ciraŋ tiṭṭhatu lokasmiŋ Sammā-sambuddha-sāsanaŋ,
Tasmiŋ sagāravā niccaŋ hontu sabbe pi[7] pāṇino.
Sammā vassatu kālena devo pi jagatīpati,[8]
Saddhamma-nirato lokaŋ dhammen' eva pasāsatū ti.

(*Badaratittha*[9]*-vihāra-vāsinā Ācariya-Dhammapālena*[10] *katā Udānassa Aṭṭhakathā samattā.*)

NIBBĀNA-PACCAYO HOTU.

1 $C_{1, 2}$ bhavādāno.
2 $C_{3, 4}$ khayāvaso.
3 VvA. sannissāya.
4 ThigA. sankaront-.
5 PvA. kammass' ānu-.
6 C, ThigA. obhāsetvā; PvA, Nett. ogāhetvā. *This reading is to be taken, as the Prologue expressly uses it* (15, 19); A, VvA. ogāhitvā.
7 *So all texts and MSS.*; PvA. sabbeva.
8 VvA, Nett. jagatippati; PvA. jagatiŋ sadā; A, C, ThigA. jagatīpati ThigA. (*MS.*) saraṇāpati.
9 ThigA. padara-; PvA. vadatittha; *v.l.* vasititthagiri.
10 C, ThigA. *add* therena.

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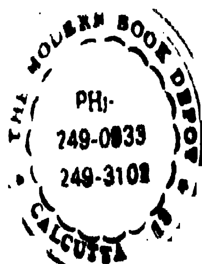
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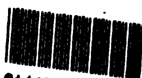
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